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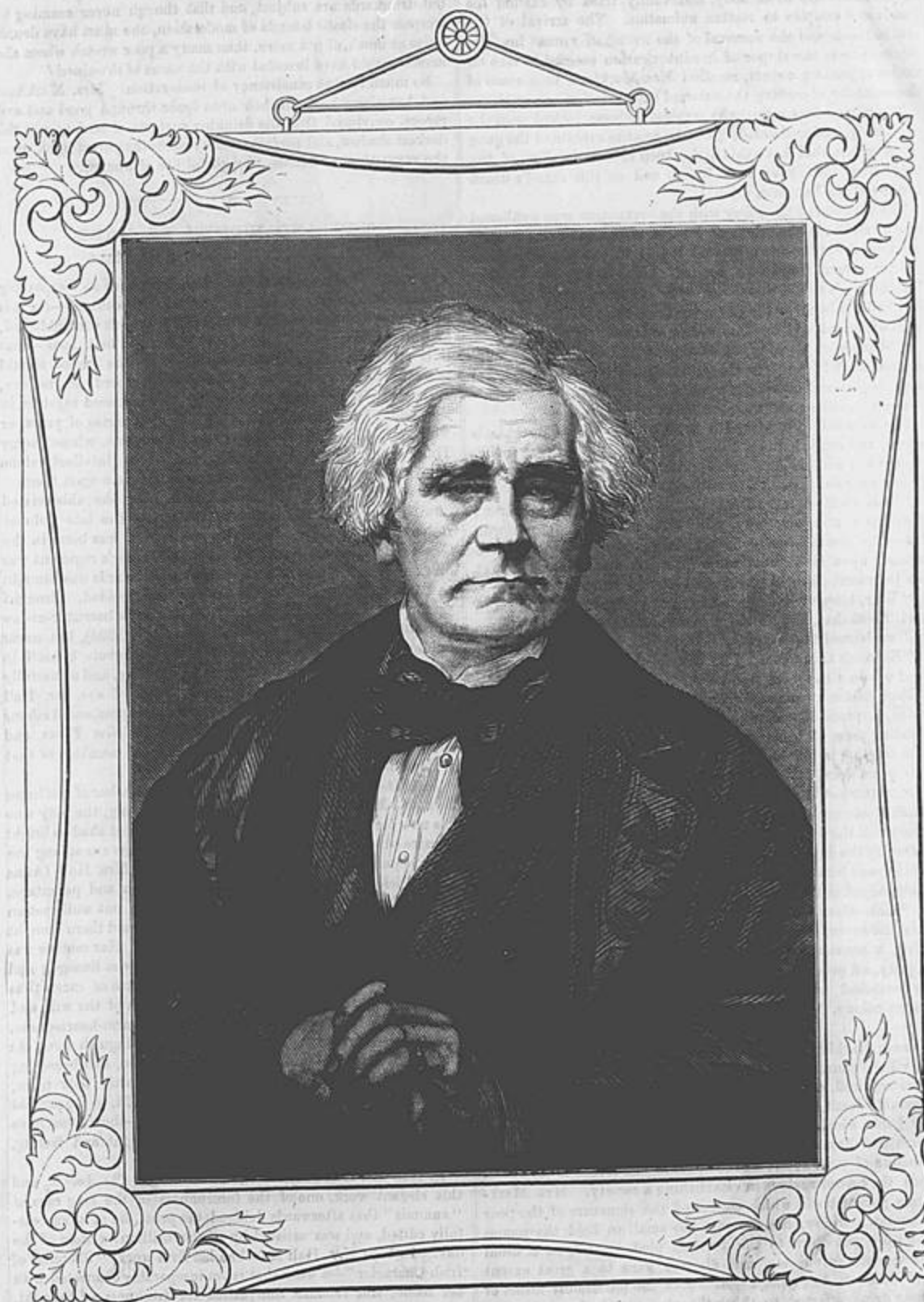


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VINCENT N. TURVEY.



MRS. S. C. HALL.



S. C. HALL, ESQ.



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David Wilkie ft. 1841  
 Hebrew Women reading the Scriptures at Jerusalem



*The High Priest consulting by Urim and Thummim.*

VINCENT N. TURVEY.

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.



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## Light:

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Under the title, "A London Lourdes," the *Pall Mall Gazette* prints a letter detailing some singular cures by the sole means of "the prayer of faith." The Rev. W. E. Boardman is at the head of the mission which is located in a house called Bethshan in the north of London, and the alleged cures are very remarkable. The anonymous correspondent has "been present at more than one of their meetings, and has heard many personal testimonies to a complete cure from almost 'all the ills that flesh is heir to.'" The mission has been in existence six months, and Mr. Boardman states that "there have been about one hundred remarkable cures, including every variety of disease, cancer, paralysis, deafness, consumption, chronic rheumatism, and lameness, many trophies, in the form of crutches, being left behind." No medicines are administered; only implicit faith is exacted. "Many of the cures," we are oddly told, "are said to have been effected by correspondence. The patient is usually anointed with oil, and, after prayer, an immediate cure is looked for." This is peremptory. One would like to know in what proportion of cases the expectation is realised. This whole question of psychopathy is well worth carefully sifting. I propose to return to it shortly. Meantime, I should like Bethshan looked into.

The *Theosophist* does me the honour of reprinting entire my review of "The Stars and the Earth," a courtesy for which my acknowledgments are due, and asks, whether I "suspect its author." Beyond the fact that the MS. arrived at Messrs. Balliere's with a £50 note to pay for publication, my knowledge does not go. I should be glad to know who is the writer of what I think a very remarkable booklet.

I note that the headquarters of the Theosophical Society are about to be moved from Breach Candy, Bombay, to Adyar, Madras, which is the address in the future to which all communications are to be sent. It is pleasant to congratulate our friends on this move, which is a resultant necessity of increased usefulness. The spread of the T. S. in India exceeds all anticipation.

The receipt of the first Proceedings of the Society for Psychical Research leads the *Theosophist* to remark a series of coincidences. The first meeting of the S.P.R. was held "as, seven years before, the first meeting of the T.S. was held, on the seventeenth of the month: in July, the seventh month of the year: and the members then numbered seventy-five." "Omen faustum," remarks the *Theosophist*. "Amen," say I.

The December number of the *Theosophist* contains a remarkable article entitled, "Letters on Theosophy; the

Secret Doctrine"—in which the writer sets himself to state the possible reasons which may influence the Himalayan Brothers in doling out so scantily their store of knowledge. It is, in effect, that they foresee that what they have to tell "is calculated to have a very momentous effect on the welfare of mankind." He assumes that what these mysterious persons are possessed of is "the positive truth" (a very considerable postulate it seems to me), and he then says: "The first effect on the minds of all who come to understand it is terribly iconoclastic. It drives out before it everything else in the shape of religious belief." There is something curiously, startlingly, grotesque in the notion of these mysterious unknowns sitting aloft on a Himalayan slope, secure in the possession of absolute truth, which of itself and necessarily kills all the various forms of error that the world busies itself with, while Christian and Brahmin, Mahomedan, Jew, and the rest of us play our little farce, and fancy that we have a revelation from God, and a moral code that is not worthless. These men, we are to learn, are the sole depositories of the knowledge of good and evil; they see a world wallowing in error, men dying in religious faiths that are merely foolish when not mischievous; they can illuminate the darkness, if they only will. And yet they only make the faintest sign with the greatest reluctance! On the assumption of the writer, no graver indictment could be brought against any man by his bitterest foe.

"H. X.," in the *Theosophist*, touches on the question of a Personal and Impersonal God which has so gravely exercised the *Spectator* in reference to Mr. Stock's book. The Reviewer cannot for the life of him understand an impersonal Deity—a Deity "without body, parts, and passions"—and he is much concerned to know what manner of man Mr. Stock can be. He has been called, or has called himself, a Materialist, an Atheist, an Atheistic Spiritualist, a Positivist, and a Pantheist, not to mention other nicely differentiated epithets. One wonders much why a logical conception of the Great First Cause, such as "H. X." elaborates, and such as Mr. Stock would probably agree with, should so vex righteous souls. Is the human body the highest conceivable shrine of spirit? Can we not imagine a God not so baldly and bluntly anthropomorphic? But why, indeed, should we vex ourselves at all with vain imaginings? "H. X." puts it well; "Let us remember above all that in this present life the high theoretical questions of Personal, Impersonal, and No-God are of less concern to us than our own every-day life, about the right conduct of which no similar difficulties exist."

*Fas et ab hoste doceri.* Mrs. Lynn Linton has published a second edition of her "Witch Stories,"\* a collection of more than a hundred narratives which will possess more interest and value for Spiritualists than they do for Mrs. Linton. Indeed it is not apparent why she has taken the trouble to gather these records of superstition, as she views them. For to her they must be melancholy little tales, the moral of which the *Pall Mall Gazette* has told her. They should remind her, her Mentor would say, that she, even she, is separated only by a few generations from these dark days of ignorance and crime, when it was believed that

\* "Witch Stories." Chatto and Windus, 1883.

evil spirits not only existed, but that they had power to possess and ruin those who invited them; when diabolic possession was believed to be a fact by other men than Jesus Christ and His disciples: and when ignorance was so rampant that many of these poor mediums, called witches, were foully killed to rid the world of the devil. So these tales should point a moral for their collector—a kind of “*memento mori*,” with a difference. To us they are simply a useful collection of authentic stories, none the worse for our purposes that they are gathered by the hand of an unbeliever.

*Facts*, of which I have seen only a single number, that for September last, seems to be the embodiment of an excellent idea. It is a collection of “facts” which tend to prove “the intellectual part of man to be immortal.” It is a quarterly publication, and is excellent in style and typography. The facts are recorded on the authority of those who narrate them, and whose names are prefixed to their recitals. Many of the records have been told at “fact-meetings” at Onset Bay, Lake Pleasant, and Queen City Park. Regular meetings, we are told, are now held at Horticultural Hall, Boston, U.S.A., on every Saturday, at 3 p.m. The Society puts forward a programme not unlike that of the Society for Psychical Research, except that it does not appear to undertake personal investigation. It is “especially anxious to hear from everyone who has been present at the dying of persons who have appeared to see their spirit-friends; also from those having had notable visions or dreams which foretold what afterwards proved to be true . . . in fact, to learn of all classes of remarkable phenomena coming from believers of any creed.” The idea, if due care is used in sifting and verifying offered narratives, is excellent, and I entertain no doubt that the editor is on the right track, and cordially wish his venture all success. The address of the *Fact* Publishing Company is P.O. Box 3,539, Boston, Mass., U.S.A.

M. A. (Oxon.)

#### PREMONITION OF DEATH.

A correspondent sends us the following:—“A St. Columb girl helps in a shop at St. Austell, and we went to see her, and she gave us this narrative. One of the sisters keeping the shop was in bad health, and it was arranged to take a cottage at Fowey, on the south coast of Cornwall, where she went for a change, taking with her the St. Columb girl I have mentioned. The father of the invalid came to Fowey to see them, and spent a fortnight, after which he was determined to go home, though there was no particular reason for his doing so, for though I think he was known to have some weakness of the heart, he appeared to be in good health. He returned to St. Austell on the Tuesday, I think, and the girls were left alone in the cottage. On the Thursday evening the bells in the cottage began to ring in an extraordinary way just after the girls had gone to bed, at nine or thereabouts; and they heard heavy steps come up and stop under their window, but on looking out they could see nothing, though it was bright moonlight. Just afterwards they heard a sound as of a heavy fall in their bedroom, and all night the noises continued more or less; but about two they got very bad indeed, and they again heard the heavy steps, exactly like the invalid's father's, come up and stop under their window, but this time they had not courage to look out. This was at half-past two, and afterwards all was quiet. The father at St. Austell was taken ill that evening, and died at half-past two.”

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th and 14th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

MR. JOHN S. FARMER begs to tender his sincere apologies to all who have received from him an insufficiently paid letter during the past few days. The mistake inadvertently arose from a misconception of the postal regulations. Mr. Farmer will be very glad, as a matter of business, to refund the amount paid by any of his correspondents, together with the cost of applying for its return.—4, New Bridge-street, E.C.—*Adet.*

#### OUR BETTER MOMENTS.

To the Editor of “LIGHT.”

SIR,—On looking over some old papers I came across the accompanying verses, written by my younger brother, Herbert Edward Wallace, in 1850, a few months before his death from yellow fever, at Para, at the early age of twenty-two. They seem to me to be so truly spiritual in feeling as to deserve preserving in your pages. I need hardly say that at that time we had neither of us heard anything of the spiritual movement.

Godalming,

ALFRED R. WALLACE.

December 29th, 1882.

#### Our Better Moments.

Uncalled they come across the mind,  
We know not why or how,  
And with instinctive reverence  
Ignoble feelings bow;  
A power strange, yet holy too,  
Breathes through our every sense;  
Each atom of our being feels  
Its subtle influence.  
High visions, noble thinkings, flash  
Like meteors through the brain,  
If Paradise was lost to us,  
’Tis surely come again!

Better moments! Better moments! Ye are sunny angels’ wings,  
Sent to shed a holier radiance o’er all dim and worldly things.

Perchance we love to watch awhile,  
In simple, child-like mood,  
The waving of the summer grass,  
The ebbing of the flood,  
And lie upon a mossy bank,  
In some secluded shade;  
When sudden, from before our gaze  
The grass—the waters—fade;  
And giving up the spirit’s rein  
To unknown guiding hands,  
We float in passive confidence  
To voiceless spirit lands.

Better moments! Better moments! Ye are sunny angels’ wings,  
Sent to shed a holier radiance o’er all dim and worldly things.

Or sitting in a leafy wood,  
Some still and breathless hour,  
The joyous twitter of a bird  
Has strange unconscious power:  
The power to send through ev’ry nerve  
A thrill of soft delight.  
A better moment, like the dawn,  
Steals in with ambient light.  
The soul expands, and lovingly  
Takes in its pure embrace,  
All life! all nature! high or mean,  
Of colour, tongue, or race.

Better moments! Better moments! ye are sunny angels’ wings,  
Sent to shed a holier radiance o’er all dim and worldly things.

A thousand visions, scenes, and times  
Awake the better thought,  
By which our duller years of life  
Become inspired and taught.  
In olden times there rudely came  
Handwriting on the wall,  
And prostrate souls fell horror-struck  
At that wild spirit-call;  
But now God’s momentary gleam  
Is sent into the soul,  
To guide uncertain wavering feet  
To life’s high solemn goal.

Better moments! Better moments! Ye are sunny angels’ wings,  
Sent to shed a holier radiance o’er all dim and worldly things.

BELIEF IN GHOSTS.—A correspondent informs us that at a somewhat excited meeting of “The Old Boys’ Debating Society,” Bradford, on December 14th, the motion “That this House believes in Ghosts,” was carried by a large majority.

MRS. HARDINGE-BRITTEN.—As we announced last week, a reception will be given to Mrs. Britten on Monday evening next, at 38, Great Russell-street, at 7 p.m. The Council of the C.A.S. are earnestly desirous that there should be a good attendance. In the course of the evening, Mrs. Britten will, under spirit-control, answer questions on spiritual topics. Admission will be free both to members and friends.

#### SOME SPIRITUALISTIC REMINISCENCES.

By Martin F. Tupper.

Having often been asked to put on record my few and far-between experiences of Spiritualism, as on several occasions I have verbally related them, I have hitherto neglected or declined to do so, on account of having really seen little, whereas many others have seen far more. And on the whole it is to me rather an unwelcome task from several considerations; first, because I have never wished to add, by my apparent testimony, to the rising tide of unwholesome superstition in that or any other direction; secondly, because I had always a crowd of more important matters to look after, and, perhaps, was inclined to indolence in the “*dolce far niente*” respecting things of less consequence to myself; and thirdly, in chief, because, albeit I have seen and heard a few of the petty miracles (avouched for otherwise by thousands of better witnesses) inexplicable to my own reason, I yet entirely abjure and renounce this so-called Spiritualism as any part of my personal belief. In particular, it seems to me quite an inconclusion to give to the spirits of the dead, or to any other existences, good or evil (unless, indeed, by possibility to ourselves as magnetically and sympathetically influenced by some metaphysical potencies whereof we know next to nothing), the seemingly miraculous powers exhibited, however weakly and childishly, in numberless séances, privileged to possess among the company an ecstatic medium between (as is assumed) themselves and beings immaterial.

The little I have seen and heard shall, however, now, upon a reasonable call, be related simply and honestly, without any theory beyond what is parenthetically alluded to in my last sentence, and with no attempt at explanation, but only the expression of this truth, viz., that no collusion apparently was possible (according to my judgment) in any of the following manifestations, and that I promise only to state plain facts, however others may seek to expound them. Of course, where cunning and dishonesty may contrive conjuring tricks it is not worth while to treat such “manifestations” seriously, but I speak of what seemed to be genuine, if trifling, marvels.

To begin, then, with my earliest experience, written down the same evening, and sent to the *Brighton Gazette*, from which I give an extract. The date is Thursday, January 25th, 1849; the host, the late Mr. Howell, of Hove; the performer, Alexis, pupil of M. Marcelet, who accompanied him. After clairvoyance, induced by passes, Alexis is blindfolded carefully, and then, with the host's own pack of cards, wins blindfolded at games of *carté* with the writer. Next, a French book, brought by an incredulous physician, was placed open upon the forehead of Alexis, who read aloud some lines of it. This experiment, with variations, was several times repeated. The third was my own test. “The writer had sealed up something unknown to all the world but himself in twelve envelopes of white paper. Alexis, placing the parcel on his forehead, in broken and difficult enunciation, said ‘it was writing, two names, both commencing with M; one of them an English name, the other French, or some language not English; that the first contained four letters, the second six [being really nine],’ but he failed to guess the names, which were Mary Magdalene. It was suggested that if they had been written in French his mind might have more easily discerned them.” After this several locks of hair and sealed up parcels, watches, and lockets were (with some unsuccessful attempts) guessed at, seemingly to the satisfaction of the ladies and gentlemen who had respectively brought them for explanation. “The last experiment regarded a large bon-bon box, in which the host himself had concealed a mystery. Alexis described it as wrapped in several folds, graven all round, oval, a portrait of a young person of eighteen, but done a long time ago, set in gold, ‘femme habillée en blanc; elle est morte, la tête au droit.’ In all these respects the object was faithfully described, in particular to the ‘long time ago,’ which, by a date on the portrait, was found to be 1769.” And there were some other experiments, but Alexis, as appearing to be well-nigh worn out with mental exertion, was then mercifully unmesmerised. I have added: “In conclusion, the writer is startled but not convinced,” &c.; “The clairvoyance of Alexis is sufficiently wonderful to make one ready to admit that the mind of man may by possibility act independently of the bodily organs,” &c.

I may mention, by the way, that the said host at whose house Alexis attended was a firm believer in the power of the human will, and as connected therewith, in mesmerism, whereby he used to cure people of headaches and other infirmities; and,

at length, through his philanthropic and energetic attraction to himself of other folks’ disorders (for he fancied he imbibed for his own behoof the pains he drained *ab extrâ*), he, unhappily, became a paralytic, dying not long after. One of his less perilous attempts at the miraculous, I remember, was this: he brought a street Arab into his drawing-room, and put a half-crown down on the carpet for him to pick it up if he could, and keep for himself; however, this the boy found, to his wonderment, to be practically impossible, seeing that Mr. Howell had secretly willed that he could not and should not pick up the prize. But such efforts of a man's strong will are well evidenced in numerous other instances, and serve to prove that no spiritual interferences beyond our noble selves are essential to such petty miracles.

Amongst other reminiscences of the marvellous, I may refer to a private exhibition in the Berners-street Hotel, to which I was invited by Mrs. Washington Phillips (of whom more anon), to investigate Mr. Vernon's influence over a little girl some twelve years old. The child's speciality was an alleged capability of reading without eyesight, the back of her head low down on the nape doing duty in the way of vision. To omit numerous other successful examples (some failing, which I thought so far evidences of the absence of collusion), I will detail my own conclusive experiment. But let me anticipate an objection relating to the exhibitor himself. Some of our party, a very distinguished one, and known to each other, kept Mr. Vernon in conversation at a distance, while the child was reading our thoughts, or the actual words of print unknown to ourselves, quite independently of his manipulations; he having first comatised her into a mesmeric state of trance. The invited guests were told, as in the Alexis case, that we might bring our own tests; and I had put into my pocket a small volume of Milton, from which she might read on the nape of her neck, if she could. We had previously bandaged her eyes, even to plastering them up; and were only bidden to be careful not to let the handkerchief cover the place of reverted seeing on her neck. I stood behind the child, and, without knowing where I opened my little Milton, placed the expanded volume on the back of her head; and forthwith, slowly and with difficulty, as a child might, she read two lines of blank verse, which I and all immediately verified! Now, I state a fact which I cannot explain; for I myself had not seen the lines, so my own brain was not read: neither could Mr. Vernon nor anyone else have been concerned in the matter. I believe this sort of thing to be well-known to Spiritualists, and they may, for aught I know, refer it to angelic or necromantic interposition: whereas, what physicians tell us of hypochondria is, perhaps, a mysterious explanation nearer the mark.

The same child, refreshed into an abnormal ecstasy, taking the hands of several of our party professed to read their thoughts, with admitted success in some instances. With me she failed, but then I was not considered *en rapport*. Female believers are always much more susceptible than masculine sceptics. However, I certainly had proof of the child's marvellous power in this slight matter following. Two young ladies had successfully brought her in spirit into their mother's drawing-room in Berkeley-square, the child graphically explaining all she saw as she was mentally led along, and on being asked if she noticed anything new and pretty on the mantel-piece, she got up and placed herself in an attitude of dancing, and she said there was a figure and it was clothed in lace. This was true; it was a bisque statuette of Tagliani. On being led round the room, still in spirit and clairvoyante, the child strangely described wax-flowers under a glass, and laughed heartily at “Taffy riding his goat,”—a china ornament which she could have known nothing of.

With respect to the lady who invited us, I can relate a strange story wherewith the Brighton doctors in 1848 were familiar. Mrs. P. had an invalid daughter subject to violent headaches, and as she had read of the remedial powers of mesmerism from Chauncey Townsend's book, privately resolved to try and cure her, and soon set her to sleep by the usual “passes.” However, when after twelve and even eighteen hours the girl could not be awakened, Mrs. P. and her husband (a clergyman, who knew nothing of the cause) were alarmed and summoned doctor after doctor, to wake her, if they could. But all was in vain, until some one turning to the peccant and magical volume found that by the simple process of reversing the passes the abnormal slumber might be made to cease. This was done at once, and all came more than right, for the girl woke up without her usual headache, and was cured from that hour. At this time of day, after thirty years and more, society having become wiser, and our medical men more physiologically

hygienic, we all now wot of mesmerism, and innumerable cases of cure through that mysterious form of catalepsy.

For another small experience, I have several times been among a crowd of others at public exhibitions of those who speak off hand in prose or verse, "inspirationally" as they call it, but as the outer world prefer to believe, improvisatorially, and certainly amid such gifted persons Mrs. Corn Tappan stands out prominently in my memory. At the Brighton Pavilion I gave her for a theme to be versified on the spot extempore my own heraldic motto, "L'espoir est ma force," and to my astonishment, in a burst of rhymed eloquence she rolled off at least a dozen stanzas on Hope and its spiritual power. Some one else among the audience gave the subject of cremation, and forthwith the Lady descended with terrific force on funeral pyres and the horrors of Gehenna; whilst a male performer affected to personate sundry well known dead orators of past days (for as the inspirers were supposed to be disembodied spirits no living orators were allowable), and he certainly imitated both voices and topics with singular success. But everybody has heard of this sort of thing, sufficiently remarkable as a mental effort; and we have all similarly witnessed the more material marvels of Maskelyne and Cook, known to be mechanical contrivances which are still riddles to the world.

Again, there are those who draw and paint in a condition of spiritual ecstasy; and I remember visiting a public exhibition in Bond-street, exclusively of most curious and intricate pictures, asserted to have been inspired by dead artists, some being elaborate flourishes of scenes and figures, said to be thus depicted as with lightning speed. As to living artists, there are in existence several excitable youths and damsels who write and draw very rapidly in an ecstatic state, and I myself possess a dreamy conglomerate of microscopic faces crowded together, and stated to have been drawn thus instantaneously to prove to us "the cloud of witnesses," "the innumerable company of angels," by whom we are continually surrounded.

I pretermitt with brief mention sundry inexplicable wonders, such as those wherewith the spiritualistic papers are frequently full, only stating that I was one of those who investigated the case of the Rev. Mr. Vaughan's pew-opener, at St. James's, Brighton, whose daughter was thought to be "bewitched." Certainly strange knockings accompanied her when she came in at my call, much like those I had heard many years ago at Rochester, U.S.; and her mother (a pious and credible widow) assured me, with tears of unfeigned anxiety, that the chairs and stools followed her about!—a statement only half credible, when we reflect that there is an animal magnetism as well as a mineral one, and that we know nothing of the reasons of either. Our ignorance on such matters is so profound that we may fairly be credulous unless we obstinately refuse altogether our belief in and to human testimony; but if we dare to do this, higher interests are endangered than spiritualistics. Our religion is mainly based upon credible evidence.

There is certainly much that is mysterious in the toy they call "Planchette," a triangular thin slab of polished wood on a couple of small wheels, with a pencil at the apex. Hands laid upon this by two persons properly conditioned, will give apparent vitality and volition to the small machine, and make the pencil seem to write of itself in answer to expressed (or meditated) questions. At a wealthy mansion in South Kensington, for instance, I saw two charming young Italian ladies, sisters, covering, with infinite rapidity, sheet after sheet with the abstrusest essays on occult subjects, given to them to write upon inspirationally, and the chief wonder was (as a learned friend by me well observed) where the knowledge came from, so seemingly infused into two unscientific young girls. Afterwards, when the said learned friend tried Planchette with me, we were considerably startled to find that when I asked of the so-called spirits, "What think ye of Christ?" the pencil under our unconsciously-guided hands made answer, "With the utmost reverence!" I need not assure mankind that neither my friend nor I (both incredulous and unwilling witnesses) lent ourselves or one another to any deception, and were mentally inclined, if at all, to the expectation that the "spirits" might rather blaspheme than bless. It is right to mention that, beyond the pair of young ladies and our two selves, only the host and hostess were in the room, of whom I have this further wonder to report, viz., that the host, whom I must not specify by name without his leave, is afflicted with blindness, notwithstanding which and his alleged incompetence towards poetry as an old naval officer, his wife shewed me several copybooks full of blank verse written by him in a hand unlike his own, and supposed by them to be

inspired by Young, as a continuation of his "Night Thoughts." The versification certainly seemed worthy of that prosy poet's *Musa Pedestris*. The captain and his lady also told us how frequently flowers and sweetmeats (!) were showered on them from the ceiling at their domestic dual séances; and on another occasion a lady shewed my wife and me a paper of seed pearls, alleged to have been flung into her lap from the heavens—through the ceiling—by her departed lord and master! Similarly, a lady well known in the professedly spiritualistic circles, deposited round her chair, in the dark, at Mr. S. C. Hall's, a profusion of bouquets—probably from Covent Garden—and that, notwithstanding the hostess had herself searched the lady before the séance, as it was known that Mrs. G.'s special gift from the spirits was the multitudinous creation of flowers! Really, there must be a stand somewhere made to credulity; but, at all events, the venerable host and hostess believed this, on what seemed to them reasonable evidence, and quite forgave me for not believing it too.

And this brings me, naturally enough, to give a detailed account of the two best and last séances I ever took the trouble to attend; for I have, during many years, entirely avoided such exhibitions, as generally childish, mentally unwholesome, and to some people dangerously seductive. I had several times asked my worthy friends last alluded to, to give me and a friend of mine, a lieutenant in the Royal Navy, the privilege of "assisting" at a séance under their unexceptionable guidance; and accordingly we were invited to meet Mr. Home, the high priest of Spiritualism, a quiet, well-mannered, gentlemanly person enough, known to our host from his birth. The other guests were a Countess, the widow of a colonel, and a distinguished physician; in all we numbered eight. My friend and I were requested privately, by our host, to conceal our probable incredulity if we desired the favour of the "spirits" in the way of manifestations; and as these were what we came for, besides our own polite desire to do at Rome as the Romans do, we readily assented to the reasonable request. After the usual greetings and small talk of the day, and tea and coffee, and so forth, we all took seats round the drawing-room circular table (a very weighty one, as I proved afterwards, on a gigantic central pillar, and covered with a heavy piece of velvet tapestry); and before commencing the special business we came for, I was pleased to hear our host propose that we should all kneel round the table and offer up prayer: this he did, simply and beautifully, in some words extemporary, closing with a Church collect and the Lord's Prayer. On my expressed approval of this course, when we rose, Mr. H. said it was always his custom, as a precautionary measure against the self-intrusion of evil spirits; admittedly a wisdom, even if it seemed somewhat unwise and perilous to be more or less courting the company of such unpleasant guests, if a séance (as experienced afterwards) did not happen to be made safe by exorcism. And now the gaslights bracketed round the room were put as low as possible, making a dim, religious semi-darkness; however, as there was a bright fire in the grate, and some small scintillæ of gas, and one's eyesight soon gets accustomed to any diminution of light, we could soon see nearly as well as usual. This "gloaming" is a common condition in séances, and for ought anyone knows may be an electrical *sine quâ non* as needed for animal magnetism; albeit some paid professionals may possibly find darkness a very useful veil for chicanery. While we were chatting round the table,—and Mr. Home enjoined this as better than the silent sobriety I looked for—suddenly the table shuddered and a cold wind swept over our hands laid upon it. "They are coming now," said Mr. H., which everybody seemed glad of, though that cold wind felt to me not a little "uncanny," but I said nothing in disparagement, for fear of stopping a "manifestation." Soon, loud knocks were heard, apparently from the middle of the table, and on sundry spirits being alleged to be present, Mr. Home proceeded to question them through the ordinary clumsy fashion of the alphabet, and some unimportant answers were elicited, which I fail to remember and in common honesty must not invent. We were soon to see stranger things; and I suppose the séance was exceptionally successful as I afterwards noticed some of it in print. For while we were looking and expecting, suddenly the table began to tilt this way and that, and then as if by an effort the ponderous mass, with all our hands still upon the velvet pall, positively mounted slowly into the air, inasmuch that we were obliged to rise from our chairs and stand to reach the surface. I could see it at least two feet from the carpet, and Mr. Home invited me to take especial notice that none of the company could possibly be lifting the

table; indeed, the strength of all of us combined would have been barely enough for such a heavy task. Of course, every one else but myself and friend supposed that the "spirits" had kindly done this miracle to please us; but I unfortunately said "Oh! Mrs. Hall! it will crush your chandelier!" (one of Venice glass, very precious)—at which unbelieving remark, probably, the spirits took umbrage, for at once the table ceased ascending, and with a slow oscillation descended very gently on to the carpet. This sort of petty miracle is a frequent experience among the Spiritualists, and how it is effected I cannot imagine. There could be no contrivance or machinery in our host's drawing-room, as must be the case imitatively at the Egyptian Hall; none of the company could be conspiring to deceive, and more than all, that huge, heavy table rising up against the law of gravitation was enough to chase away all incredulity. One fact is stronger than fifty theories; and one reliable success overweighs a thousand failures. I testify to that which I have seen.

But more and more wondrous was to follow. All at once Mr. Home flung himself back in his chair, looking wild and white; and then rising slowly and solemnly, went to the still bright fire, into which he thrust his unprotected hands, and taking out a double handful of live coals, placed them—as a fire offering—upon Mr. Hall's snow-white head, combing the hair over them with his fingers, all which our host appeared to receive more than patiently—religiously. Thereafter Mr. Home placed them in the Countess's blonde-lace cap, and carried them, as a favour vouchsafed by the spirits, to each of us, to hold in our hands. When he came to me Mr. Hall said: "My friend, have faith." "Yes," I answered, "and courage, too"; whereupon I was blest with a good handful of those wonderful coals, still hot enough to burn any skin; but, somehow or other, I felt no pain and had no mark. Here was another law of nature put to shame, in the miraculous fact that fire was seemingly deprived of the power of burning. How this could be, I cannot guess; but I record manfully the fact as witnessed. After this, an accordion held under the table by Mr. Home with one hand, the other being upon the table, positively played a tune of itself—"Ye banks and braes o' bonnie Doon"—requested by Dr. C., "that being the tune his dead child loved so." I was requested to look under the table to see the "spirit-hand" operating near the carpet; but I saw nothing except the vitalised accordion expanding and contracting of itself, being held tightly at the upper handle by Mr. Home. Some of the company, however, claimed to see and to shake hands with the child, and Mr. Home requested me to ask for a similar favour by placing my hand open under the table; this, accordingly, I ventured to do, with the result of feeling my thumb sensibly touched and thrilled, which I was told was a good sign of favour from the spirits—albeit in my own mind I remembered what our omniscient Shakespeare sings at the mouth of one of the Macbeth witches,

"By the pricking of my thumbs  
Something wicked this way comes"—

and failed to feel quite comfortable. Soon, however, Mr. Home said: "The accordion is leaving my hand"; and I saw the mysterious thing crawling on the floor like a lame dog till it got into a corner. Of course, I suspected a secret string; but all at once it moved out and came back, moaning *Æolianly* as it went, and stood up beside the chair of Mrs. Colonel N.S., who patted it lovingly; thence passing behind me it went and stood beside the Countess, who also caressed it; and then Mr. Home said: "Now ask the spirit to come to you"; whereto I acceded, and the accordion crept near me, as if unwillingly, and stood up; but when I touched it the thing shrank from my unsympathetic hand, and fell down sloop.

After this, I noticed that my naval friend was staring with all his eyes at something over our military widow's head, and that his hair (it is red, which colour is very spiritualistic) stood on end as with fear. "What's the matter, P.?" I asked. "Don't you see it?" responded he. "What?" "The grey figure behind Mrs. N. S., bearded like the Egyptian Sphinx." "That's the Colonel!" exclaimed Mr. Hall, and the widow bowed religiously, with a "Dear! is it you?" On this, as my friend was terribly frightened, we soon took leave; and when we went home, I found that he was so pursued by "spirits" rapping all about him, that he actually vacated his own room and slept in mine, for protection against the invisible, on two chairs till morning broke; when he feared the spirits no longer. I may mention that this insight into an immaterial world (he having been inclined before to Pyrrhoism) quite altered his career, and that soon

after he took holy orders. In this connection I may state that according to a printed account I have seen, both Mr. and Mrs. Hall were converted from avowed Materialism by spirit manifestation, and that when the question of "Cui bono?" is raised, his experience and that of divers others (the aforesaid Dr. C. in particular) will avouch for the practical usefulness of these petty miracles.

But I must have done, with only one other reminiscence soon after that at Ashley-place. This time the venue is Fitzroy-square, and the company (to omit needless detail) was a polyglot one, consisting chiefly of a German merchant, a Hebrew financier, a French governess, my naval friend aforesaid, who was quick at Latin, and I, who more or less remembered my Greek. Of course English was represented in the two only other guests; and it will be seen how strangely the science of philosophy enters into this my next and concluding anecdote. After plenty of other rappings and noises (I noticed by the way that all the metal things in the room, as castors and cruet— it was a dining-room—and wine coolers and bronze chandelier, were clicked and clanged), and after the usual stupid alphabet questions and answers had been exhibited; after also the heavy mahogany table on five substantial pillars had been miraculously moved about the room and tilted, as we failed to effect at the finale when we tried; all at once, a thundering knock quite shook the table and startled us; on which, Dr. C., our (unprofessional) medium for the nonce, as he had seen more of spiritualistics than we had, called for the alphabetical test to ascertain who it could be that knocked so furiously, for the blows were often repeated. So then, by the slow method of letter by letter, he made out the name "Jamblic," and then gave it up in despair, as he said it was a mischievous imp that was sporting with us; but the knocks still continued, and some one suggested that perhaps this strange name was foreign, and that his own language would please the incensed spirit better than English. Accordingly, he was addressed by the assembled circle severally in French, German, Hebrew, and Latin, all in vain; when I bethought me of Greek and the Pythagoreans and spoke out "*Ei mi Iamblicos*," (Art thou Iamblicus?)—on which, as if with joy at having been discovered, there was a rush of noises and knocks all round the room (my perverid imagination might have fancied the flapping of wings), and immediately after there ensued a dead silence! So we soon broke up and went home. Opening my classical dictionary at Iamblicus, I read what I certainly had not seen or thought of for more than thirty years, that he was an author on "the mysteries of the Egyptians," and was bracketed with Porphyry as a professor of the black art. Was then this unpleasant visitor to Fitzroy-square no other than that magician redivivus? An awkward possibility.

And now to bring these scattered reminiscences to a practical conclusion. What can I, what can my readers decide, on a rational consideration of the whole matter? It is, no doubt, very baffling to judge what rightly to think about it. I have stated a few facts that have come under my own personal knowledge; but there are thousands of others similar and even more extraordinary, which numerous persons quite as credible as I am can vouch for in like manner to be true facts while remaining petty miracles. For myself, I must suspend judgment; waiting to see what in these wonderful times some further development of electricity, for example, may haply produce for us. After recent marvels of the telephone, microphone, photophone, and I know not what others, why should some Edison or Lane Fox not stumble upon a form of psychic force emanating from our personal nervous organisation, and capable of operating physically on all things round us, the immaterial conquering the material it pervades? Some such vague theory as to spiritualistic manifestations may be a far more rational as well as pleasing explanation of modern miracles, than to suppose that our dead friends come at any medium's summons to move tables, talk bad grammar, and play accordions, or that angels, good and evil, are allowed to be employed in mystifying or terrifying the frivolous assistants at a séance.

[We have given Mr. Tupper's communication at length because of the value of the testimony which it affords to the genuineness of the phenomena recorded; and because we think that a perusal of his interesting narrative will generally lead to a conclusion very different from that at which Mr. Tupper himself seems to have arrived.—ED. "LIGHT."]

If none were to reprove the vicious, excepting those who sincerely hate vice, there would be much less censoriousness in the world.

OFFICE OF "LIGHT."  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

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1883.

What is the position of Spiritualism now as compared with twelve months ago; and what are its prospects in the near future? These are questions which naturally occur to us in commencing the work of another year; and upon the answer which we can honestly give to them depend very much the spirit and confidence with which we can enter upon the New Year's labours.

Have we reason to be satisfied with the present condition of Spiritualism in this country? Upon the whole we think Yes! It is quite true, of course, that we have had some very disagreeable *contretemps*; that from one cause or other the reputation of Spiritualism has, rightly or wrongly, been brought into discredit; and that from time to time we have been well-nigh disheartened by the malicious assaults of foes, or by the equally damaging follies of friends. But the Cause itself, being founded on right and truth, has suffered no permanent harm; nay, more, has come unscathed—yea, even purified—out of the fiery ordeal through which it has passed. Its friends have learned lessons of prudence and wisdom; and we venture to think that at no time in its history has there ever been amongst them a more genuine jealousy of its fair fame than now—a more sincere and earnest determination to preserve it in every way from the very appearance of evil.

The establishment of the Society for Psychical Research, during the past year, should also be regarded as a cause for profound satisfaction. Spiritualists may take credit to themselves for having kept firm hold of their faith in the demonstrability of spirit communion, till others, distrusting their conclusions, have felt compelled to institute independent inquiries for themselves; and though the new Society proceeds on the principle of taking nothing for granted and sets itself afresh to the solution of questions which Spiritualists have determined years ago; yet there is to our mind no room for doubt that its work will, in the end, bring large accessions to our own ranks. Its investigations will, we believe, inevitably lead to the conclusion that there are constantly recurring phenomena for which no other theory than that maintained by Spiritualists will reasonably account. We are thankful, then, for our new allies, even though they work under another designation. They may sow, but we shall inevitably have a share in the harvest.

But in the meantime we, as Spiritualists pure and simple, must not relax our efforts. We must not be content to stand aside and leave all the labour to those who have not reached the faith to which we have arrived, or who, at any rate, have not the boldness to proclaim publicly the full

measure of their convictions. Those who give their complete assent—head, heart, and soul—to Spiritualism, as distinguished from those who only profess to be inquiring, should band together in a strong united effort to make their power felt throughout the land. If Spiritualists would do this they would have the respectful attention of a Press which cannot afford even the appearance of approval of an unpopular thing. We do not urge any movement in the direction of popular propaganda. We would not force our views upon the attention of men who have no taste for spiritual matters; but we think that Spiritualists, nevertheless, are negligent of their duties if they do not take every reasonable means of giving to all an opportunity of learning the truth if they are so disposed. We have, in the C.A.S., an institution which should be the centre of spiritualistic life in this country, and an institution which, if properly supported, would achieve a vast amount of very useful work. We are breaking no confidence, we think, if we say that there are members of the Council who are anxious and waiting to promote some important projects as soon as its financial position will permit, and we cannot but feel that whatever good may be effected by another organisation, the Spiritualists should allow nothing to tempt them to withhold their hearty support from an institution which is peculiarly their own. The Society for Psychical Research deserves, and ought to have, the help of Spiritualists; but in affording this, Spiritualists will commit a grievous error if they allow the C.A.S. to suffer.

## PROPHETIC DREAMS.

Could inventive philosophy devise any apparatus capable of photographing dreams, what a remarkable string of tableaux, clicked off in the night-watches, should we sometimes find awaiting us in the morning!

Most of these would probably have found their birth upon the very frontiers of sleep, while the reasoning faculty yet retains sufficient dominion to impart a measure of consistency to the army of fantastic thoughts preparing to hold high carnival in the brain.

Experience has proved that the memory may be educated to retain the dreams of the night; and the records of private life are full of instances in which, where this process has been followed, most singular results have rewarded the pains.

It has even been declared—and fortified by the most authentic testimony—that some forecast of the inevitable future will occasionally overshadow the slumbering fancy; and that a carefully kept dream-book—like that of Tippoo Saib, retained in the museum of the India House, and said to contain some very remarkable foreshadowings of the author's misfortunes—might contain many an augury destined to fulfilment.

The wife of Mr. N. (a gentleman now living, who himself related the following circumstances, to a literary friend of my own) had at intervals throughout her life displayed indications of a second-sighted intelligence, conveyed through the medium of dreams.

Although, as a rule, these previsions referred to matters of slight importance, they occasionally extended to greater things, and the confirmation which almost invariably followed at length induced Mr. N., as well as other members of the family, to regard these prophetic impressions with a respect scarcely inferior to that entertained for them by the dreamer herself.

One night the latter awoke her husband with the intelligence that she had had a dream of terrible augury, as regarded their eldest son, then a midshipman on board a line-of-battle ship at a distant station.

Partially reassured, she calmed herself again to sleep, but on the succeeding night awoke still more agitated than

on the first occasion, and declared that "George" had seemed to stand at her bedside, pale, disordered, dripping, as one just drowned. Again a stronger mind strove to impart the hope and comfort it scarcely dared to feel; but the recurrence, on the third night, of the ominous dream, convinced the poor mother that she had been indeed deprived of her child.

Next morning Mr. N., standing at his garden gate, was accosted by a neighbour, who, with some apparent anxiety, inquired if he had heard any especial news.

Mr. N. replying in the negative, his friend announced the report that a terrific hurricane had burst upon the coasts of B. All the vessels lying in the roads had got safely to sea, and weathered the storm, with the exception of three English ships, one a vessel of war, which had been forced on shore and totally lost.

Mr. N. inquired their names, and, on hearing them, exclaimed:—

"God be thanked! George is indeed on that station, as you know, but he is in the L."

"And it is expressly mentioned," rejoined his friend, "that she was the first to get to sea."

Much relieved, Mr. N. hurried in to relate to his wife the comforting intelligence. But not for an instant could she be induced to question the fatal significance of the vision. The image of her drowned boy was ever present to her eyes; and the presage was to be too sadly fulfilled.

When details reached England, it was known that the captain of the L., George's ship, had gone to dine on board another vessel, taking the boy with him. The suddenness and severity of the storm baffled every effort to regain the L. They had to remain, perforce, and were subsequently lost, with those they came to visit.

This was a modern example of the dream-vision, the second of those five classes into which Macrobius divides dreams; and the not unnatural offspring of that condition which Sir Thomas Browne, in his "Religio Medici," attributes to the soul in sleep; "when, during the slumber of the senses, reason is awake the most—not that faculty of comparison and conclusion which we call reason, but that instinct of the soul whereby it concludes without comparing, and knows without syllogising, by an instantaneous operation of its own innate faculties."

An invariable characteristic of this rare phenomenon is the clear, indelible impression it at once stamps upon the mind—the only one that survives, totally unchanged, the transition from sleep to waking. In this lies one of its distinctions from the common dream—that the resumed intelligence does not reject it as a figment of the pure reason, but accepts it as a fact already argued out. "I know it has happened," is the dreamer's expression. The belief never wavers. The actual ground defies analysis, and may almost be compared with that intuition which, before the fall of man, occupied the place of acquired knowledge.

It is impossible not to notice the singular manner in which these reiterated dreams sometimes find accomplishment in fact.

I have met with an instance of a man who, between his youth and middle age, dreamed, at least a score of times, of riding into a village situated in a wild and savage landscape, such as was dear to Salvator Rosa, and of meeting, at a turn of the little street, a bridal procession, the bride at its head, wearing a garland of red and white roses, a purple jacket trimmed with fur, and a crimson petticoat. *She had but one eye!*

Years passed, and the dreamer found himself travelling in Bohemia. Suddenly, he drew bridle in a spot that seemed familiar to him as the home he had left. Another instant, and the village to which he had made so many dreaming visits revealed itself, feature for feature, to his astonished gaze! Not a living creature was to be seen, but he *knew*—as he said—the reason, and told his companions

that all the rustic community were assembled at a wedding, the procession of which they would meet at the next turn. He even foretold the bride's attire. A few hundred yards more, and there she was, indeed, precisely as dream-foretold—even to the absence of an eye!

The recurring dream becomes stamped, at length, with a sort of prophetic value. "Such and such a thing *must* happen to me before I die, or why have I dreamed it so persistently?" said one who subsequently experienced the fulfilment of a dream to all appearance as remote as chance could make it, from the path of his life.

Sir Victor Houlton, for many years, and still, Government Secretary at Malta, told me that he had dreamed, in boyhood, with singularly vivid and minute detail, that he was residing in that island while subjected to so rigorous a blockade that rats and mice attained the rank of delicacies, and an entire dog was a thing on which to ground a banquet of unusual magnificence.

Having no interest in, or connection with, Malta, more than any other point of British dominion, and being, moreover, intended for the Church, there seemed little prospect of Sir Victor's dream becoming realised. Circumstances, however, ultimately induced him to embrace a diplomatic career, and he now holds, as I have said, the chief appointment in the above dependency, where, over and above the zealous discharge of his general public duties, he is observed to evince a peculiar, not to say personal interest, in the condition of the provision stores of that important garrison. It is a fact that, since Sir Victor's accession to office, Valetta is victualled for two years.

The waking dream—impulse, or strong impression—though differing from it in some respects, may be regarded as germane to the present matter. In such cases, the understanding remains unfettered, while in the condition of sleep this is suspended, and what has been termed "pure reason" supplies its place.

In 1863, the commercial and seafaring community of Newport, Monmouthshire, witnessed with indignant surprise the return of one of their stout little ships, which after having, against great difficulties, doubled Cape Horn, put suddenly about, and returned to port, cargo and all, precisely as she had started, three months before. The skipper, Captain Matthias, alleged that he had acted in obedience to an impulse he had found irresistible—an impulse in no sort communicated through his outward senses, but speaking, as it were, within him, with all the distinctness and authority of an actual voice, commanding him to put back, on pain of the complete destruction of both ship and crew. He "remonstrated" most earnestly (he always, in his narration, used phrases implying the dealing with another individuality), but the "voice" persisted, and promised, in the event of obedience, fair breezes, from the moment of altering the vessel's course—and this undoubtedly came to pass.

Of course an act so unusual and unaccountable could not be passed over, and the captain, submitting to a court of inquiry, was deprived of his certificate.

His ship, the *Esk*, sailed once more, under new command, and was lost. Our business, however, is with her old commander.

There was a calmness and consistency about Matthias that, even in the storm of reprobation he had raised, seem to have commanded respect. It is, as a rule, not difficult to discern when a man believes he is telling you the truth. This captain was a teetotaler. He had never exhibited the least token of mental aberration. His crew, to a man, though dissatisfied with his proceedings, declared him the coolest and most skilful seaman among them. A man of strong religious feelings, his life had been in accordance with his professions. All his worldly interests were associated with the successful prosecution of his voyage. And,

lastly, he was under a deep obligation to the principal owner, who had assisted him liberally in a time of need.

His address before the board of inquiry was a model of manly, straightforward eloquence, and he acquiesced in the withdrawal of his certificate as a duty to be expected from those to whom he could offer no proof, apart from his bare word, of the extraordinary experience he had described.

In reality, a case like that of Captain Matthias does not present itself twice in a century, and it is worth while to consider what would be the probable conduct of nineteen persons in twenty, subjected to such a test. We know that impulses of this nature have been the parent of deeds of heroic daring. Why not, then, of prudence? of humanity? A person placed in the position of Captain Matthias labours under this difficulty—that it is not within the power of ordinary language to describe the irresistible mind-pressure exercised by this mysterious prompter. Before it, duty, interest, inclination, alike give way. Danger, the love of life, are words without significance—lost in the echo of the inner voice that persistently demands obedience. If it possess not the character, it has in some degree the force, of actual inspiration. Unable to trace it to an intelligible source, he who experiences it refers the mysterious secret to the Source of all intelligence—the soul to the soul's Creator. Nor is it creditable to—though perfectly consistent with—human judgment, to recognise, in these rare examples, no element of justification.

The case of Captain Matthias and the Esk (the incident obtained too much publicity to make it necessary to disguise names) is not the only one that, within these last years, supplies an authenticated instance of the mental phenomenon above described. I may, perhaps, be allowed to revert to the subject in a later paper.

HENRY SPICER.

## REMARKABLE MATERIALISATIONS.

From Notes taken by A. Hildreth, LL.B.

### I.

On June 10th, 1878, at about ten o'clock p.m., I was sitting with a friend of mine (a medium) and another gentleman, in the drawing-room of Aldwyn Tower, Malvern, the then residence of Dr. and Mrs. Nichols.

Raps came in different parts of the room, and the message was spelled out, "Watch and wait." The medium became entranced and walked the room with energy. We saw in the twilight a white misty appearance accompanying him on the side away from us. "There is a materialisation," said the control, who gave the name of "Dr. Richards"; "we shall try to take the medium into the garden and cause the materialised spirit to go beside him. Follow at a respectful distance, and place your chairs in the middle of the lawn."

The voice that spoke to us had the tone and some of the peculiarities of articulation belonging to the medium's natural voice, but there was a distinct quality unfamiliar to us, partly consisting of deliberation, precision, and authority.

The spirit doctor now gave the signal for the descent into the garden. "Protect your lungs well," said he; "it is chilly." The medium crossed the room, unfastened one valve of the window, and stepped out upon the verandah. We each took a chair and followed, but were delayed at the window by having to open the other valve to admit the chairs, so that when we reached the verandah, the medium had already descended the stone steps and was in the garden. No form appeared beside him.

We placed our chairs on the lawn as directed, while the medium took his seat upon the garden bench; but in a few seconds he came towards us, and, speaking in the now familiar voice of "Dr. Richards," directed us to change our position to a point where our line of vision towards the bench was interrupted by some bushes, which thus would

serve instead of a curtain. The medium retraced his steps, and the clear small voice of a spirit known as "Joey" came from the direction of the bench, saying, according to his custom, "Holloa, Arthur!" Then all was silent.

We presently heard the medium breathing heavily, and a mass of white drapery, such as is commonly seen at séances, emerged from behind one of the bushes to our right. It came further into view, and we distinguished two forms standing side by side, draped to the feet and with conical caps on their heads. They remained half a minute and then disappeared.

White drapery again protruded, and remained quiet, projecting a little beyond the bush. The medium crossed over without speaking, and stood before us. Placing his fists together in front of him, he separated them laterally with a spasmodic jerk, and, after other movements, turned and walked away, absorbing the white drapery as he passed round the bush. This seemed to be an attempt, only partially successful, to shew the form and the medium at the same time.

After a short interval, another form appeared on the left. This figure turned its profile, and shewed that it was not surrounded by a skirt, but merely held a white gauze apron before it, two dark legs being visible.

The form having retired, the medium again came towards us. "I do not think it wise," said the voice of "Dr. Richards," "to continue the materialisations longer; we must have darker nights. Follow the medium." We did so, and returned to the drawing-room.

We thanked the spirit for our unexpected pleasure. "The thanks are not due," he answered; "on the other hand, we have to thank you for giving your attention; it was an experiment for our own satisfaction; we have been preparing this séance for two days past." He informed us that manifestations required thought, experiment, and perseverance on the part of spirits, and that not merely a few, but myriads, were associated to produce them. They liked to have their labours appreciated. Drapery served to protect the materialised form from the effects of light and of the human eye. He said he could explain the source from which the drapery was obtained, but did not think it wise. He afterwards concluded that he could do so "without danger," and told us that the drapery was made from the medium's underclothes.

Hoping he should have the "honour" of conversing with us again, the control, after a long talk, wished us "good night."

### II.

On another evening, when the medium was seated at the piano in the twilight, the instrument "walked" out from the wall, and hats and other light objects leaped about the room. These effects were attributed to "Joey."

Afterwards the medium became controlled by "Dr. Richards." He said he liked these little conversations, and would answer our questions as well as he could, trammelled as he was by a "human case." He gave an impressive account of his passage into the other world; how, brought up in old orthodox views, he lay on his bed of sickness a prey to horrible anxiety; how, at the moment of his death he seemed to be passing up through an interminable mist, still suffering mental agony, till the clouds parted, and he saw a group of spirits of exceeding beauty waiting to receive him. He found, however, that these spirits who seemed to him so fine, were only of the lower order. He passed from sphere to sphere until he reached the fifth, where he now is. The various spheres might be compared to the ages of a man's life, except that a higher grade was reached by voluntary effort, not by mere growth.

He said that the motives of spirits in communicating with mortals were mainly of a benevolent nature. They desired to elevate the minds of mankind by assuring them of their future destiny and instilling into their minds some

of the quiet harmony of their own existence; nevertheless, this intercourse largely benefits the spirits themselves and tends to raise them to a higher sphere. As to human nature, it was substantially the same in the next world as in this, but the sentiment of malevolence, instigating us to inflict pain on others, and which plays so large a part in this world, even with the most benevolent, grows weak in the other world, and finally disappears for want of use, because the causes exciting it do not exist to the same extent there as here. It was impossible for the highest spirits to communicate personally with those still in the body.

The control spoke on many other subjects, sometimes shewing great energy and warmth, at others becoming very ironical, especially when he spoke of our "poverty-stricken world," as he called it, and of our religious squabbles, "when the whole matter lies in a nut shell."

### III.

On June 16th a twilight séance was held in the house. A female figure came from the cabinet. She passed close to the sitters, the drapery making a low incessant rustling. She passed behind one gentleman, placed her hands on his shoulders, and bending down, touched the side of her head affectionately against his. The face was not distinct. "That was your mother," cried "Joey," from behind the curtain. "Was it?" said the gentleman. "Do you think anyone else would caress you like that?" replied "Joey."

"Joey," now preparing to materialise, talked constantly behind the curtain. Somebody crept up to listen outside the séance room. "Joey" gave the door a heavy thump, and told us with glee of other instances when he had thus scared away eavesdroppers. He knew of their approach, not by sight, but by feeling their magnetism, which was different in every person.

"Joey" now appeared materialised, seated himself in a chair, and conversed upon spiritual physics. Spirits, he believed, would hereafter attain the power of materialising in full daylight, but they were prevented at present by the mental condition of mankind. If the eyes of the sitters were blindfolded they could even now come in daylight. No arrangement of mirrors for reflecting the spirit, instead of viewing it directly, would answer. If ink or other colouring matter were squirted into the face of a strongly materialised spirit, the marks would afterwards be seen on the medium's face, and would be no test whatever of dishonesty. If a sitter rushed at a materialised spirit and struck it, the magnetism of the former would instantly dissolve the form, which would return to the medium, carrying the blow with it. The medium would suffer as much as though struck directly. "But," said "Joey," and here his tone was unusually fierce, "if anyone should attempt such a thing, I should not scruple, while the power remained, to snatch up the music-box and maim him before he could injure the medium;" and "Joey" gave the great music-box a swing.

"Could a spirit materialise through a cage?" I asked.

"I've got a good idea," said "Joey," "a very good idea—an excellent idea. Put the medium in a hen-coop; one of those long ones."

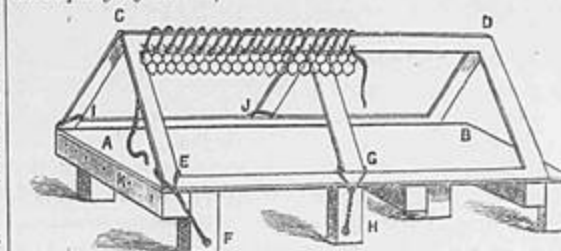
In conclusion he invited me behind the curtain. I felt the medium's head, and took both his hands in mine. They were quivering like leaves. The spirit meanwhile stood beside me, seen by all the sitters.

### IV.

On June 19th a séance was held in the garden. Having no hen-coop with which to follow out the suggestion of "Joey," we constructed a cage out of materials at hand.

Two wooden frames hinged together were set upon the garden bench in the shape of a gable roof. Stout wire net-

work was stretched over the two frames and spiked to it. [A portion only of this wire network is shown in the accompanying sketch.]



A strong cord, without knot or splice, was wound round and round the frame-work, at each revolution passing through a mesh of the net. Thus every mesh which touched the frame was bound tightly down to it. The two ends of the cord were finally made to meet on the top of the frame (c), were tied together, and sealed.

Over one end of the cage (A) was spread another piece of netting partly overlapping the first pieces and bound firmly to the frame in the same manner, the ends of the cord being sealed together near the other seal (c). The other end of the cage was left open for the medium to enter.

The contrivance was then fastened firmly to the bench. The test-fastenings, which alone will be described, consisted of four cords passing from the frame on each side (E, G, I, J) to spikes driven into the legs of the bench (as at F, H) and sealed to the wood. The netting which covered the end of the cage (A) was, moreover, nailed to the timber (K), each nail being sealed.

Rugs and a pillow being placed in the cage, the medium, clad in his overcoat, crawled in, and the open end was closed by a fourth piece of netting, secured to the frame by another cord, the ends of which were sealed together at D. This netting was not nailed to the bench at A, but could not be raised more than two inches without violence to the wirework.

The modes of escape from this cage were as follows:—

1. Break through the netting.

2. Make an aperture between the netting and the frame:—

(a) By untying the sealed knot, unravelling the cord from the meshes, and raising the netting from the spikes.

(b) By breaking the cord, unravelling it, and raising the netting.

(c) By untwisting the wire meshes, and thus freeing them from the cord. In doing this, however, the coating of zinc put on in the galvanizing process, and which filled the crevices of the twisted wire, must be broken.

3. Lift the cage from the bench:—

(a) By breaking some cords.

(b) By disturbing the knots sealed to the spikes in the bench-posts.

As a last precaution flour was sprinkled on the ground for a considerable distance in front of the cage.

The medium was fastened in at ten o'clock, p.m., and we took our seats as in the first garden séance. After a short time a man's form, draped in white, appeared from behind the bushes, and bowed many times. A female figure afterwards approached us from the other side, heavily draped. These familiar manifestations were received with a murmur of pleasure.

Upon examining the cage, the network was found intact; all the seals and cords were unbroken; none of the meshes had been untwisted; no tracks were in the flour. From the nature of the position a confederate could not have entered the garden undetected.

This séance was a perfect test of the honesty of the medium in that instance, but it is chiefly interesting for a point of spirit physics, viz., that a wire network forms no

obstacle to a materialisation. The spirits only complained of the wooden frame. A more commodious cage on a simpler plan, without a clumsy wooden frame, would thus seem one of the best tests for proselytising purposes.

V.

On June 22nd another garden séance took place, which has already been described in the *Spiritualist* and *Medium*. Only the main points will be referred to here. No bush now interrupted our view of the medium. We saw the figure begin to form above him, and at the end of the séance dissolve to a cloud and disappear. The materialised spirit ("Joey") traversed the garden in various directions, going, in all, nearly 400 feet, and attained a distance, in a direct line from the medium, of sixty-six feet. We were informed that the farther the spirit went away, the greater the draught upon the medium, and the greater the difficulty of holding the matter together which formed the figure, and that this was the most remarkable manifestation of the kind that had ever taken place.

#### CURIOUS INSTANCE OF MENTAL PRESCIENCE.

In the current monthly part of *Chambers's Journal* (p. 776) a correspondent narrates the following incident which he says happened to him upwards of twenty years ago, and which shews, he thinks, that there is some mental law in operation that is as yet inexplicable:—

"At the time I have alluded to, I attended a church, among the members of which a certain question was then causing a great amount of excitement. Feeling ran very high, and meetings were called time after time to discuss the matter, which touched upon the acts of certain officials. An anti-official party was formed; and I took an active part in its movements. I thought a great injustice was being done, and I did all I could to right matters. Well, a meeting was called one evening in a room not connected with the church, and we malcontents were to be present to discuss the matters in dispute. Our clergyman was exceedingly anxious that party feeling should not run so high as to cause any rupture in the church. That anxiety on his part was put very strongly to me a few hours before the meeting, at which he was not expected to be present; hence I was exceedingly anxious that we should not do anything to give him, personally, any offence. I attended the meeting, having had to hurry from my business to be there in time, and had thus been six or seven hours without food. I mention this, as it may possibly have some bearing on my mental and nervous condition at the time.

"The meeting was an exciting one. I spoke in it. I know I had an excruciating headache; and when I sat down, another speaker followed. I listened to him for a minute or two, when, such was the pain in my head, that I rested it on my hand, and my elbow on my knee, and pressed my aching brow. I at once fell into a semi-unconscious state, or a kind of half-dream, call it what you like. I was perfectly unconscious of what was going on around me, though I felt I was in the meeting. In that state I saw, as in a vision, our clergyman walk in, and, of course, his presence under such circumstances created some little excitement. He told us why he had come, and, indeed, spoke, as I thought, for about a quarter of an hour, and then bowed himself out. On that, I again, as it were, came to myself.

"Now, to shew that I had only been an inappreciably small time in that semi-unconscious state, I may mention that I found that the same speaker was on his legs and that I had not lost a single sentence of what he said. Of course, up to that time our minister had not been in. But the marvellous part of the story is, that in a very short time afterwards, and whilst the same speaker was still addressing the meeting, the minister came in just as I had seen him in my 'vision,' and delivered precisely the same speech as I had heard him deliver when I was in the state described, and went out exactly as I had seen him do before!

"I don't attempt to offer any explanation of the fact, but give it as a curious instance of mental prescience."

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman street, Oxford-street, W., January 7th, and every Sunday evening during January, February, and March, and also on Sunday, April 18th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

#### THEOSOPHIC TEACHINGS.

By the Hon. Roden Noel.

No. IV.—Conclusion.

The writer of "Fragments" in his fifth instalment (*Theosophist*, November, 1882) appears to shift his ground regarding these "shells." We now hear of the members of a double consciousness, one of which is the shell. The possibility of such a double consciousness I have admitted. And my contention that the Ego must be behind both seems even here endorsed; for we read of the two both identifying themselves after death with the one earthly person.

If we are to take that view, then the shell would be the person himself, though not the complete person; but we had been assured that it was not such thing. And then what I should contend further is that, being an integral part of the Ego, this shell cannot perish, which we are assured it will.

Whatever view be taken (and to me the expositions given by inspired and uninspired "chelas" seem absolutely Protean in their ever shifting variety), I cannot but regard the doctrine as a rather clumsy, and prosaic stereotyping of what is only metaphorically true, true with qualification, and for a flowing, not too rigid, interpretation—the converse being also true—poured into the cast-iron moulds of dogma. Crystallised, the idea becomes a grotesque untruth. The idea is that of two natures in men—a new, and an old man—Adam and Christ, as Christians say. Certainly there are these, as most of us know to our cost. Certainly one may gradually die away, and so full vitality be secured for the other. But this great truth becomes a merely absurd curiosity of speculation, if you press the literal signification of the words unduly. The old man does not remain behind after I have put him off. All that was essential in him I have extracted and assimilated, and the rest is entirely unreal—so far from remaining behind by itself in some "ether"! And but one or two in an æon have put him off entirely here. If the bad habits are mine, I am in them. If I have left them off, they are in others, or nowhere. The elements of our nature "good," and "bad," however, are far too subtly intermingled, too essential to one another, pass too much into each other, to be thus sharply set apart.

Will it be said that the consciousness of a shell is after all not real, but only apparent, simulated? If this were said, I should answer that such a statement is utterly inconsistent with what the writer of the "Fragments" has written, and with the doctrine of "The Perfect Way" (see chapter on "Discerning of Spirits," and Mrs. Kingsford in "LIGHT" concerning the *Ruach*). And the "Fragments," in the September *Theosophist*. Here the distinction is drawn between two kinds of shells. The first kind, which it seems, is not called an "elementary," is thus described: "These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone, and the more animal or material instincts only survive." This is then said to be the "angel guide" of the average medium. "Such entities of course only survive for a time; gradually all consciousness departs, and they disintegrate." This is quite in accordance with "The Perfect Way." Thus, the shell proper is the lower part of the man himself, divorced from his higher part—his "fourth and fifth principles." "The man," as the world goes, "may have been a good man," and "yet the worse portions of his nature, his lower and more animal instincts, standing now alone and unneutralized by all the better portions of his character, may be evil enough." Again in "Letters of a Theosophist," No. II., in the same, we read, "The shells (as distinct from 'elementaries') are the barely intelligent, disintegrating reliques of human beings, sufficiently elevated to have taken away with them" "their best attributes."

And the statement in the November *Theosophist* is totally inconsistent with any such view of merely simulated consciousness. All this is plain enough. There is no question here of simulated consciousness—it is an actual portion of our own consciousness detached from the rest—to this, all my former criticisms apply. The "fourth and fifth principles" are distinctly, in the authorised exponents of this system, part and parcel of the conscious man, though they may be removed from him, like warts—and live on—which does not seem to us very feasible. But there is a good deal of shifting of position, and inconsistent explanations of the same terms, in this system of doctrine.

But I have only to refer to the first of my second series of papers in "LIGHT," to shew what I believe idealism is bound to hold concerning any apparently unconscious manifestation of consciousness and memory, either in "secondary reflex action" of the organism, or in the astral body. So far as it is the result of our organising action, and in a relationship of essential connection with our conscious life, it is noumenally, truly ours, and an integral element of our higher intuition, though not an element of our present, lower, phenomenal self-life. So far, again, as it belongs to the world external to us, it represents the consciousness of other spirits or Egos, co-operating with ours, not necessarily with phenomenal knowledge of the fact, but by virtue of their true being, in solidarity with our own, and the controlling power of higher Spirits, the Father and Son—Spirits at their head, who do know, and consciously cause such co-operation. Thus when we have thrown off the burden of direction in these departments of spontaneous, or automatic

habit, others take it up, and take it up to some extent because we have voluntarily imposed on them this bent—while they of course are only of full knowledge pursuing the course of their own purposes and development. Thus I would explain final causes, purpose in Nature, and instinct in animals, as well as the phenomena of reflex action, and habit. Even the direction imposed on other spirits by us essentially belongs to us. If the thoughts of other Egos represented by such a supposed astral body could be translated by us into the memories and habits of an individual, that would imply, as I have argued, the transcendent presence of this individual, else there would be no such memory of him possible in us, or suggestion of his personal memories through the shell, for it is admitted that he has influenced it to this result. We are in connection, then, necessarily with this individual Ego, and many others beside, with the latter at all events, in any such communications. Besides, there is always adaptation to present circumstances, intelligent answers to an understood question, often spontaneity of remark, however trivial, no mere reproduction of past memories, which implies a present conscious phenomenal individuality. But how a thinker of the calibre of "C. C. M." can lend his authority to the monstrous and materialistic theories of the book called "Mary Jane," even though it be in harmony with Eliphas Levi and the Occultists, passes my comprehension. Surely Frankenstein, and the Homunculus of Faust are reason itself, compared with such insanities of speculation! Of course I only know the book from your correspondent's report. If one had insight enough, possibly one might pick out and translate the past thoughts of one person from the minds of others, but it would be hard work! But I deny that the astral body we have constructed for ourselves can be divorced from us, and exist apart. Even if it did, it would have to be very carefully studied before its symbols could be translated into the past thoughts of the person to whom it belonged.

We cannot define too accurately—too prosaically—in these dim regions of metaphysics. These subjects are only partly for understanding. A higher faculty, belonging to the higher life, must see. And dogma belongs not to it. Good authorities believe that Gautama did not invent the metaphysical system ascribed to him, any more than our Lord invented the Pauline theology. These highest Teachers breathed in a loftier region altogether. And when we translate their chiefly ethical intuitions into a myriad logical conceptions of the understanding, we do not expand, but degrade them—though the process may be a necessary one for us. No system will fit the universe—though fragments of it may doubtless be reflected in many. The universe is God's thought—and we are not God.

The apparition of the "Double," implying the projection of the astral body, may conceivably take place when the one person is equally conscious of being present bodily in more than one place. A thought of being present in a place is sometimes enough to cause a bodily appearance in it of the person thinking. But is he then also conscious of being where his physical body is? He might be so. But if not, how far is he there? I suppose very little. Again in dreams, or in remembrance, the person dreamed of, or remembered, is not probably always conscious of so influencing the dreamer or rememberer to dream of, or remember him. And yet I hold that such remembrance were not possible without such influence. Hence I seem to be driven to postulate a severance of phenomenal consciousness from the transcendent consciousness of the same person. And it may be said that this is virtually to admit the plurality in our one consciousness, which I object to in Occultism. But then I postulate the one transcendent consciousness of the true noumenal Ego of each behind these plural phenomenal conscious lives, and the synthetic unity in each. But that is not admitted at all in the case of the "shell." There is the difference. Moreover the "shell" involves that severance of parts and functions of our nature from one another, which I hold to be impossible, because they imply one another, as I explain in my first series, and also here. Hence this psychology seems to me crude and unphilosophical. Even the plurality I seem driven to postulate I only admit provisionally, for I confess even this may appear to savour of the absurd! Metempsychosis I grant, but see no probability of its being in the same physical, mundane sphere of the five senses. True, we have lost the memory of our past lives, and so it might be argued that we may again. But then we may have gradually ascended in the scale of being, and our individuality may now have become so pronounced that we shall not again lose memory.

A kind of conditional immortality would be thus virtually admitted—if possible degradation, or insufficient development be predicable of some amongst us. Only this would be temporary only, and all would eventually recover the full privilege of their Divine Birthright, and the memory of all their past lives. Love, Justice, and Righteousness, cannot be satisfied without this. Our true being is in God; and we probably descended (involved in the fall of our inorbing earth-angel Lucifer) as we are now ascending. Such fall is indeed Incarnation, subjection to matter; but this may be either voluntary for redemption of brethren, or involuntary; though originally I believe it was all voluntary, for we in God saw the reason of it. With this I hope to deal more fully elsewhere.

The idea of Wordsworth's great ode is also to be entertained as a possibility—that we descended direct from God; in that case memory would necessarily be lost of that former state of Nirvana,

or intuitional perfection. That conception is certainly true, even if we have passed through other degraded lives before, through the animal and subhuman spheres. Plato's "Reminiscence" is true. We are already familiar with the first principles of reason and conduct. Ideas commend themselves to us when we first hear them, and it is because they are native to us. In eternity they are ever before us, as self-luminous, essential Verities, though wandering from our beautiful Home we lose remembrance of them for awhile.

And now, while apologising for my "portentous" length, I take leave of the subject, hoping that the topics incidentally, as well as directly dealt with by my friendly opponent and myself have not been without their interest and profit. By all means let us demand "facts" more or less sensational, but let us occasionally pause to digest them and estimate their value.

#### A DREAM FULFILLED.

Not long ago a house was being built next to the one I was then living in, and carpenters were at the time engaged in putting up the roof, when I dreamed that one of them would fall, the spot at which he would fall being distinctly portrayed, and the most singular part of it was that in my dream I was told to tell my wife what I had seen. Therefore, while dressing in the morning, I told her the dream, finishing my narrative with the remark that "I was told to tell her." The day following being market day, and a busy one, I had forgotten all about the matter until about four o'clock, when I ran in to see if anything had occurred. On getting to the top room of the house I was immediately told that a carpenter had just fallen with a piece of timber from the roof. The timber falling under him, he had alighted upon it on his back, otherwise he must have gone through between the joists, but the timber saved him, beyond a good shaking. The place he fell corresponded exactly with the one I saw in my dream. For what purpose this dream was given to me I could never see. Perhaps some of your readers may throw a "light" upon it.

Trafalgar House, Llanelly, S. Wales.

#### PROPOSED CONCERT AND BALL.

To the Editor of "LIGHT."

SIR,—It has been proposed by several friends that a concert and ball similar to those which have taken place at Claremont Hall in the last two years, should be held during the present month.

I shall be very pleased to receive offers of assistance from those friends who are willing to take part in the vocal and instrumental part of the entertainment. The proceeds, if any, will be devoted to some useful purpose connected with Spiritualism.

Trusting that the proposal will find favour with your readers, I remain yours faithfully,

FRANK EVERITT.

26, Penton-street,  
January 1st, 1883.

#### "LIGHT" FUND.

Amount already acknowledged	...	...	£201	3	8
Dr. Berks T. Hutchinson	...	...	0	17	0
Mrs. B.	...	...	1	1	0
S. M.	...	...	1	0	0

METROPOLITAN SPIRITUAL LYCEUM.—The reception to Mrs. Hardinge Britten at the St. Andrew's Hall, Newman-street, W., has been fixed for Friday next, the 12th instant, instead of Wednesday, the 10th instant, as announced in last week's "LIGHT." The admission will be free, but the Council of the Metropolitan Lyceum hope that friends will generously support the work of the Lyceum, by subscriptions or donations towards its funds. Full particulars of the meetings will be found in our advertising columns.

MR. MORSE AT CARDIFF.—On Sunday last the controls of Mr. J. J. Morse delivered two lectures in this town. The subject in the morning was "The Life of Faith and the Life of Work," and in the evening, "The Science of Spiritualism." These were the last lectures we shall have the privilege of hearing from Mr. Morse's controls for a time, and I wish to take this opportunity of expressing the high regard in which Mr. Morse's work here, extending over a period of about eight years, is held. During this time hundreds have listened with deep interest to the clear reasoning and methodical arrangement of argument, while they have likewise been also enchanted by the unimpeded flow of ideas beautifully expressed. On New Year's night a "Happy Evening" was given at the Society's hall. The programme consisted of selections by an excellent band of local amateur instrumentalists, conducted by Mr. Francis Cooper, songs and solos by various members and friends, ventriloquial sketches, magic lantern, &c. Mr. Morse ably filled the chair, and during the evening read in excellent style the defence of Serjeant Buzfuz in "Bardell versus Pickwick." The refreshment stall was ably managed by Mesdames Cooper, Sadler, and Brooks, and a carpet dance brought an agreeable evening to a close.—E.A.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

## PSYCHOPATHY.

1. The healing of disease by "the prayer of faith," to which I have recently alluded, suggests some attempt to survey the general subject of healing and of spiritual power as a curative agency. It is very necessary to define and to clear away confusion in the use of terms. Spiritual power may be that of a spirit in or out of a body. The influence may be that of the unaided human spirit; or it may be that of those unseen beings who impinge upon our lives in a way and to a degree of which most of us have very little conception. It is extremely hard to say where external spiritual influence does not come in; but some cases, at any rate, need not be referred to any action other than that of the operator.

2. If we attempt to estimate the curative processes of the human spirit, we shall find that the great motive power of spirit in man is the Will: and judging from its effects in other ways it may be expected to be great here. It is, in fact, the great energising power. Another potent faculty is the Imagination. Combine the Will of the operator with the Imagination of the patient, and you set curative agency at work, nor is there any bound to the conceivable action of these potent principles. If Will does not avail (in the language of Eastern hyperbole) to move mountains, it is the most powerful agent, and we know so little of its action as to be unable to set bounds to it. What can Imagination not do in a negative, receptive, meditative mind? The physician can tell what the effect of the imagination of the mother is over the very form and features, and even the mind and disposition, of her unborn child. It can imprint marks on the body; alter and even maim its configuration; paralyse or dwarf the mental faculties. Most of us are familiar with the tragic ending to the practical joke perpetrated by some medical students on one of their number. There was a mock trial, sentence of death by the guillotine, a sham execution, a wooden knife, and some trickling warm water for the blood that was supposed to flow. Imagination did the rest, and the young man was taken up dead.

3. Other less tragic narratives point the same moral. I remember reading, though I cannot now tell where, of a gentleman who, being on a visit and sleeping in a strange room, suddenly awoke with the horrible conviction that he had swallowed his set of false teeth. They were not in the place where he usually put them; sure enough, they were fixed in his throat. He rapidly shewed every symptom of obstruction of the larynx; and his breathing became so embarrassed that a doctor was summoned. It seemed impossible that he should survive till his arrival, when an inquisitive on-looker chanced to turn his eyes to the dressing-table, and there were the teeth resting safely in a corner. The

gentleman, in the confusion of his first waking, had forgotten the strange room, and imagination had fastened on a possibility that he had no doubt nervously contemplated before, and had elaborately choked and nearly killed him. In another case a more excitable patient, who had got the same fancy, ran hastily to the house of a doctor with all the symptoms of suffocation. He was out, and she ran off to a neighbouring physician. Before she reached his house she fell dead. As the body was being prepared for burial the missing teeth dropped from the dress, in a fold of which they had become entangled.

4. This action of Imagination is rendered more potent when, for instance, Will acts upon it, as in the case of suggestion to a sensitive who has been brought by a previous course of treatment under the will of a mesmeriser. Gregory, in his "Animal Magnetism" mentions a case in which a mesmeric subject was told, while in a conscious state, that a handkerchief, moist with water, had been dipped in chloroform. He knew perfectly well that it was water in which the handkerchief had been steeped, yet he could not resist the suggestion, and was influenced as if by the anæsthetic. When he came out of the sleep he put the handkerchief in his pocket, but even then fell asleep every few minutes till it was removed. Here obviously the imaginative faculties were in an abnormal state.

5. The effect of this excitation of the imaginative faculties in the cure of nervous ailments presents no difficulty to the mind. I entertain no doubt that nervous headaches, neuralgia, and kindred ailments, even when obstinate and of long standing, are so cured; just as little doubt as that the enthusiastic patient often fancies they are cured when the relief is only temporary and passes with the wave of enthusiasm that the imagination has excited. The alleged cures at Lourdes and Knock must be discounted considerably on this account, but no one can read the narratives, written mostly by unbelieving witnesses, without a conviction that there is, as our friends say of Spiritualism, "something in it"—a large substratum of truth. The sticks and crutches are piled up in a corner of the chapels to attest the miracles, as they were in the ante-room of Dr. Newton, and of the Zouave Jacob, when these two healed the sick in our faithless Metropolis; and as, for aught I know, they may be still in the rooms of our modern Psychopaths, as they certainly are at "Bethshan," according to the correspondent of the *Pall Mall Gazette*.

6. This effect of stimulated nervous energy under the exciting influence of religious enthusiasm is a perfectly well-known fact. Science knows its influence both on mind and body. It is at the root of revivals, and mental epidemics of all sorts and kinds—e.g., the preaching epidemic in Sweden.† Fear, it is equally well-known, can effect the most marvellous results in giving, for example, temporary power to bed-ridden persons to get out of the way of danger, real or imaginary. Anyone who has been in an excited crowd knows how soon fear spreads into panic, and liberates a force that reason is powerless to control. These are familiar facts; and in these Imagination, enthusiastically

\* (p. 251.)

† Vide, "Two Worlds," chap. xxvii. p. 290.

stirred, or influenced from without by Will, does demonstrably relieve and sometimes cure nervous ailments, and give more or less permanent relief to those chronic diseases, such as rheumatism, and even partial paralysis, which are not to be classed with affections of the nervous system.

7. Can it cure more than these? Can it deal with such ugly facts as tumours, ulcers, and cancers? Can it reach phthisis, and remove tubercles from a diseased lung? There is evidence that it can. Miss Martineau was cured of a malignant ulcer by mesmeric passes after medical science and orthodox treatment had entirely failed. Mr. Thomas Shorter bears very strong testimony to the cure of a large tumour. Our *Pall Mall* correspondent gives, on the authority of Mr. W. E. Boardman, a case of the alleged cure of phthisis which seems to have been deeply rooted. A carpenter, named Newman, who resides at Dorking, and who suffered from that disease, remained a week at Bethshan, and was completely cured. This is now six months ago, and he is following his trade with no relapse. Further, it is stated by various witnesses, that cancers have been treated psychopathically with complete success.

(To be continued.) M. A. (OXON.)

#### DIRECT SPIRIT WRITING.

The following message was given by direct writing—that is, without physical contact—at a séance at which Mrs. Everitt was the medium. The circle was composed of Mr. and Mrs. Thos. Everitt, Mr. and Mrs. R. Pearce, Mr. and Mrs. C. W. Pearce, Mr. Morell Theobald, and Mr. R. Gale. Though the message consists of more than five hundred and fifty words it was written, as nearly as could be estimated, in about five seconds. It was said to have been given from, though not written by, John Locke:—

*"Nescio quomodo inhaeret in mentibus quasi seculorum quoddam angurium futurorum, idque in maximis ingeniis altissimisque animis existit maxime et apparet facillime."*—Cicero.

"One of the best springs of generous and worthy actions is the having generous and worthy thoughts of yourselves. Whoever has a mean opinion of the dignity of his nature will act in no higher a rank than he has allotted himself in his own estimation. If he considers his being as circumscribed by the uncertain term of a few years, his designs will be contracted into the same narrow span he imagines is to bound his existence. How can he exalt his thoughts to anything great and noble who only believes that after a short term on the stage of the earth sphere he is to sink into oblivion and to lose his consciousness for ever? For this reason, so useful and elevated a contemplation as that of the soul's immortality cannot be resumed too often. There is not a more improving exercise to the human mind than to be frequently reviving its own great privileges and endowments, nor a more effectual means to awaken an ambition raised above low objects and little pursuits than to value yourselves as heirs of eternity. It is a very great satisfaction to consider the best and wisest of mankind in all nations and ages asserting as with one voice this their birthright, and to find it ratified by an express revelation. At the same time, if you turn your thoughts inward upon yourselves you meet with a kind of secret sense concurring with the proofs of your immortality. You have therefore a good presumptive argument from the increasing appetite the mind has for knowledge and for extending its own faculties, which cannot be accomplished, as the more restrained perfection of the lower creatures may, in the limits of a short life. Another conjecture may be raised from your appetite to duration itself, and from a reflection of your progress through the several stages of it. You complain of the shortness of life and yet are perpetually hurrying over the parts to arrive at certain little settlements or imaginary points of rest which are dispersed up and down in it. What happens when you arrive at those imaginary points of rest? Do you stop your motion and sit down satisfied in the settlement gained, or are you not removing the boundary and marking out new points of rest to which you move forward with the like eagerness, and which cease to be such as fast as you attain them; like the traveller who should fancy that the top of the next hill must end his journey because it terminates his prospect, but he no sooner arrives at it then he sees new ground and other hills beyond it, and continues to travel on as before? Therefore all may observe that, as fast as the time wears away, the appetite for something future remains, and since the Divine Being has implanted no wandering passion, no desire, which has not its object, futurity must be the proper object of the passion so constantly exercised about it; and that this restlessness, this grasping after somewhat still to come, is the spiritual influx which the mind of man has of its own immortality. To be continued."

\* There inheres in minds, I know not how, a certain presentiment, as it were, of ages to come, and it exists chiefly and appears most readily in the largest natures and most lofty minds.

#### FACTS ABOUT MATERIALISATION.

The search for facts goes on with a patient perseverance worthy of much praise. There are "a many" Gradgrinds in our midst. For thirty-three years I have observed and recorded. There are few phenomena of the kind called spiritual that I have not seen. I have not witnessed the fire test, but two of my friends have had it, and have handled fire as scatheless as if it were water, or their own flesh.

The question now comes to us, What are the uses of the many facts presented? Take the one fact of materialisation. The first materialised form I saw was an infant of two or three years, which remained visible only a few moments. The next was a girl of perhaps twelve years. She came to me and took my hand, and kissed it, and said: "I love you. I love your hand that gives." She stayed for many minutes, and subsequently I got well acquainted with her. The next I saw was my own child, of fourteen years when she passed away. She came to me, knelt at my feet, took my hand and kissed it, but could not speak. Subsequently she came and spoke, and wrote, and drew pictures as in life. Once she brought a canary bird, and said she would try to bring one that she could leave with me. It was at my first sitting with Harry Bastian that she came, in a good light, her own sweet self, her white robe girdled, without corset, as in life, and the canary bird with her. For the last months I have seldom sat with Mr. Bastian without her materialised form appearing.

With W. E. I have seen a form who shewed himself plainly, who spoke a great deal, who sat at table, ate and drank with us, and served five persons with their food and drink as a servant would pass them about. He remained in form about two hours.

Another spirit whom I saw with Katy Cook, cut, or allowed me to cut, I forget which, a piece of some inches from her robe and then appeared to create the material to supply the vacancy by passing her hand over the hole. She sat by me, I felt her pulse, and conversed with her. She threw her arms around my neck and kissed my cheek. She remained in form about two hours. Now, to what do these facts point? Clearly to me they betoken that, as we make our lives harmonious with one another and with our spirit friends, by obeying the law of love, our friends will not only shew themselves to us for a few moments, or in rare cases like these I have mentioned for two hours, but they will be able to come to us for longer or shorter visits, as we need to see them, to have their counsel in words and their sympathy in deeds. If our friends can appear full formed, with normal pulse, with eyes that see, and ears that hear, and tongues that speak, and if they can remain an hour or two in rare cases, may we not hope that conditions may be sought and found that will make these cases less and less rare?

If a man, a woman, or a babe may be materialised, and I have seen them all in times too numerous to mention, why may not a bird, or animal? Many think that the birds and animals that have been materialised have been imported, living, from the outside world. But our spirit friends describe to us our dead pets, and say they are with us. Again and again, I have had this done—for instance, a spirit, speaking in the presence of a medium who knew nothing of my past, said: "Your dog that was poisoned by the boys when you were a little girl, is here, and the bird whose leg your husband chanced to break, and which he afterwards accidentally killed, is here, and all your pets are here." All these facts about my pets were true. Now, I do not know that a bird or a dog can materialise; that is a fact that I have not yet observed. If any one has evidence bearing on this subject, I hope it will be given us. If we can influence conditions by our own good conduct, and bring our friends back to us, surely Spiritualists ought to be the best behaved people in the world. Where would be the sting of death if we could lay down our life in this world and take it up again at will, as our Blessed Lord could? And if we love and serve Him, shall we not be like Him?

Love keeps all law, not the love of self, but the love of the neighbour. The law of purgatory is, that we cannot serve or save ourselves, except by serving and saving others. We may see by this what we have to do to bring our loved ones to our hearts, and also to our homes, in material form. I think we ought to begin by respecting mediumship, and by being just to this great gift. I would no more have people medium-ridden, than I would have them priest-ridden. If we defer to mediums unjustly, we spoil them, and give bad spirits the command of them. But if we seek the rightest right for ourselves and them, we promote pure mediumship, and do a heavenly work in the world. For thirty years I have helped mediums, and few have been better rewarded than I have. My record of phenomena and teaching is truly wonderful.

MARY S. G. NICHOLS.

#### MRS. HARDINGE BRITTON IN LONDON.

Metropolitan Spiritual Lyceum.

The promoters of the Metropolitan Spiritual Lyceum, which has recently been established under the presidency of Mr. Sandys Britton, must have been gratified by the success of their first public meeting, held on Sunday evening last, in St. Andrew's Hall, Newman-street, Oxford-street. The floor of the spacious hall was well filled, and Mrs. Hardinge Britton, who delivered the opening address of the series, met with a very hearty reception.

Mrs. Britton's subject was "Spiritualism in the Nineteenth Century." There is not a religion, she said, that has ever stirred the heart of man, that has not been founded on Spiritualism. Besides the special movements which have been crystallised into religious faiths, there are many evidences of outpouring from spiritual powers in the past. Many of such movements, from the twelfth century to the present, have partaken of a spasmodic, contagious, and epidemic character, falling for the most part on the ignorant and least imaginative of the people. Examples may be found in the Irish, American, Swedish, German, and French revivals. The Spiritualism of the present day does not partake of this character; it is the fruitage of the ages, the modern Messiah coming in obedience to many an advent voice crying in the wilderness of materialism and superstition. The first of the advent voices proclaiming its arrival was Swedenborgianism. Swedenborg was a representative man of the race, and his speciality was to open the gates of the life beyond, and to create that mighty revolution in religious sentiment which excluded the strange and fantastic doctrines of ecclesiasticism, and pointed to the life hereafter as the next step in advance of the life present. Had there been many seers illuminated like himself, Swedenborgianism would now have been the religion of reason and of humanity. The next great advent voice of Spiritualism is the progress of science, which has mounted step by step from the visible to the invisible until it stands baffled alone by the power by which it examines itself, by the very soul which questions. Another of the waymarks of Spiritualism bears the dread name of Atheism. Up to the time when the French Encyclopedists and philosophers dared to proclaim the duty of reasoning and of thinking, religion had been dealt out at the pleasure of the priest alone, in the form of ecclesiastical dogma. It was then that the pitiless logic of the materialist began to demand strong reasons for the affirmations of ecclesiasticism, and she was speechless. "If God spake with men in olden time, why not now? If angels walked on earth in Jerusalem, why not in Europe?" Those voices have never been silenced; the echo of their demand has come down the ages still unanswered. Then another voice came from the East, from the dry bones of the dead nations, upon which the winds of civilisation were beginning again to breathe, from cave-temples, and ruined cities, and upheaved dynasties, speaking of older ecclesiastic systems, and demanding evidence of the originality of that system that was claiming to be the only revelation to man. But still no answer came. Then came the discovery of electricity and magnetism, realising the dream of the philosopher's stone. Then came Mesmer, as another John the Baptist, shewing that all the correlated forces of matter are concentrated and sublimated within man himself, that the life principle is a reality, that it is transferable, that it is an imperishable, invisible substance, that it can be conveyed from body to body, and, projected by will, can alter the molecular condition of the diseased organism. But there still remains the question—What becomes of this great mystery that quivers before us and traverses space, and is the soul of the universe, and the life of man? The electrician and the mesmerist cannot answer the question. Then comes clairvoyance, another marvellous foot-print in the desert. Thirty-five years ago Alphonse Cahagnet sought to become a master of spiritual things, and when the spirits of his *lucides* brought back tidings from afar, he rejoiced to think that his materialistic theory was strengthened. "Here," he said, "is expounded all the philosophy of miracle; there is a life power in man that can transcend matter and can take note of its most secret and imperishable elements." But then he found his *lucides* passing from his grasp, speeding away beyond the limitations of his knowledge, passing into a world of which he knew not, and bringing back tidings of a fair land and a glorious people, of a happy country where no hearts were breaking, and no dark clouds over-shadowed the sun. They declared that these were the people that once lived on earth,

and that had now taken their next step in the upward path of eternity. At first he thought the *lucides* were hallucinated; but there came to him witnesses on all sides confirming their testimony, and he was compelled to acknowledge that the questions which his earnest reason had propounded were answered, that the *Elixir vite* was found, that the gates were no longer ajar, but were thrown wide open, and the question was for ever answered, "If a man die, shall he live again?" These revelations on the Continent synchronized so closely with the same class of manifestations in America, England, and elsewhere, that it became evident that a universal pentecostal outpouring was pervading the entire world. But for such an outpouring the light of religion would have been wholly quenched. Spiritualism came as a growth, step by step, as the last link in the chain of a great scientific revelation. It came in obedience to the cry of the advent voice proclaiming that the Messiah who should unite the long divorced elements of religion and science was at last at hand. It was received with persistent opposition; but every proclamation of imposture, deception, fraud and hallucination has always been met by spirit power with fresh revelations, fresh potencies, and fresh swords wherewith to do battle with the ghosts of dead arguments. Every sense has been appealed to, and unless science advances into this new path she is disgraced. In every direction the spirit-power has been equal to the new demand made upon it, and instruments have been raised up from all ranks of the people. The work is not a merely human one; it is the work of God and His angels. Spiritualism is not the contagion of a strange magnetic force in the air; it is not an atmospheric epidemic, but it is a science and a religion. Science is the fundamental basis of order in the universe; it is God's law, and Spiritualism is the science of sciences. It is a religion. Religion is the revelation of the Supreme Being, and it consists of three elements,—God, the great First Cause; immortality, the effect of life; and a standard of life practice by which man shall outwork the laws of his being. The first religion was when man, standing by the side of the open grave, followed the parting spirit into the brighter and better land with a consciousness that there is no death. Religion is that which speaks to the soul of the savage and of the saint in the still small voice of conscience. Beyond this we have only forms and modes of expression. But, it may be asked, what can rapping spirits bring to us of such a religion as this—the knowledge of God, immortality, and a perfect standard of life practice? They come to us with the voice of affection and appeal to the heart, and by strange and wonderful monitions bring to us the conviction that the spirits of those that love us and that we have loved are in our midst. Little signs and tokens hidden away in the heart, pet names, old-remembered words,—when these are sounded out by the dancing tables and vibrating floors, after the form we have loved has crumbled into dust and ashes,—such memories convince us that there is no more death, that the spirit lives, that the spirit is the man, and not the broken tenement that has been hidden away in the earth. The world may despise it, but it is a grander and holier sermon than has been preached for eighteen hundred years. But you question further, and you say, "O Spirit! tell me of God:" and the answer comes "God is a Spirit." Now I know the Grand Man of the universe; I know the Engineer that guides the fiery stars; I know the Captain that steers those barques of light on the ocean of eternity; I know the mighty Statesman that has made the laws of the universe; I know the supreme Architect that has built up this glorious world; I know what the spirit is, and so I know God—who is the Spirit. No Spiritualist who has ever clasped hands with the spirit of man from the beyond; no Spiritualist who has ever recognised the fact that the soul lives and preserves all its powers or potencies; will ever more walk alone, need ever more doubt the existence of the Grand Man of the universe. That is what these rapping spirits do for the first great element of religion. Then as to the second element, the most ignorant and undeveloped spirit that has spurned the dust and lived beyond the chemical disintegration of death, proves the fact of immortality; and when it is confirmed by ten thousand legions of returning spirits, we may be said to know the fact for ourselves. As to the third element, you open your Bibles and point to your texts, and you remind me that for eighteen hundred years there have been revelations given to man in the beautiful and simple words of the Golden Rule—that the sweet voice of the Master has come down the ages, ever sounding out the eleventh commandment, which may be summed up in one word, "Love." And still the world is full of crime,

and wrong, and hate, of legalised murder and war, and still the journals of the day are disgraced with the ghastly lists of crime, and men, women, and children of this great, rich Babylon are this night walking outcast in your city streets, not knowing where to lay their heads, and obliged to wait for the pitiful dole of charity to find the crust that is to keep them from starvation. Surely we ask for something more than the tender and gracious words that Jesus spoke: we ask for a motive to make us obey them, to incorporate them into our lives. And now we have it. All returning spirits—returning under conditions that prevent the possibility of collusion,—proclaim that they are happy or miserable in precise proportion to the good or evil they have done on earth. Every returning spirit is in judgment even as he has obeyed or disobeyed, and is thus an illustration of the doctrine of personal responsibility. Let us accept the revelation. If you go to the telegraph operator's room you do not stand before the marvel of the electric sounds, or the ingenuity of the battery, or the means by which electricity is made the world's post-boy; but you wait for the message! The phenomenalists of the present day, who call themselves Spiritualists, are no Spiritualists until they listen to the message. Those who rejoice in the marvels of Spiritualism and accept its facts are but Spiritists until they advance into the grander, broader field where Spiritualism becomes a religion. It is at the point where they listen to the message, where their hearts burn and their spirits are lifted up in a great psalm of rejoicing for this glorious light,—it is at this point alone that they become Spiritualists.

Mrs. Britten's discourse—of which we have been able to find space for only a mere outline—was characterised by great power and eloquence, and evidently met with the fullest sympathy and appreciation of her audience.

#### Central Association of Spiritualists.

On Monday evening the members and friends of this Association gave Mrs. Britten a very cordial reception at their rooms, 38, Great Russell-street. The company present on the occasion included:—Miss Arundale; Mr. E. E. Arnsley; Mr., Mrs., and Miss Allan; Mr. E. Bertram; Mr. Sandys Britton; Mrs. Angelo Bezzi; Mr. J. J. Bodmer; Mr. J. Bowman; Mr. D. Barrett; Mrs. S. Carter; Mrs. Chaplin; Miss Corner; Miss Nina Corner; Mrs. E. Combes; Mr. J. G. Dyne; Mrs. A. Darling; Mrs. Edensor; Mr. and Mrs. Thos. Everitt; Mr. F. Everitt; and Mr. and Mrs. Desmond G. Fitzgerald; Mr. Jno. S. Farmer; Miss Godfrey; Mr. Geo. Gill; Mr. J. N. Greenwell; Mr. G. F. Green; Miss F. Gregory; Mr. S. C. Hall, F.S.A.; Mrs. Heckford; Miss Houghton; Mrs. and Miss Hope; Mr. R. Hopton; Miss M. Hopton; Mr. A. Howe; Mrs. Kate Fox Jencken; Mrs. E. M. James; Mr. J. A. Kenrick; Rev. W. Miall; Mrs. H. Michell; Mr. J. Malcolm, F.R.C.S.; Mrs. Malcolm; Miss A. E. Major; Mr. and Mrs. Morse; The Lady Helena Newenham; Mrs. Noakes; Mrs. Orrock; Mr. C. Pearson; Mrs. S. Pearson; Mr. A. Powell; Mr. and Mrs. R. Pearce; Mr. and Mrs. Dawson Rogers; Mrs. C. Rice; Madame de Steiger; Mrs. and Miss Sainsbury; Mr. Thos. Shorter; Miss Shorter; Mrs. Schweitzer; Mr. M. Theobald; Mr. and Mrs. Warren Thompson; Miss F. E. Till; Mr. and Mrs. Vance; Mrs. M. L. S. Williams; Mr. E. W. Wade; Mrs. Western; Mr. D. Younger; &c., &c., &c.

The first part of the evening was devoted to introductions to Mrs. Britten, and to the interchange of friendly greetings between herself and many old friends, whom she had thus the pleasure to meet once again. Mr. E. Dawson Rogers then took the chair, and on the part of the Council of the Association, tendered to Mrs. Britten a cordial welcome, which was heartily endorsed by Mr. S. C. Hall in an earnest and eloquent address.

Mrs. Britten shortly afterwards, under control, gave the following answers to written questions, which had been sent up to the chairman:—

**Question.**—The past few years have been times of unrest, transition, and strife—the reflection, we are told, of strife in the spiritual world. During this period, practical work in Spiritualism has been almost impossible. Is this state of affairs passing away, and what do you see in the near future?

**Answer.**—We must take exception to the premises. There are methods operating from the world of causes which affect humanity, and are received according to the light possessed. All the foundations of religion proceed from the effect of some mighty psychological, but individual, mind. Around this

mental power are clustered the various satellites of thought that cannot attain to the single individual's power. Thus are sects formed. As long as the psychological impress of one mind remains effective in the world, the power of that mind becomes a focal point, around which all the followers group. As long as that influence remains potential, so long does the sect remain. When any one of the followers of the leading founder transcends his power, he takes the place of the original leader and becomes the founder of another sect. The aim of Spiritualism is to disintegrate these associative movements, to deal with the atoms and not with the mass, to throw humanity upon its own personal responsibility, to make each one a priest for himself before the Lord. Until this is accomplished, the present phase of spiritual revelation will not cease. We do not discourage associative movement for temporary purposes; it is needed to eliminate power, and to produce the fruitage of purpose. When this is effected, association must break up. This being the purpose of Spiritualism, we do not acknowledge any incoherence in the movement, any mistake in carrying out the purpose. Those who have attained to the higher or second stage of existence, have laid their plans in conformity with what they know of human nature. Fear not, nor be discouraged, nor pronounce failure on the disintegration of every movement that has effected the work of the day. The prayer, "Give us this day our daily bread," is for ever being answered. In the work of each day, each true and faithful worker is receiving his daily bread.

**Question.**—What may be regarded as indubitable evidence that the phenomena, admittedly attributable to some force other than that of the conscious agency of the medium or "sitters," are produced by departed human beings?

**Answer.**—There is no crucial test by which you can arrive at the conclusion you seek, until you are in a position to exclude the action of your own individualised spirits. You yourselves, as spirits, possess all the powers of the disembodied; these are only phenomenal, and more potent, because they are freed from the encumbrances of matter. You are in germ the highest angel and the mightiest archangel moving around the throne of the great central Sun, and unconsciously you are expressing these potencies on everything with which you come in contact. Do you suppose that in the assemblage of spirits, embodied and disembodied, there is not an inevitable commixture of powers? The mightiest spirit embodied may transcend all the power of the disembodied present. Therefore, there is no crucial test at present but experience. As you remember that at each end of the telegraphic wire there must be intelligence to give and to receive, and as you study the limitations and influences of matter, you will begin to find a clue to the science of Spiritualism. You desire to go into the very Shechinah and grasp the Holy of Holies, before you have learned the way to mount the steps. Those steps are science. You have not learned the first letters of the alphabet of a true spiritual science. When you arrive at this, you will recognise the difference between the spiritual influence produced by the embodied, and the spiritual influence produced by the disembodied, or dematerialised spirit. You will recognise this only by experience. Your speaker, even without the aid of scientific training, is now able to recognise the entry, the departure, or the presence or interference of the various spirits which group around each person selected as the mouthpiece for the expression of spiritual thought. It would be impossible to communicate the power or the possibilities of this sense of discernment. It is a question of experience, and the sense will be sharpened only as you study spiritual potencies and powers. Why not come together in masses? Why not come together in the solemn assembly, and in the Pentecostal hour, and study each other, and learn the mystery of character and comprehend the nature of that sphere which each of you gives off in your daily and hourly intercourse? We can offer you no royal road to this knowledge, and were we able to do so, we would not deprive your souls of the strength that, as gladiators in the mighty arena of spiritual forces, you are called upon to exercise.

**Question.**—Is it possible for a spirit to bring a medium out of a cabinet and to pass him or her off as a materialised form without being conscious of the false impression that is thus conveyed to the circle?

**Answer.**—The spirits that are operative in producing the changes in ponderable matter are the masons, the carpenters, the bricklayers, the mechanics of the movement; they are not the philosophers; they are simply the workmen, and by the gross characteristics of their bodies they are nearer to matter and more capable of operating upon matter than the more sub-

limated spirits who should explain to you the philosophy of the movement. The spirit desiring to produce a certain phenomenon rarely questions the effect that it may have upon the minds of those present; it performs its special mission without any reference to the opinions that may be entertained thereon. It is thus possible that spirits may unintentionally delude, but we will not admit that any spirit wilfully deceives you without the presence of higher, mightier, and purer minds around who desire most earnestly to awaken you by phenomena to the philosophy of the movements produced. Hitherto you have not sought to comprehend that philosophy; you have been too well satisfied with the production of the phenomena; you must go over your footsteps again and not be too hasty to condemn that which does not assimilate with your peculiar views of what you call truth; you must take the phenomena piece by piece and examine them for yourselves. At present you scarcely appreciate the vast difficulty of the spirits working in the light at one end of the telegraph and mortals receiving the message at the other end in total darkness. When you can take part in these operations, and learn the conditions under which you may draw the line of demarcation between the human and the spiritual, you will see that there is far less intention of fraud and imposition than you now believe. Your spirit friends meet with you as those that are arrayed on the stage. You expect that the curtain shall go up and the drama be performed; and the spirits desire to satisfy you whether the conditions are there or not; thus they unintelligently in some instances, and unintentionally in all, often assist in producing phenomena of a confused and heterogeneous character. But be assured there is more of spiritual intention behind these strange movements than you have hitherto given credit for.

**Question.**—Why is there apparently a lull in the production of physical phenomena just at the time when scientific people are asking for demonstration of the facts?

**Answer.**—How did the phenomena arrive? They arrived when multitudes came together all over the world in eager, earnest groups, seeking them in a receptive attitude by the formation of circles, by patiently waiting, by deep, earnest study, not by cold, lifeless gatherings, not by the mere subscription of names, not by apathetically waiting for marvels or powers, but by the earnest, faithful heart put into the work, sitting day and night, waiting earnestly for the Pentecostal fires, like tongues of flame, to fall upon the heads of the seekers. Until they gather together in that earnest spirit your scientists who ask that the power shall come to them in their own fashion will fail. They must commence like little children; they must seek for the power and take it captive as they would the kingdom of Heaven. When they do this and form themselves into earnest groups for faithful investigation, the power will be in the midst of them.

**Question.**—Speaking generally, is the outlook satisfactory for a course of teaching which shall reserve the investigation of phenomena until minds and hearts are reached by the abstract soundness of the principles inculcated?

**Answer.**—As was enunciated last night, Spiritualism is a science and a religion. Those who are satisfied with the phenomena are Spiritists only. Those who listen to the message, who wait for the spirit voices, learn that God, who is a Spirit, can only be comprehended when man knows what spirit is; when a man has proved that spirit is the Alpha and the Omega, that matter is the phantasmagoric dance of atoms, that spirit alone is real and that the source of all spirit is the God before whom man bows his knee and worships, he has the first element of spiritual religion. When he can stand as yon white-haired prophet (Mr. S. C. Hall) has stood to-night and can say, "I know that my Redeemer liveth," the Redeemer of knowledge from ignorance, the Redeemer of eternity from time, of immortality from mortality, he has the second element of religion. When man can say, "I am making my sphere. My acts, my deeds, my words, are building my house and weaving my garment; the kingdom of Heaven is within me and the kingdom of hell is there also, and I shall never find either unless I take it with me,"—when a man applies this to his daily life and practice, he has the third element of religion. All associations, all gatherings, all courses of teaching that make for this sublime religion are good. They are no failures. Even if they last but a day, fear not; they do their work, they sow a seed that shall never be plucked up, for it is the seed of immortal and Divine truth. Any course of teaching, even in the lowest whisper, of this redemptive doctrine is working for the fatherhood of God and the brotherhood of man, and can never

be lost. Therefore we bid God speed to every such effort. God's blessing is on it whether we ask it or no. There are no failures before Him; the failures are only in human opinion. When you trust to the Infinite and do the work according to the best powers entrusted to you, you have done enough to give Him back with usury the ten talents that He has lent to you.

**Question.**—What is the best course for a writing medium to adopt if he desires to get rid of an unwelcome, lying, scribbling control who persists in interfering with an important communication which is being given by a good spirit?

**Answer.**—Is the questioner sure that it is a lying control that interferes? Is he certain that the good spirit whose mentality he believes is also the operator—is he certain that he is the operator? The higher the spirit and the more sublimated the mind, the more sublimated the spiritual body; consequently, the highest communications require the aid of medium spirits, and there are points in the action of every phenomenon when the force becomes dissipated, when the controlling power is lost by the breaking up of the conditions under which the phenomenon proceeds. When this is the case the medium spirit, or the operator who is attempting to express the mind of another, appears to be the mere idle, mocking interpolator that your question suggests. But in very many instances when the force fails and the mere mechanic at work is left to himself, he expresses his incoherence in what you deem to be an interference. There are claims of existence from the highest to the lowest, and the presence of some antagonistic or neutralising magnetism may at times interfere with or break up the conditions under which phenomena are produced. The good and the true is always around you; it never fails; the right hand of mortality is always grasped by the guardian angel of good, but the various operations by which the telegraph is conducted are so little understood that you often find a breaking up of the circuit interfering with the communication, and you attribute it either to fraud or malice. Dismiss this from your mind. Go out into the street and search for rogues and you will find villain stamped on every face you look into; search for the good and the true and you will find a friend at every street corner. You are too apt to colour your views with that which you receive from your own idiosyncrasies. Lift up your mind to supreme heights, and you will find that the supreme and nobler manifestations of spiritual science will dawn upon you.

**Question.**—It has been frequently observed that great calamities come in groups—that, for instance, if a great fire occurs, it is followed by others in rapid succession. Is there a spiritual cause for this, and, if so, what is it?

**Answer.**—Aye, there is a spiritual cause. You are now touching upon a phase of science that is tabooed, and that was ill-understood even in the days of antiquity. We speak of that which is contemptuously termed astrology. "The heavens are a book," says Isaiah. Who has read it? You physicists claim that every atom of matter influences every other in the universe, and yet from this universal sphere of inter-dependence you would exclude the magnificent groups of suns, the whirlpools of stars, the clusters of burning lights that throb and pulsate through the universe with one unbroken chain of life! Can you exclude your little dewdrop in space from the universal sum of this influence? Impossible. The universe is built upon geometrical and mathematical principles, and nothing can be plucked away or destroyed without marring the whole scheme. The visible universe is the shadow or expression of the invisible, and that which affects the casnet or temple in which I dwell must have a moral and spiritual correspondence within. Therefore it is that the mind is disposed to crime in certain contagious conditions of the atmosphere; that receptive minds are disposed to inventions in certain receptive conditions of the atmosphere. It is in this sense that there are certain inevitable conditions of collusion in the atoms of matter which tend to produce combustion, which tend to produce wars, and all the various accidents, as you term them. They are the procedures of inevitable law. When you understand that all the changes that are for ever transpiring in the magnificent march of the fiery hosts produce inevitable results upon earth, you will begin to comprehend that astronomy and astrology are kindred sciences, that astronomy consists of sums and figures, and that astrology puts life into them. The tendency to repeat certain events upon earth, to produce certain exhibitions of criminal or saintly purpose, is the result of a correspondential movement in the vast army of breathing worlds that are marching from one eternity to another. When man, by the sublimer powers of his soul, masters the meaning of the scheme, he will be at no loss to understand what conjunctions of the starry bodies will operate with malignant or benignant force upon the earth, and he will be enabled to prepare remedial measures against these so-called accidents. When occultism is thus made a science, and its dreams are verified, man will indeed become the master of the situation.

On Sunday evening next, under the auspices of the Metropolitan Spiritual Lyceum, Mrs. Britten will deliver an address at St. Andrew's Hall, 14, Newman-street, Oxford-street, on the question, "What do we know concerning the origin and destiny of man?"

OFFICE OF "LIGHT."  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

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## PROPHETIC DREAMS.

(Continued.)

The difficulty of applying any theory of explanation to authenticated cases of this description must be admitted to be insuperable. The phenomena are not recollected images, for nothing in the remotest degree connected with them has as yet come within the cognisance of the seer. Nor are they chance creations of the brain, inasmuch as they hold undeniable relation with events about to occur. Nor are they objects to be reached by the most speculative magnetic theory, since the operation of such agents awaits—and then survives not an instant—the dissolution of the union between soul and body. One thing, at least, is sure—that the matter contains, within its many extraneous folds, that germ and principle of truth, which septs, from Lucian downwards—irritated and baffled by the falsehoods and absurdities of credulous narrators, and still more credulous hearers—flung away, without analysis, with the lumber in which it was enveloped. There is something harassing, both to sage and fool, in an unsatisfied doubt—an unguessable riddle. Blind old Homer is said to have died, broken-hearted, from inability to solve an enigma proposed to him by a fisherman!

It is enough, there are no commissioned wonder-workers now, and even that daily miracle, the conversion of the fleshly heart, is wrought in silence and secrecy; but is it just to conclude that because the Almighty Ruler has seen fit to close one channel of connection (that of direct miracles) between Himself and the material world, He has abolished also that intercourse which there seems reason to believe existed in the elder time, between the world of spirits and of men? As revelations of this description had not the same object as the Christian miracles—that of bearing testimony to the illimitable power of the God of justice and of mercy—(Abraham, in the parable of Dives, seems to hold their testimony less efficacious than that of recorded writings), their continuance was not essential to the unity of the new dispensation. The subject engaged much attention among the early Fathers of the Christian Church, and, if these agreed in nothing else respecting it, they were at least unanimous in attributing the wonder to a non-natural source. It has been wisely said that God's works are not to be brought to the tribunal of His natural laws, and that physical impossibilities have often been spiritual certainties. Let us now proceed to illustration:—

Mr. Drayson, a young undergraduate of Cambridge, had been reading, during the long vacation, at the quiet little town of Exmouth, where, as many readers will remember, the river Exe is crossed by a ferry communicating with the Starcross station on the Great Western railway. For this purpose, a boat remains in constant

attendance, from dawn to dusk. One night, between twelve and one, the young man suddenly awoke with the impression of having been addressed by an imperative voice, saying, with such distinctness that the last word still rang upon his ear:—

"Go down to the ferry!"

Thinking it an ordinary dream, Mr. Drayson composed himself again to sleep, when a second time the command was repeated, with this addition:—

"The boatman waits!"

There was something in this second voice which it seemed to the young man's mind impossible to disregard. He did, however, combat the inclination, reasoning with himself for some minutes on what he tried to consider the absurdity of rising in the dead of night, at the bidding of an imaginary voice, to go to a ferry where no boat would be found (for the ferryman resided at Starcross), upon an errand of which he knew nothing. His efforts, however, to dismiss the idea were unsuccessful. Sleep, he felt, was impossible. At worst, it would but be a walk to the ferry and back, and none but himself need be aware of that little excursion. Finally, he sprang up, and, not to leave time for more self-arguments, dressed rapidly and set forth. Approaching the ferry, he heard, to his great astonishment, the boatman's hoarse voice hailing him impatiently through the darkness:—"Well, you've kep' me waiting long enough to-night, sir! Here I've been stopping for you nigh an hour!" The man had, it appeared, received his summons also, but did not attribute it to any unusual source. Finding no passenger on his own side, he concluded that he had been hailed by a passing boat, and directed to go over.

Arrived at Starcross, a further idea or impulse, which seemed to have its origin in the former, took possession of Mr. Drayson's mind. "Exeter!" "Exeter!" "Exeter!" began to reverberate, as it were, in his mental ear like a summoning bell. His impression now was that at Exeter would be fulfilled the purpose—whatever it might be—of his strange nocturnal mission. To Exeter he accordingly proceeded, reaching that city about dawn. Here, however, all impulse, or impression, abandoned him, and, wandering aimlessly about the streets, he began to blame himself for the readiness with which he had yielded to what was, perhaps, an idle fancy, finally resolving to return home by the next train. Meanwhile, the shops and houses began to shew signs of life, and, passing an hotel, the young man went in and ordered breakfast. The waiter was very slow in bringing the repast, but explained the delay on the plea that the Assizes, then proceeding, had filled the house to overflowing. Drayson took but little interest in the subject, but observing that the waiter regarded it as an event of considerable importance, good-humouredly encouraged him to continue the theme, and was not a little amused by the man's description of the cases already disposed of, together with his own views of those yet remaining to be tried. Upon the whole, the waiter's entertaining volubility ended by inspiring his listener with a portion of his own interest in the matter, and accordingly, instead of returning to Exmouth by the next train, he strolled about till the court opened, and then took his place among the spectators.

The case just commencing appeared to create unusual interest, the prisoner at the bar, a carpenter, being arraigned on a capital charge. The chain of evidence against him, though circumstantial, seemed complete, and a conviction inevitable. There was, in point of fact, no opening for a defence, unless the accused were in a position to prove the Crown witnesses mistaken in his identity, and establish an *alibi*. Asked what he had to say, he quietly replied:—

"It is impossible I could have committed this crime, because on the day and at the hour alleged by the witnesses I was sent for to mend the sash-line of a window at Mr. Gibson's house at Meadowbank." Here he paused for a

moment, then continued: "There is but *one* person in the world who could prove that I was there, but I don't know who he is nor where to have him looked for; and even *he* might have forgotten it all by this time. No, stay. I *know* he would remember me, for a particular reason. But, there! it can't be helped. The Lord's will be done!" concluded the poor fellow, appearing to resign himself to his fate.

All this time young Drayson had been listening with profound attention to the proceedings, and, as the prisoner finished his sad and hopeless address, he started, and gazed earnestly at him. As his eyes dwelt on the gloomy, toil-worn face, a chain of circumstances—one by one, link by link, trivial at the time, but now bearing on the liberty, if not the very life, of a fellow-creature—came back to his remembrance.

Some months before, Drayson had gone to pay a morning visit to a friend at Meadowbank. The latter was from home, but, anxious to see him, Drayson resolved to await his return, and went into his friend's library, in search of a book to beguile the time. Here, however, he had found a carpenter making some repairs about the window, and, in place of reading, he stood for some minutes watching the man, and conversing with him about his work. While doing so, something was said that he desired to remember, and took out his note-book to make a memorandum, but found he had lost his pencil. The carpenter, observing this, handed him his own—a short, brown, stumpy, article, with square sides—saying that "if he might make so bold, the gentleman was welcome to it."

All this flashed back to the young man's mind, as clearly as if it had occurred but the day before. Hastily turning to his note-book, he at once found the very entry he had made—date included—written in the thick but faint lines produced by the carpenter's pencil.

He instantly made known to the court his wish to be examined on the prisoner's behalf, and, being sworn, deposed to the above facts, clearly identifying the prisoner, as well as the pencil, which the man produced from his pocket. The jury were satisfied, and returned a verdict of acquittal.

It is difficult to meet a sufficiently-authenticated case of this description, otherwise than with the simple confession that God's ways are not as our ways, and that it may be His pleasure, as it is within His power, to suffer His ministering angels to speak in this mysterious tongue to the souls He has selected as the earthly instruments of His Divine will.

HENRY SPICER.

## A PREMONITION OF DEATH.

The following case of apparently objectless premonition, or "death warning," occurred to a lady who is a friend of my mother, and with whom I am sufficiently well acquainted to express the highest opinion of her earnestness and truthfulness. I feel certain that the lady in question would be willing to afford opportunities for verification and authentication to any member of the Society for Psychical Research or other investigator who might be specially interested in the class of frequently-recurring phenomena to which the case belongs. I give the account in her own words, as noted soon after the occurrence by which the premonition was verified.

DESMOND G. FITZGERALD.

## FATAL ACCIDENT: SINGULAR PREMONITION.

On the 18th of July last, I had the following dream, which was strangely and painfully fulfilled or realised on the 26th of the same month—eight days afterwards.

I dreamed I was walking on the edge of a steep cliff facing the sea. Dear Fred and a strange gentleman were a few steps in advance of me, when Fred suddenly slipped down the side of the cliff, and, as he fell, gazed with a look of the most intense earnestness and anguish as into my very soul. I remember afterwards turning to the stranger and asking him his name.

He replied: "My name is Henry Irvin." I said: "Do you mean Irving, the actor?" to which he answered: "No, not Irving the actor, though I am something after his style." I then said: "Now that I look at you, I see the same expression in your face that I have often noticed in the photographs of Irving exhibited in shop windows." After this I awoke, feeling terribly anxious about poor Fred, an anxiety which prevented me from again sleeping that night.

On going down to breakfast next morning, I asked John (Fred's eldest brother) where Fred then was. He replied that his brother was at Manchester. I said that I had had a most distressing dream about him, and that I should be so glad to see him again at home. (Fred, it may be as well to say, was travelling partner in the firm of the three brothers.) John observed that he was sure to hear that day from Fred; but my dream impressed me so forcibly that I made him promise that, on arriving at his office, he would telegraph to me should there be no letter. There was, however, a letter from Fred at the office; and I consequently received no telegram, and made my mind easy for that day. Each succeeding day I inquired where Fred was, and when he was coming home; John saying: "He is not at the seaside (near any cliff), so you need not worry; he is now at Leeds." A day or two after this, however, John received a letter from Fred, stating that he purposed going to Scarborough for a week's holiday. Upon this I begged John to write asking him to return home at once, and said that I should myself do so that very day; but something interfered and I did not so write.

On the morning of the 23rd, about five a.m., I was between sleeping and waking when some person (a man) seemed to pass the side of my bed, and to say in a loud voice, "You have not done with trouble yet." After hearing this I became quite conscious. When, shortly afterwards, I met John at breakfast, I told him this dream or vision also, saying, "I think the man's voice was that of your father," being in my own mind quite convinced that this was the case. John replied, "How you worry about the stupid dreams! That is how you went on about Fred some days ago when he was enjoying himself all the time. He wrote to me yesterday to send him ten pounds, saying that he was enjoying himself immensely, and that the weather was glorious."

On the 26th, the proprietor of the Grand Hotel, Scarborough, telegraphed to say that an accident had occurred (poor Fred was dead at the time); but John kept this sad news from me as long as he could. Another telegram then came to John's office to say that "all was over"; and John returned home in a terrible state of mind informing me that an accident had happened. I exclaimed: "I know it all; don't tell me any more; I have always warned him against riding strange horses." At this time I had not been informed as to the nature of the accident; but it was suggested that he might have fallen from the "lift" at the hotel, or that a chandelier might have fallen and hurt him. John and I then set off at once for Scarborough, where we were received by Willie, the second brother. At York, however, I had obtained a copy of the *Leeds Mercury*, and in it I read the following account:—

## SCARBOROUGH.—SAD DEATH OF A GENTLEMAN VISITOR.

"An accident of a melancholy character, and which, unfortunately, has been attended with fatal results, occurred on Wednesday evening to a London gentleman named F. S. It appears that on the afternoon of that day, the deceased, along with a casual acquaintance named Deverell, who is staying at the Castle Hotel, went for a ride on horseback along the beautiful Forge Valley. When near Ayton, the deceased was somewhat in advance of his companion, and it is surmised that his horse shied at a white gate. Anyhow, he was thrown on the road, and the horse galloped away. His companion, on getting up to him, dismounted, and a passing carriage was utilised to convey Mr. S. to his hotel, where, notwithstanding the best medical aid was at hand, he expired, three hours after the unfortunate occurrence, it is supposed from concussion of the brain."

After the inquest, Fred's companion in the fatal ride called upon us and accompanied us to the spot where the accident occurred. This gentleman sat opposite to me in the carriage, and the first time I really looked him in the face I perceived in it the same expression I had observed in the stranger I saw in my dream. Upon this I inquired, "Is your name Henry?" to which question he replied in the affirmative. I then told him about my dream, mentioning that the man I saw had said that his name was Irvin—not Irving, though he was something "after his style." He then said: "That is most extraordinary; I am con-

nected with the Volunteers, and give recitations at Wimbledon and elsewhere. Sometimes we give private theatricals, when I am always introduced as Henry Irving, jun."

These forewarnings are most strange and interesting; for though, as in the present case, the object is not evident and the misfortune is not prevented, they seem to afford evidence of a sympathy extended to us by those who are in other states of being, that certain things are foreknown, and that, in fact, "coming events cast their shadows before them." They seem to throw a light upon some of the mysterious problems of this lower world; and are, perhaps, specially worthy of note at a time like the present, when a flood of doubt is rolling in upon us and sweeping away the ancient landmarks. It may be well to carefully consider such cases when they are duly authenticated, eliminating from them what may appear dubious, but reverentially considering whether the facts embodied in them may not be a portion of God's revelation to us of the reality of a future existence.

(Appended to my original account of my dream are the signatures of John S. and Henry D. as well as my own.)

It may be interesting to add that, some time before the accident occurred, I happened to be in a certain picture-shop when I was addressed by a person who was to me a perfect stranger, and who never, so far as I am aware, had seen me before or made himself acquainted with my name or those of my sons. His name, as I afterwards ascertained, is Alsop, and he is known to many Spiritualists as a "medium." What he told me was that "all my thoughts would be engaged with William and Frederick." I was then under some anxiety in reference to the former. I asked Mr. Alsop whether he thought that some accident would happen, to which he replied that he could not tell, adding that "there was much trouble in store for me; but that God would give me strength to go through it all." I have since questioned Mr. Alsop as to this incident; but the only explanation he can give is that he was impressed to say what he did by a powerful influence which came upon him when I entered his place. I mentioned the incident at the time to Willie and poor Fred, but they only laughed and made fun

#### WONDERINGS.

Thou hast gone and left me, darling; canst thou hear the words I say?  
Or is speaking all unneeded where thou now hast found thy way?  
Is my heart spread out before thee? are its thoughts as plain as speech?  
Or is love all unavailing to thy spirit's home to reach?

Canst thou see the joy and gladness which are hid behind my tears,  
When I think thy journey over, over all thy doubts and fears?  
Canst thou hear my heart beat to thee, firmly, truly, as of yore?  
Does God's love to me dwell in thee as it used to do before?

Can this world be all too lowly for thy newly ravished eyes?  
Has thy nature changed, my darling, or has Heaven made thee wiser?

Dost thou turn away in sorrow, now thou readest me aright,  
From the heart whose sin and weakness once were hidden from thy sight?

Are the holy dead around thee, whom we loved together here?

Does no thought of those who mourn thee, dim thy new-born gladness there?

Can thy love to me have faded, that was once so strong and free?

No! my feeble heart still claims it, by the love it bears to thee!

With my tears I will not grieve thee, but my joy shall make thine more!

Shall I grudge that thou before me shouldst have reached the further shore?

God be with us still, mine own one—thou above and me below,—  
And the heaven that is around us I with thee shall one day know. E.B.

PROFESSOR BARRETT gave a lecture on "Thought-reading, True and False" on the evening of the 4th inst., at the London Institution. Of course in what Mr. Barrett said there was little that would be new to our readers; but to his audience the subject was evidently an attractive one, and the place was densely crowded. Mr. Barrett described the experiments which had been made in so called THOUGHT-READING, in so clear and forcible a manner as to secure the deeply interested attention of the large assembly.

#### THEOSOPHICAL TEACHINGS.

##### More about the "Shell."

In view of what I suspect to be the growing impatience of many of your readers, I am very unwillingly compelled to prolong this controversy. I have followed Mr. Noel's many articles with the attention and respect due to all that he writes; yet it seems to me that what I have still to encounter are rather misapprehensions, than arguments raising definite issues between us. And these misapprehensions are not only of what I meant, but sometimes of what I said. I may have to refer to several instances of this. Thus in regard to the "shell," Mr. Noel says, "The simple question is—Can bodies think? Yes, says 'C.C.M.'" Yet I never did say so: I never suggested it: I never supposed it; and it is, I believe, altogether wide of anything taught in the doctrines we are considering. To follow Mr. Noel's criticism passage by passage with the view of vindicating my own exposition would be a tedious process, through which, probably, none of your readers, if not Mr. Noel himself, would accompany me. But the objections shewing wherein former statements are most open to misconception, I will attempt to meet them by some further elucidation, rather than by controversial insistence on any form of words. Mr. Noel has referred to "Fragments," No. V., in the November *Theosophist*, and thinks that the writer has there shifted his ground with regard to the "shells." "We now hear of the members of a dual consciousness, one of which is the shell." Now I cannot do a better service to the idea I wish to render intelligible than to copy most of the passage in question as a text for further comment.

"The permanent entity is that which lives through the whole series of lives. . . . Broadly speaking, it will in due time—though at some inconceivably distant future as measured by years—recover a recollection of all those lives, which will seem as days in the past to us. But the astral dross, cast off at each passage into the World of Effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very greatly; from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life's recollections and affinities. The destiny of the astral reliquiae in either case has been the subject of abundant discussion of late, but the point to which attention may be specially called now is the mystery of dual consciousness, on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realise the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas, and the physical senses, with their appropriate intellectual faculties, on another set of observations and ideas at the same time; but to ordinary people the double perceptions rarely come by nature; not, at all events, with any such intensity as to render their character apparent. On the other hand, the possibility of dual consciousness in life is not beyond the range of ordinary imagination; and by dwelling on the notion it is not difficult to realise the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity."

Now I will ask the reader to connect this account of the shell consciousness with the notion I have already put before him of the shell as a subtly material organism, similar to, though not the same as, the physical body. Mr. Noel has throughout treated the subject as if this psychical body and its consciousness were inseparable ideas; and when he finds expressions attributing consciousness to the shell, he assumes us to mean either that consciousness is inherent in the shell without the presence of any integrating principle, or Ego (the fallacy of all materialism), or if not this, that the shell is, after all, only the manifestation of the true individual, though phenomenal, consciousness, and will therefore pass away when that consciousness is withdrawn, or at any rate be utterly incapable under any conditions of "simulating" the personality which has ceased to animate and direct it. But we are to conceive the shell in exact analogy to the physical body; and as the latter is the organism or functional expression of the physical life, so the former is, when moved to activity, the medium by which the phenomena of the psychical life are elicited and manifested. The true

question, the answer to which is the answer to the whole of Mr. Noel's arguments on this head, is—Can the psychic organism be moved or excited to functional activity otherwise than by the presence and energy of the Ego which constructed it? Now throughout these teachings, a two-fold condition of the shell has been considered, and we have only to understand this to see that there is no "shifting" and no inconsistency whatever in the accounts, but a perfectly intelligible exposition. We are repeatedly told that in the vast majority of cases there is no immediate and total withdrawal of the Ego into a subjective, or quasi-subjective, state, at physical death, the intervals varying according to the moral and spiritual progress of the individual. In the meantime the shell is animated by the Ego, and its consciousness is the (lower) consciousness of the Ego, just because this consciousness is the affinity to the habits of which the shell is the material organ. The spiritual disengagement of the Ego is not complete, though it is proceeding more or less slowly, while it is still under the influence of the coarser habits of thought and feeling which have become organic; hence its dual consciousness. Its spiritual tendencies abstract it, withdrawing more and more of the total consciousness into that relatively subjective expression with which the shell has no concern—a higher organism we must conceive it—while what remains in the earth-sphere still pulsates in the shell. To understand this condition, the conception of the dual consciousness is essential; but it is not the doctrine of the shell regarded as the mere astral corpse of the individual. That is its state when the consciousness of it is at the "absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities," and in the other and more frequent case when the battle of the higher and lower dispositions has been fought out, and nothing remains in consciousness to which the shell can give appropriate expression.

What then remains? Why, a body. But what sort of a body? Follow the analogy. What is a physical corpse? An organism, inanimate indeed, but of which the parts and functional structure are still for some time so complete and so disciplined to their offices, that a galvanic shock can reproduce the phenomena of their living action. Being composed of grosser elements, and subserving grosser purposes, its disintegration is relatively rapid. But now I will ask the reader to refer back to my description, defective as it is, in "LIGHT" of November 18th, of the shell as a psychic organism, remembering that we have positive and irrefragable evidence of its existence in the phenomena of spontaneity, and then to conceive what must be the comparative permanence, consistency, and susceptibility to appropriate excitement from without of such a "corpse." It has absolutely no integral consciousness, and, therefore, I call whatever phenomena of life are elicited from it by the psychic attractions of living persons simulated phenomena, and I maintain that this is entirely consistent with the Adept teachings, and these with each other. Take the following passage from the September *Theosophist* of last year—*Letters on Esoteric Theosophy*, No. 1:—"The confusion in the case of the shells arises from the fact that just as a certain perfume lingers for long around 'the vase in which roses have once been distilled,' so there is a reflection of the late personality inhering in its shell. There is, as nearly as possible, no consciousness while the shell is left alone, but drawn within the current of mediumistic attraction, the ethereal man is temporarily inflated by vitality drawn from the medium, and a spurious semblance of an individuality—which may very likely profess itself that of the man to which it once belonged—is thus created." It is so difficult to say when the shell is actually quite "dead" that the writer cautiously says "next to no consciousness." And it must further be borne in mind that the shell which is not quite dead is by so much the more likely to drift into magnetic currents—the inconceivably subtle attractions of psychic influence—and, therefore, that case is put more prominently forward in these teachings. Hence, also, one of the warnings against the Spiritualistic practice of inciting and revivifying a consciousness which retards the progress and elevation of the deceased. For though the loving memory of a friend belongs surely to his higher life, we are not satisfied with this, but insist on "tests of identity," which must usually mean the re-awakening of the objective associations—many of them trivial or egotistical—of the personal life on earth. We cannot start such a train of ideas without also stimulating an interest in them—the very interest which is keeping down the spirit, that is diverting the consciousness to objects which nature herself has declared over and done with for it.

To the shell as an astral corpse, I cannot understand any metaphysical objection. To this corpse as an organism of psychic modes, once constructed by the living Ego, no greater difficulty belongs than to the conception of a dead physical organism. The possibility of bringing it into contact or rapport with the inner senses of a medium depends on laws and subtleties of nature which we Occultists are endeavouring to learn; and which you, philosophers and Spiritualists, may fairly doubt and question, but cannot rationally deny. And that such rapport would result in, or rather be, the eliciting of phenomena of apparent consciousness, seems to follow from the very conception of a psychic organism. But all depends on our ability to conceive such an organism in analogy with the physical body, and thus as separable from the integrating and self-conscious Ego. Mr. Noel here seems not very clear. For he first says, "though physical habits may exist in the complex notion we name a body, mental and spiritual habits do not;" but then after recognising the modification of character by will, he adds, "And it is quite true that all this comes back on us from outside." That gives us the notion of a body of some sort. But Mr. Noel "does not conceive it probable that we can ever get rid of all this, at least of the essence, inner meaning, and moulding power of all this." But it is not the "moulding power" that "comes back on us from outside," as the spontaneous tendencies, the thoughts, feelings, desires, imposed on consciousness by a reactive basis quite other than the originating energy of the Ego, of which itself is the result. If it is true, as Occultism asserts, that our thoughts are the modification by spiritual energy of a highly rarified element, then we can easily conceive how the association and exquisitely subtle concatenation of these thought-forms may become an organic basis of spontaneity, which yet is not quite "wrought into the very substance of our own selves," as Mr. Noel thinks. For herein lies the might of spirit, that it can repel this spontaneity, and constructing an expression of its deeper life in a more interior, yet still objective organism,\* can "shuffle off" the old "shell." According to our old way of thinking (or no thinking), which is still that of nine people out of ten, there was an immediate leap from "matter," just as we know it, to pure spirit. Spirit, however, though the source of all manifestation, is subjective, and in itself immanent. Spiritualism and Occultism (and, indeed, modern science, with its hypothesis of the luminiferous ether), agree in conceiving a subtler matter; and Spiritualists, as Epes Sargent points out, have been called "grossly materialistic" for simply postulating (as did nearly all the Platonic idealists) other bodies or "vehicles" of individual spirit than the physical one.† But they probably agree with Mr. Noel in supposing the spiritual body to be created (formed) by involuntary, rather than by voluntary, energy. Nor do I say that this is not the case (so far as our present voluntary energy is concerned) as regards the connate dispositions already organised at our birth. But what our psychical body is at our maturity, and afterwards at our physical death, that, for the most part, is what our voluntary energies in this life have made it.

Against the shell as really conceived by me Mr. Noel invokes "a sense of humour." Well, I cannot argue against that; I can only say that it would be rather of the quality which "vanquished Berkeley by a grin," and refutes idealism by a stamp of the foot or a thump upon the table. The list of "the funniest doctrines" which have once exercised a "general sense of humour," and which have come to be recognised as true, or as approximate to truth, is rather extensive. Possibly in the vibrations of the "astral light" might still be detected echoes of the laughter which resounded over "educated" Europe when the notion of the inhabited Antipodes was first propounded!

Conformably to the principle I have followed in this paper, of rather making Mr. Noel's objections the occasion for what I hope is a clearer statement than pulling the objections to pieces in detail—if I could—I may ask leave to similarly deal with the other related topics. So that if these ideas possess any interest at all for the readers of "LIGHT," its space will not be wasted in mere and endless controversy, but be bestowed upon an earnest and sincere attempt to make them somewhat intelligible.

But I cannot conclude now without expressing some regret that Mr. Noel should have denounced the "monstrous and materialistic theories" of a book which he has not read, in prompt contempt of my simple and surely reasonable protest against applying those terms to ideas which we have not studied and perfectly comprehended. For several kind and generous expressions as regards myself I am very grateful; and I wish that my appreciation of the ability and power displayed by my opponent could be equally pleasing to him.

C. C. M.

\* The ancients recognised several "vehicles," or bodies of different degrees of attenuation suited to, and expressive of, the different states of the spirit, the *ajna* *ayodhya* being the highest of these vehicles. Of this, and perhaps of all psychic "bodies," there would be no static manifestation, but only dynamical (in the moment of objective energy).

† I am, of course, not suggesting that Mr. Noel has reproached them on this account, though I still think him quite wrong in supposing that Epes Sargent or any intelligent Spiritualist, ever confused the spiritual body with the spirit.

## EXPERIMENTS WITH NERVE-FORCE.

The *Journal du Magnétisme* (Paris) has re-published in its pages the essay of Dr. Baréty, of Nice, in which he details the experiments which he submits to the leading scientific *Académies* of the Continent. His essay has for title "The Physical Properties of a Particular Force of the Human Body, Radiating Nervic Force, commonly known as Animal Magnetism." We have in previous numbers referred to Dr. Baréty and his useful experiments, by which he demonstrates that a force is emitted by human beings, notably from the eyes, hands, and lungs. He has demonstrated that some individuals emit more of this force than others, and that some receive or re-act to it more than others; among the former are those who are known as magnetisers, and among the latter are those whom magnetisers call sensitives.

Dr. Baréty has found that he has the power of emitting or radiating this force, and he has had some decided sensitives under his professional care, upon whom he has been permitted to make the experiments which he publishes.

Among the objects experimented upon by the re-active aid of his sensitives, Dr. Baréty enumerates various metals, shells, &c., which accumulate the force, whether from the eyes, the fingers, or the lungs, and re-emit it under conditions which he specifies. His experiments show that it can pass through various substances—folded papers, and fabrics of various kinds, cushions, doors, walls, &c.;—such substances also accumulating and re-emitting it. He finds that mirrors, tables, thread, twine, needles, thimbles, plants, clothing, &c., are conductors of it.

Water, he finds, accumulates it, but does not allow it to pass through; it passes through a dry glass tumbler to the sensitive's hand or other part under experiment; but if water—no matter how little—is poured into the tumbler, the force accumulates in the water and does not pass.

The substances enumerated have the property of accumulating the neuric rays for a variable time, and of re-emitting them; the conditions of which re-emission are still under investigation. Dr. Baréty has found that neuric properties, communicated to inanimate objects, can be withdrawn by the person from whom the neuric rays emanated applying the palm of his hand to such objects.

The body of a person who does not possess, in a positive radiating degree, this neuric force, may be a good conductor of the rays; for example, Dr. Baréty placed between himself and his sensitive a third person, who was one of this neutral kind, and directed him to point at the sensitive's hand; no effect was produced until Dr. Baréty breathed upon the free hand of the neutral person, when the sensitive immediately exhibited re-action. There was the same result when two neutral persons, each holding a hand of the other, were interposed.

There exists, he says, in the neuric rays from the lungs, a property capable of exciting effects differing from those obtained from rays emitted by the eyes or fingers. This he has proved by the rays from his lungs bringing on re-action when directed upon the sensitive through a closed door, a wall of brick, a wall of stone, a block of glass, &c.; they have acted similarly when reflected in the same manner as luminous rays, from a mirror. Magnetisers, he says, waken their subjects by blowing in their faces or eyes, and Dr. Baréty says that he does the same; but such neuric properties of the breath as he particularises have never, he says, been established until now.

Dr. Baréty says that the intensity of the neuric rays can be augmented by adding to the number of radiating fingers or eyes. He has ascertained this by many experiments, some of which he relates, and he infers that neuric batteries might be formed, analogous to electric batteries, of a variable number of elements.

The intensity of the radiating neuric force remaining the same in a given operator, its effects upon the sensitive subject will vary in degree according to the sensitive's impressibility.

The intensity of the neuric rays is also affected by the distance of subject from operator. In the subject who has principally served in Dr. Baréty's experiments, re-actions could be excited in the open air of a garden in two or three seconds, at a distance of four paces.

A similar observation applies to their velocity of motion. He caused a third person, neutral as to neuric force, who could excite no neuric phenomena, to place the end of a piece of twine, twenty yards long, in the sensitive's hand, which Dr. Baréty had previously breathed upon, himself to go the length of the twine, keeping hold of it. No effect upon the sensitive was produced. But upon Dr. Baréty breathing upon the neutral's free hand, he observed, watch in hand, that an effect was produced in thirty seconds. Repeating this experiment he found that he could even bring on the somnambule sleep. This experiment was varied with greater lengths of twine, and it was found that the neuric force, in the open air, passed along the twine, sometimes, at the rate of twenty-five yards in twenty seconds. The force passes well also along wands of all kinds, vegetable stems and branches; holding any of these at one end the force travels to the other; if held in the middle it travels to both ends.

## CAN DECEASED FRIENDS VISIT US?

Swedenborgian (or New Church) periodicals are not, as a rule, very generous in their treatment of Spiritualism and Spiritualists; and it is therefore all the more pleasant to us to be able to give to the *New Jerusalem Messenger*, of New York, the credit of publishing the following letter:—

"EDITOR OF THE MESSENGER:—In your issue of October 11th, J. H. asks, 'Do recently deceased friends visit us?' He requires the answer to be given in the letter of Swedenborg's writings, for he warns us that he 'wants no man's inferences.' But Swedenborg's writings consist largely of statements of general principles and their analysis. The way being indicated, deductions are generally left to the reader. Legitimate inferences are therefore a necessary part of the study of his writings.

"The Lord's teachings are all enunciations of general principles illustrated by parables. He taught His disciples in parables, 'but without a parable spake He not unto them.' Here, too, is exercise for the mind, for the spiritual man, thought, deduction, application. Inference is a necessity of the case. Swedenborg lays down the principle, repeated often and again, that in the spiritual world sameness or similarity of state is the equivalent of presence or proximity in space. Guided by this rule, we can understand the transfiguration of Christ before, and His re-appearance to His disciples for a period of forty days following, His crucifixion. At the Ascension He simply passed from the spiritual sphere into the divine, which His disciples had no power, because they had no faculties, to discern. Thereafter He came to them, as He promised and as He also comes to us, by His Spirit, and by a more interior way.

"One of a family, linked together by strong ties of affection, dies. It is not a violent presumption that the state of all remains substantially the same, for an indefinite period after, as before, the event. The longing for communication is natural, indeed irresistible, and is presumptively mutual. Now no human mind ever yet comprehended death in the sense of destruction. It does comprehend life, growth, development, continued existence, but death, annihilation, nothingness never. The mind has no power to grasp the thought, and shrinks back from it in horror. Therefore to the mind the propositions of creating something out of nothing, or of something being reduced to nothing, are alike unintelligible. Faith in life after death has its basis, and inheres in the constitution of the mind itself. Therefore at death the wonder to the mind is not that the departed spirit does in some way signify its presence, but that it does not do so more sensibly. This, however, is natural to our material modes of thought.

"Swedenborg's rule is proved by facts of common experience, properly interpreted; or the testimony of multitudes of people, otherwise credible, must be set aside. What are called 'testimonies' at 'experience meetings,' or indeed any religious assembly where personal experiences are related, are in point. Their universal tenor is to the effect that in some mysterious way the soul becomes conscious of being uplifted, a burden removed, a joyous consciousness communicated. This is called 'getting religion.' It is possibly an influx from a strong, congenial, spiritual sphere.

"The Spiritualists offer a great variety of evidence of spirit communication and physical demonstration of their presence. It will not be forgotten that the Lord met the requirements of 'doubting Thomas,' and satisfied even him of His identity by a physical manifestation. Now, whatever may be thought of the conclusions reached by all these people, there can be no doubt as to the absolute sincerity of their belief in the reality of the manifestation experienced or witnessed by them. Would not a broader view of the whole question find they are both right as to the manifestation? Are not both illustrations of Swedenborg's rule, differing only in quality or degree?

"I believe there are experiences in the lives of most people, not often related, but such as to convince them that departed friends have been with them. What may be called the common, almost universal, expectancy of such things is proof akin to that which hunger furnishes of the existence of food; as the fins of a fish, the feathers of a fowl, prove that there are elements proper for their employment—the one to float, the other to fly.

"We were a family of four. Our little boy died. It would be impossible to convince us that he has not been with us very often, but once certainly. The proof is in the nature of the holes in the hands of the Saviour, which satisfied even Thomas."

"Wichita, Kansas,"

"October 26th, 1882."

"S. E. JOCELYN."

## PROPOSED CONCERT AND BALL.

To the Editor of "LIGHT."

SIR,—The proposed concert and ball will take place on the 31st inst., at Claremont Hall, as before. The tickets will be 1s. 6d. single; 2s. 6d. double. There have been numerous inquiries respecting the ball, and there is every reason to believe it will be a very enjoyable one. The proceeds will be devoted to the aid of "LIGHT"; so the support of your readers will be duly appreciated. Next week the arrangements will be more complete and will be advertised.—I remain, yours faithfully,  
26, Penton-street, N., FRANK EVERITT.  
January 8th.

## THE LATE MRS. S. C. HALL.

To the Editor of "LIGHT."

SIR,—As one who enjoyed the privilege of Mrs. S. C. Hall's friendship for many years before she became what is termed "a Spiritualist," allow me to correct an error in Mr. Tupper's statement published in "LIGHT" of to-day. Mrs. S. C. Hall was always a believer in the truths of Revealed Religion, lamenting, with pity and Christian charity, the doubts and difficulties she herself had never known, whenever she encountered them in others. In those days—I am speaking of nearly forty years ago—I never conversed with her husband on the subject of religion as I often did with her, but, as an opinion, I must be permitted to say that I do not believe he was ever a materialist. I know that he is now a Christian Spiritualist.

Trusting that you will find space for this brief vindication of the memory of a dear friend, I am, Sir, yours obediently,  
CAMILLA CROSLAND.

Blackheath, January 6th, 1883.

## THE FESTIVE SEASON AT BELPER.

To the Editor of "LIGHT."

SIR,—As I see a great many accounts of what good church members have done for the poor at the festive season of Christmas, and I know the list of benefactions ought to be, and would be, swelled very considerably, if our Spiritualist friends were as prompt to report each other's doings as church organisations are, permit me to offer, through your columns, a record which ought to be considered as equally just and appropriate in point of time and place.

On Saturday, December 30th, a party of some 150 aged poor widows were entertained at Mr. W. P. Adhead's Hall, at Belper, with a good and bountiful tea, after which they were each presented with a loaf of bread and a piece of the seed cake not consumed at the meal. The expenses were all borne by the Brothers Adhead, Mr. Smedley, and a very few *heretics* of the Spiritualist persuasion. I had heard of the intention to get up such a meeting, and offered to be the first subscriber to the expenses. When I arrived at Belper on Saturday afternoon I found my subscription had been paid. I was politely requested to keep my money in my pocket, and to contribute instead what some of our friends contemptuously designate as "talk." This I did, and rejoiced to see the aged, worn faces of the assembled crowd, looking out pitifully from shabby old bonnets, accompanied by patched and threadbare garments, brightening up under said "talk" into smiles and tears, and finally, joining their poor withered hands, and old crutches, into a grand cheer of genuine happiness, as I concluded this same "talk." The scene altogether resembled a gleam of sunshine on a dark and clouded path, and was one which I would not have missed for the sake of avoiding all the bitter sneers launched against "professional talkers." Meantime, I found that good Mrs. Smedley, sweet Louie Adhead, Mrs. Whelan, Mrs. Hitchcock, and a number of other dear loving women, girls, and "boys," especially those of a larger growth, had been busy all day cutting bread and butter, getting planks for tables, and wearing themselves out generally to make the meeting very pleasant. With aprons on, or coat-sleeves tucked up, these un-Christian Spiritualists waited on their poor guests, and when they had cleared away—working like Trojans to do so—they sang them songs, made them speeches, and infused an element of joy and gladness over their poor downcast hearts, which will certainly last them till next year.

I heard that Mr. Wm. Adhead intended to regale some hundreds of poor street children with soup, and loaves to carry away, on New Year's Day. At night I listened to the beautiful bells of Belper "ring out the old, ring in the new," and I fancied their sweet liquid tones rang out to every kind hand there, "God bless you, God bless you!" I may have been mistaken. Perhaps they said to every hand that withheld its blessing from the poor, "Go and do likewise." I know not, but I am quite sure the joy bells of the better and brighter world rang out that blessing, and its echoes will not cease until they are clearly heard in each one's "welcome home!" On Sunday—the true New Year's Eve—my lectures were preceded by naming two precious little ones—consecrating them on earth and in Heaven by mortal and spiritual names, and heralding them into the glorious faith which teaches "the fatherhood of God, the brotherhood of man, the immortality of the soul, personal responsibility, and eternal progression."

Hoping to live in that faith here and hereafter, I am, Mr. Editor, yours for the truth,  
EMMA HARDINGE BRITTEN.  
January 5th, 1883.

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 14th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th, and every Sunday evening during January, February, and March, and also on Sunday, April 1st.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

## SPIRITUALISM IN THE PROVINCES.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. T. P. Barkas lectured to the friends at Weirs Court, on Sunday, December 31st., upon "Evidences of Design in Nature." The discourse was a remarkable exposition of those advanced principles concerning the problems of life and nature which are being discussed by the thinkers of the time. On Sunday last, on account of the friends being disappointed by the non-arrival of the expected speaker, an experience meeting was held, at which several persons gave interesting narratives of their views and experiences in connection with the movement.

GATESHEAD.—Our Gateshead friends are looking pretty healthy at present. The activity of their leading officials, and the energy of their young men, promise to make the society of some worth before many years are over. On the last Sunday of the Old Year, their president, Mr. H. Burton, gave to a goodly audience an excellent and appropriate address upon the season of the year, and the lessons to be learned from the retrospect and prospect presented on such an occasion for consideration. On the Tuesday evening following, a concert of a very successful character was held, the proceeds being devoted to the furnishing fund, which as yet is not quite free from debt. We are glad to say the hall was comfortably filled with an appreciative audience, who enjoyed very much the many excellent songs rendered by the vocalists, who gave their services on the occasion. Mr. R. Thompson presided at the pianoforte, opening with an admirable selection, which was highly appreciated. Mr. R. W. Thompson sang "The Village Blacksmith," and other songs, with great effect; Mr. C. Martin gave an admirable selection from "Mrs. Caudle's Curtain Lectures"; Mr. F. Sheppard rendered a popular comic song with surprising effect. His sisters, the Misses Sheppard, sang with pleasing effect, the elder singing the "River Idle," with great sweetness, and the younger, "The Three Old Maids of Lea"; the Misses Martin performed a pianoforte duet with considerable ability, and the elder one favoured us in a pleasing manner with "In the Gloaming." Master Martin gave the "Darkies' Jubilee" very cleverly, and Mr. Martin sang a broad Tyneside ditty, "The Cachuca," in a fashion that convulsed the audience. Mr. H. Burton officiated as chairman, and did his best to keep the meeting in good spirits. We also had the pleasure of the presence of Mr. W. H. Lambelle, from South Shields, who made an excellent little speech, in seconding Mr. Dawson's proposition of thanks to the entertainers. About ten p.m., the younger portion of the company cleared the floor, and enjoyed themselves for a couple of hours in dancing. A refreshment stall was provided in the ante-room, by Mrs. Martin and Mrs. Shield. On Sunday last Mr. Henry Lacroix occupied the platform with his experiences of the movement in America and Europe. Afterwards he called several persons from the audience, and instructed them in the best methods they could employ to develop their mediumship as far as he could see and understand their speciality in that regard. Next Sunday Mr. Ashton, of Byker, will lecture.

NORTH SHIELDS.—Substantial progress is being made by our good friends at this place, their Sunday evening gatherings being generally larger. On Sunday evening, December 24th, the President of the Gateshead Society gave an admirable lecture on "The Immortality of Man." During the week they had a social gathering of a pleasant and agreeable description, and on the Sunday following an excellent New Year's address from Mr. Thomas Dawson, of Gateshead.

NORTHUMBRIA.

## GLASGOW.

The annual meeting of the Glasgow Association of Spiritualists was held in the Hall, 164, Trongate, on Sunday last, the 7th inst. Mr. Findlay, in the absence of the President, occupied the chair. The treasurer's report shewed a satisfactory balance on hand. The following were elected office bearers for the current year:—Mr. James Walker, President; Mr. James McDowall, Vice-President; Mr. James Robertson, Hon. Sec.; Mr. Findlay, Treasurer. Committee: Messrs. Griffin, Broadly, Barker, and McKenzie.

## TORQUAY.

We quote the following from the *Devon County Standard*:—"When associations composed of unprejudiced and learned men are formed in the country for the purpose of investigating Spiritualism, and when such associations admit that there are matters connected with Spiritualism which are not to be explained away by attributing them to trickery and 'hanky-panky,' it certainly looks as though Spiritualism were not altogether a gigantic humbug. In Exeter Spiritualism is being carefully and thoughtfully investigated by a great many intellectual people. Plymouth also has its numerous believers in spiritualistic manifestations; Dartmouth is the home of more than one Spiritualist; and Torquay possesses a 'medium' or two. We do not know whether any of our readers would care to investigate for themselves these alleged means of communication between the present and the unseen world, but should they feel inclined to do so we might be able to indicate the course to be adopted by them in order to attain this object."

## THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 38, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public séances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that other methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its possibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable "communion with the dead." But it is open to grave question whether—even in the case of family circles—inquirers should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to séances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous séances for physical manifestations. These have been of late years generally marked by the following characteristics:—(1) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even "form" manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shown to attend séances held under the conditions that have of late been prevalent; and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.

Edwin Adams, Cardiff  
W. P. Adshad, Derby  
Alexander Aksakof, St. Petersburg  
G. P. Allan, London  
W. R. Armstrong, Newcastle-on-Tyne  
R. Baile, M.D., late H.E.I.C.S., Edinburgh  
\*T. P. Barkas, F.G.S., Newcastle-on-Tyne  
Frederick A. Binney, Manchester  
\*Anna Blackwell, Paris  
John L. Bland, President of Hull Psychological Society  
Hannah Blundell, Manchester  
John James Bodmer, London  
Hugh Booth, Sowerby Bridge  
Eliza Boucher, Minehead  
Colonel Joshua Brayn, Jersey  
Emma Hardinge-Britten, Manchester  
William Brown, Burnley  
Henry Burton, Newcastle-on-Tyne

Alexander Calder, London  
†Robert Redgrave Cann, Harleston, Norfolk  
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society  
John Colley, Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Dumbarton  
John Craik, Houghton-le-Spring  
William Day, Ipswich  
James Dawbarn, London  
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society  
David Duguid, Glasgow  
T. H. Edmonds, Sunbury-on-Thames  
\*W. Eglinton, London  
J. Crossley Eno, Dulwich  
Thomas Everitt, London  
John S. Farmer, London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton, Manchester  
Charlotte FitzGerald, London  
D. G. FitzGerald, M.S.T.E., London  
Elizabeth FitzGerald, London  
\*Hannah Ford, Leeds  
George Forster, Hon. Sec. Seghill Spiritualist Association  
H. E. Frances, Hon. Sec. Brixton Psychological Society  
William Gill, Brighton  
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists  
Thomas Grant, Maidstone  
G. F. Green, London  
Joseph N. Greenwell, Hon. Sec. Dalston Association  
S. C. Hall, F.S.A., London  
\*Mrs. F. V. Hallock, Chiswick, London  
William Hardy, Hon. Sec. Sheffield Psychological Association  
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists  
Georgiana Houghton, London  
Hugh Hutchinson, President Islington Home Circle  
John Enmore Jones, London  
H. A. Kersey, Newcastle-on-Tyne  
W. F. Kirby, London  
Edward Larrard, President Leicester Spiritualist Society  
John Lamont, Liverpool  
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris  
J. E. Lightbown, Hon. Sec. Manchester and Salford Soc. Spiritualists  
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.  
"M.A. (Oxon.)," London  
Iver Macdonnell, London  
John McE. Munro, Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKinney, Peterborough  
\*C. C. Massey, London  
William Miall, London  
William Morris, London  
J. J. Morse, London  
Hay Nisbet, Glasgow  
Roden Noel, London  
W. G. Pickersgill, London  
Thomas Pinkey, Durham  
Richard Pearce, London  
Cornelius Pearson, London  
\*Edward R. Pease, London  
\*Frank Podmore, London  
\*Thomas Pole, Clifton  
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle, Hon. Sec. Hetton Spiritual Society  
S. R. Redman, London  
George Ridley, Hon. Sec. North Durham Spiritualist Society  
A. J. Riko, The Hague  
W. C. Robson, Newcastle-on-Tyne  
James Robertson, Glasgow  
E. Dawson Rogers, London  
George Rogers, President Macclesfield Society of Spiritualists  
John Rouse, Croydon  
Adam Rushton, Minister, Macclesfield Society of Spiritualists  
\*Thos. Shorter, London  
J. Bowring Sloman, Plympton  
S. T. Spear, M.D. (Edin.), London  
M. A. Stack, London  
Lucia C. Stone, Bridport  
Edith L. Stone, Bridport  
Morell Theobald, London  
Ellen Miall Theobald, London  
A. Tague, Hon. Sec. South African Spiritual Evidence Society.  
E. A. Tietkens, London  
I. Thompson, Manchester  
\*E. Louisa Thompson Nosworthy, Liverpool  
Charles Tomlinson, London  
George Tommy, Bristol  
Jno. P. Turner, Leamington  
Mary Wainwright, London  
†Alfred Russel Wallace, F.R.G.S., Godalming  
E. W. Wallis, Nottingham  
\*Rev. W. Whitaker, London  
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Wirth, Paris  
George Wyld, M.D., London  
J. F. Young, Llanelli

Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 38, Great Russell-street, W.C.

\* Is of opinion that public miscellaneous séances for physical manifestations should be altogether discontinued.  
† Would prefer that the word "conscious" should be omitted from the last sentence of the second paragraph.  
‡ Is of opinion that public miscellaneous séances and professional mediumship for physical manifestations should be altogether discouraged.  
§ Is opposed to all public séances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 107.—Vol. III.

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

## PSYCHOPATHY.

(Continued from page 14.)

8. On such cases I am not competent to offer an opinion: nor should I value any opinion that did not proceed from a scientific expert who was acquainted familiarly with the special case on which he was asked to pronounce judgment. For here we approach a very definite source of error. Cancer is a perfectly defined disease, and any practised eye can tell with surety under the microscope whether a particular formation is cancerous or not. But uneducated eyes cannot, and a lay opinion is valueless. Now medical science pronounces the true cancer, when in an active state, to be, to all intents and purposes, incurable. If, therefore, a well-defined case of cancer, vouched for as such by competent opinion, were really cured psychopathically, that would be a tremendous fact. But observe, it must be clear that the growth is really cancerous, and nothing but an expert opinion on the formation of the cells which compose it can determine that point.

9. So that when it is said that cancers have been cured, the first question is, Were they cancers at all? This applies, in a degree, to all diseases; but the cancer is a crucial case. Before I can say that such and such a disease is cured, I must be able to say that it existed. And more, I must also be able to say that the means used effected the cure; that is, that the ordinary restorative processes of nature, so beneficent in their operation when left to themselves, did not effect by their action what the Psychopath claims as his work. I must know both whether the alleged disease existed, and secondly, whether the alleged treatment cured it; and thirdly, whether the patient might not have conceivably got well from other causes.

10. These are obvious sources of error which must be eliminated before any trustworthy opinion can be given on a particular case. And even when these points are cleared up, we ought to know, further, whether any previous treatment has been adopted; and if so, when, and under what circumstances; with what results, if any; and how long it has been abandoned. For it is clear that A's treatment may really produce the cure that B claims as his own, or that A and B combined may have nothing to do with what is a mere restorative effort of nature. It is considerations such as these that make it hard to get at the exact truth in any given case of alleged healing. And the difficulty is enormously increased by the atmosphere of emotional enthusiasm by which such cases are surrounded. It is held that careful investigation implies doubt, and want of faith is sin.

11. There is, however, no reasonable doubt that the gift

of healing or alleviating disease, and so of lightening the terrible load of human suffering, is a real fact. Its results cannot but be beneficent. Though I am scientifically curious as to the means, and a little disposed to be sceptical about some cases, I am not the less thankful for the results that are produced, whether by imagination or will, mesmeric or magnetic power, or by spiritual agency in any form. That a proportion of cases are real cures none can doubt, though there may be various opinions as to the methods. All, however, is not due to mere imagination. That there is a real and absolute virtue communicated to a mesmerised article is proved by such cases as that recorded by Mr. Atkinson,\* when a mesmerised glove that had been used by an ailing patient conveyed a distinct effect to Mr. Atkinson. He "had to remove the unhealthy influence or contagion" before it could be charged afresh with healing power. Moreover, a glove purposely sent unmesmerised was invariably detected. There is, therefore, evidence that both curative and vitiated magnetism can be traced by their effects; and Mr. Atkinson is entitled to say that his processes produced the effects recorded, and that such effects were not due to other causes, or to mere natural effort.

12. Serjeant Cox, whose mind was fertile in theories, considered that the cure is effected by directing the attention of the patient to the ailing part.† Passes, when used, serve, in his opinion, to do this, and so increase the flow of nerve-force or vital-force, or whatever it be called, to the affected part. He would have maintained (I suppose) that the anointing with oil, and concentrated attention in prayer, had the same effect. As a result of this stimulated flow of vital-force, the impaired action of the functions is roused to renewed activity. The restorative processes of nature are set in action, and thus he would account, *inter alia*, for the cure of Miss Martineau's malignant ulcer. Whatever grain of truth there may be in this, like many of the late Serjeant's all-round speculative theories, it does not cover the facts.

13. I have hitherto considered almost exclusively such cases as can be referred to the action of the spirit of man or to natural causes. There are, however, many recorded cases which range themselves under a different category, and seem to postulate the action of a governing and controlling spirit from without. Such is that well-authenticated case of the cure of Mrs. Skelton.‡ There the spirit that habitually controls a medium wrought what certainly is a remarkable cure. Many such cases are on record. Others there are, too, which (like the Bethshan cases) assume a slightly different, and more distinctly religious, complexion. Such are those of which Mrs. Oliphant gives a specimen in her *Life of Edward Irving*.§ The "Arise, and stand upright!" of the young mechanic, with its instantaneous effect, had within it a witness to the action of a power not his own. In Biblical phraseology, "He was filled with the Holy Ghost." Still more extraordinary and impressive was the cure of Miss Fancourt.¶ Such are many of the cures recorded of Dr. Newton. "The Modern Bethesda" is full

\* Gregory's "Animal Magnetism," p. 245.

† "What am I?" Vol. II. p. 208.

‡ Medium, February 27th, 1880.

§ Shorter's "Two Worlds," p. 229.

¶ Ibid. p. 230.

of cases which no deduction for possible exaggeration can entirely get rid of, and which are either true in substance, or wicked and detestable falsehoods.

14. Here, again, we come upon a factor, the power of faith, to which we find it hard to assign an exact value. In all cases such as those which we are now considering it seems that faith is a necessary prerequisite, as it was in Christ's miracles of mercy. "O, woman, great is thy faith; be it unto thee even as thou wilt." "He did not many mighty works there, because of their unbelief." What is this mysterious quality, and how does it operate? The answer to these questions is, so far as I am concerned, one of "the secret things that belong unto the Lord our God"; but I cannot deny the incalculable potency of what I can no more understand than a child can fathom the action of any of the forces of nature. I only know that in some cases results seem to be attained by its power that, in my present state of ignorance, appear miraculous, but which are not less real because I am unable to explain them. It seems to me, however, dimly probable that there is a connection traceable between the power of faith and this same imagination that is so potent. The act of faith may, and possibly does, exalt and stimulate the imagination and set its power in action.

15. I do not know to which of the many committees of the Society for Psychical Research it would naturally fall to investigate this interesting subject. It may be that before these lines see the light, Bethshan will have been visited by some of its indefatigable members. But whether there or elsewhere, that which may rightly claim to be a purely beneficent work—possibly the only *unmixed* good that Spiritualism can boast of—should have its merited attention. And, unless I am very wrong, the present state of medical science is more favourable to such an investigation than at any previous time with which I am acquainted. For doctors are less wedded to pill and potion; they drench us less with nauseous drugs; and they are disposed—only *disposed*, or perhaps, *not so entirely indisposed*—to give nature a chance, and to rely on her recuperative processes, while they direct a greater measure of attention to hygienic conditions of health. For all which one desires to be duly thankful, and to ask now that Psychopathy may have a chance.

M. A. (OXON.)

#### SPIRITUALISM AT HOME.

Mr. Morell Theobald has favoured us with a copy of a paper read by him, on the 11th inst., before the Literary Society, at the Rev. Morlais Jones' church, at Lewisham. We should have liked to publish the paper *in extenso*, but our space enables us to give only an abridged report, which is valuable, however, as containing interesting facts, such as are being sought for still by many outside the movement; and, coming as they do from a man of experience and calm judgment and veracity, we commend them to the consideration of our readers.

"Twenty years ago," said Mr. Theobald, "my stepmother and I put our hands upon a small three-legged table, standing in the middle of the room. After a few minutes, the table began to oscillate. Subsequently it moved along the room to the door, and knocked repeatedly and violently against it, when somebody present opened it. The table then moved across the hall to the foot of the stairs like a thing of life: next by a circular movement, which we had to follow, it ascended stair after stair until it reached the top flight. With our fingers still lightly on the top, it descended in a similar manner, until it regained its first resting-place, in our dining-room. There was what we recognised as a new force; but that was all. Subsequent experiments with the table evoked intelligence, so that by oscillation or rapping we could, by repeating the alphabet, get letters indicated which when written down formed a continuous sentence, frequently involving no little difficulty to us in separating into words. I will now skip over some years, during which time, having satisfied myself of the reality of the phenomena, and getting as yet

very little else after the first wonderment, I allowed the matter to sleep."

Mr. Theobald goes on to relate how, passing through much sorrow, and losing three children, one after the other, the spiritual rapport was again established, as is so frequently the case when the need appears sorest. But we will give his own words.

"And as we sat lonely and watched, there came a sound we had well-nigh forgotten: it was only like a bodkin tapping on the table! We recognised the old spirit-raps, and had patience with them until they grew in number and variety, and until each little one had his own *distinctive* rap. As we chatted at meals their raps chimed in affirmatively or negatively to what we said.

"On my way home one evening I had been reading Dr. Carpenter's theory of explanation, and as I sat down to the tea table, I told my wife and children what the doctor's 'dominant ideas' were. We were then almost startled by our unseen group joining in the conversation by raps. Taking up the cue, I said to the invisible band, 'You seem interested, but can you prove Dr. Carpenter to be wrong?' Three distinct raps gave their affirmative reply. I now suggested that we should all lean heavily upon the table, which we did from all sides, and one of the boys sat upon it! when lo, as easily as possible, the table was lifted off the ground to about the height of nine inches, first on one side and then on the other, and so kept in position (this heavy dining-table) for some minutes. Our conversation continued then for some time intelligently, by means of raps.

"About this time it was no unusual thing when I stood up to carve to have the table suddenly moved completely away from my reach, and on my asking it to come back for it to do so, and then pin me tightly to the wall. Vulgar? very! but it was an immense amusement to our children as they were told that our little group used our dining-room as their play room! All these phases of the phenomena, you will remember, mixed in, naturally and unsought, with *daily life*! On another occasion the locks of the dining-table leaf were unfastened by invisible hands, and the leaf lifted up and down continuously until my wife put her hand upon the top of the lively leaf, when it was gently lifted up high under her hands and tilted on to the floor, and so left upright by the side of the table—all this in full light and presence of all."

Mr. Theobald speaks then of other forms of mediumship and of the teachings of Spiritualism which he received through them. The phenomenon of direct *vis* communication he thus refers to:—

"It was while sitting with the family around the table and with Mr. and Mrs. Everitt we had our first communion by means of the *direct spirit* voice. We had commenced the sitting by reading and prayer, when we put out the light and sang in darkness. While singing the room was suffused (I am not exaggerating) with most delicious perfumes,—different kinds succeeding one another. The interesting part to us was that one of my children could then see the spirit forms and what they were doing. He said, 'Pa! there's a spirit with different coloured waters—Oh! she is throwing some on us; now another colour,' and so on; and as he spoke of different colours came different scents. These scents were perceptible on articles in the room on the following day. Soon after came star-like lights, floating over the table. These could reply to questions as we put them, by opening and shutting or darting about.

"Having thus become comfortable (if I may so speak) in the dark we heard a tremulous indescribable approach. It ceased by the head of the table, took up a small tube, as we ascertained by being touched by it each in turn, and then spoke. With this began my first acquaintance with the spirit of John Watt, engineer formerly, and a most intelligent spirit now. With him I have had, not two or three, but scores of conversations, some in the presence of scientific men whose names you would know. On this occasion I was too surprised to say much. I asked John Watt how he manufactured the voice out of nothing (for to me it was a voice out of darkness) and received his laughing reply! But still I was silently puzzling it out, and he saw it though I said not a word to any one; for on leaving he threw down the tube in front of me, and when we lit up the lamp I found also, just before me on the table, a piece of direct writing *replying to my silent queries*."

Mr. Theobald then gives one or two other conversations which took place in the presence of the Everitts. On one occasion it was interesting from little voices of the children, one after another, speaking, which they did by John Watt's help. After this sitting he looked as usual on the previously marked paper

for writing, but ascertained that there was none, put the paper in the speaking tube, turned out the lights, and left the dining room for the drawing-room close by. Soon the raps came on the drawing-room table, while the friends were sitting about "or playing on all fours with baby on the hearth rug." By the raps they were told that the invisibles had put some direct writing in the other room. On going they found the piece of paper as they had left it in the tube, but with this message now on it: "Unity, peace, love, and harmony dwell here. We, a loving band, surround you. May the peace of God the All-Father be with you evermore." This they were told was written by their spirit friends after the company had all left the room, and there was no other explanation of which they could conceive.

Mr. Theobald concluded a highly interesting paper by claiming (1) that a new force had been found to exist, which we call psychic; (2) that this force was governed by intelligence which was not that of the persons present in the flesh, but of the spirits of those who were once living in our midst; and that (3) of this identity proofs are constantly forthcoming.

The discussion which followed was begun by Mr. Ames, who said he lost no opportunity of opposing Spiritualism wherever it was brought forward, and he read from copious notes previously prepared, which, of course, failed to touch the facts adduced. The next speaker's remarks afforded a specimen of the materialistic sneering with which the so-called religious people receive any exposition on this subject, but with all his sneers against the material nature of the phenomena and their uselessness, he in the same breath asked for others equally material and quite as foolish. Several speakers, however, were fairer in their criticism, and shewed a docile interest. The only reply really given to the unanswerable facts adduced by Mr. Theobald, put into plain English, would be "You are either a fool or unworthy of credit." This is the usual one, now that "the devil" has ceased to be relied upon: but it will "have its day and cease to be." Facts carefully recorded are still wanted, and these can be had in any number. Get facts admitted, and the *eni bono* question will take care of itself.

#### STRAY THOUGHTS ON CURRENT TOPICS.

To the Editor of "LIGHT."

SIR,—Let me congratulate you on having given to your readers in the first issue of "LIGHT" in the year 1883 such excellent subject matter. I sincerely hope that the year so auspiciously begun will gain brightness with age, and I pray that before it is numbered with the past we, the Spiritualists of the land, may be honoured for our faith, and admired for our consistency and courage. I am strongly of opinion that the past has been a time of sifting, and trial of strengths and virtues, and though many have been called, but few indeed are chosen.

"Our Better Moments," by Herbert Edward Wallace, Esq., is an excellent little poem, and indicates that genius (or susceptibility to angelic teaching) is a family gift. The articles on "Theosophic Teachings," "Materialisations," and "Prophetic Dreams," are remarkable, and well worth perusing, but Mr. Martin F. Tupper's "Spiritualistic Reminiscences" are, in my opinion, by far the most interesting records of preternatural phenomena that have appeared in your pages for many a day. Then, too, the charming manner of your correspondent pleases the mind, and lulls to rest the critical and combative faculties; and though we may draw conclusions entirely opposite to those suggested by Mr. Tupper, we feel more inclined to offer other and convincing proofs of spirit-presence than to abuse him for want of spiritual discernment.

Last evening, just before "LIGHT" was placed in my hands, I was scanning the pages of one of my favourite authors, and had made a marginal note against this observation of Cicero's:—"The force of reason in disputation is to be sought after rather than authority; since the authority of the teacher is often a disadvantage to those who are willing to learn; as they refuse to use their own judgment, and rely implicitly on him whom they make choice of for a preceptor."

Having read the interesting narrative of Mr. Tupper, and reflected a few moments on the effect of such wonderful experiences on his mind, I once more turned to Cicero, and was struck with the appropriateness of the remark which I have just quoted to Mr. Tupper's case. And perhaps I may be allowed to observe that thousands of Materialists and religionists are in exactly the frame of mind Mr. Tupper appears to be in. They are over-awed by authority. The Materialists, misinterpreting the teachings of Tyndall, say there is no God, nor

future life. The religionists, misinterpreting Divine or angelic teachings, say that spiritualistic phenomena are only too true, but of the devil, devilish. Both Sadducee and Pharisee are under the blighting influence of authority; "they refuse to use their own judgment," and decline to accept the conclusions which reason imperatively demands should be made. I have, during the last six years, personally observed this infirmity of mind in scores of well-meaning intelligent men and women, and have much deplored it. I suppose people cannot well help themselves. No doubt it is a fault of organisation, an excess of caution or timidity, which disqualifies its subject from investigating facts in nature which demand for their recognition and appreciation more than ordinary courage, patience, and self-sacrifice. And at this moment there comes to my mind an observation of Huxley's, in his lecture on William Harvey, the discoverer of the circulation of the blood; an observation for which I admire the man, and from my heart wish him the enlightenment which is ours. After speaking with pride of the heroes of the Commonwealth, and the statesmen and poets of Elizabeth's age, Elliott, Pym, Hampden, Milton, Burleigh, Strafford, Cromwell, Spencer, Shakespeare, and others, he adds, "I am of opinion that the memory of the great men of a nation is one of its most precious possessions." Yes! but how much more ennobling is the belief that we are daily subject to the influence of the personal presence of these men! Is it not ten thousand times more a cause for rejoicing that we have by our sides in our struggle against ignorance and prejudice the spirits of these great men, now made perfect by years of spiritual enlightenment? Revere their memory if you will, but give me the force and wisdom which springs from the interblending of kindred mentalities. And, continues Professor Huxley: "If William Harvey had been a dishonest man—I mean in the high sense of the word, a man who failed in the ideal of honesty—he would have believed what it was easiest to believe—that which he received on the authority of his predecessors. He would not have felt that his highest duty was to know, of his own knowledge, that that which he said he believed was true, and we should never have had those investigations, pursued through good report and evil report, which ended in discoveries so fraught with magnificent results for science and for man." What Spiritualist cannot see that if a man like Huxley could be brought to take an interest in our movement he would become as enthusiastic a disciple as he is a profound scientist? He evidently possesses a heart as well as a head, and this is sadly wanted in an age of "shells"! Surely, sir, it is as great a work to bring immortality to light, to demonstrate by scientific methods the deathlessness of man, as it was to prove the circulation of the blood? And those who have toiled against oppressors, and resisted authority with as unflinching a determination as was displayed by Harvey himself, are deserving of some consideration at the hands of men like Huxley and Tyndall. Depend upon it, Spiritualists who have worked in this cause in singleness of heart and purity of aim will, before many years have passed, receive the grateful appreciation of their repentant countrymen.

I wonder if it ever occurred to Professor Huxley to give serious attention to the works of his greater countryman, Sir Humphrey Davy? If so, it would be interesting to discover what are his opinions on the views propounded in "The Proteus." Sir Humphrey is singularly in accord with mesmeric knowledge on the physiological aspect of Spiritualism.

Some time ago, when discussing the phenomena of Spiritualism with a medical gentleman, he declared his inability to comprehend how knocks were produced and articles of furniture moved without contact with human hands. Wishing to know what I might have to contend with, I asked, "Do you believe that the spirit of man (what we Spiritualists call the man himself) survives the shock of death?" "Certainly I do," was the reply. "Then you must be a spiritual being now residing in a tabernacle of flesh!" "Granted," was the reply. "What is your weight, doctor?" "About ten stone." Then I put this question, which, so far as I have been able to discover, is a question that cannot be answered outside of spiritual science—that is, outside of the knowledge we obtain within the borders of modern Spiritualism—"If, doctor, you are an ethereal being now, animating, for the time being, a material body weighing about one hundred and forty pounds, how can you move this weight (the weight of your own body) any easier than the spirit-body of say, Dr. William Harvey, could move a table weighing one hundred and forty pounds?" After a moment's reflection he made this reply: "Do you know I never looked upon the subject in this light before! I cannot answer you!"

Now, though physiologists, generally, are ignorant on this point, there are a few who, having made it a study, are prepared with something like a satisfactory answer to the question, How do we move ourselves? And the reply to this, in my belief, explains the *modus operandi* of most of the spiritual phenomena we are familiar with.

Sir Humphrey Davy writes as follows:—"The volumes of elastic fluid inspired and expired, making allowance for change of temperature, are the same, and if ponderable agents only were to be regarded, it would appear as if the only use of respiration were to free the blood from a certain quantity of carbonaceous matter. But it is probable this is only a secondary object, and that the change produced by respiration upon the blood is of a much more important kind. Oxygen in its elastic state has properties which are very characteristic; it gives out light by compression, which is not certainly known to be the case with any other elastic fluid, except those with which oxygen has entered without undergoing combustion; and from the fire it produces in certain processes, and from the manner in which it is separated by positive electricity in the gaseous state from its combinations, it is not easy to avoid the supposition that it contains, besides its ponderable elements, some very subtle matter, which is capable of assuming the form of heat and light. . . . I know there have been distinguished physiologists who have imagined that, by organisation, powers not naturally possessed by matter were developed, and that sensibility was a property belonging to some unknown combination of unknown ethereal elements. But such notions appear to me unphilosophical, and the mere substitution of unknown words for unknown things. I can never believe that any division, or refinement, or subtilisation, or juxtaposition, or arrangement of the particles of matter can give them sensibility, or that intelligence can result from combinations of insensate brute atoms. I can as easily imagine that the planets are moving by their own will or design, or that a cannon-ball is reasoning in making its parabolic curve."

Now what if we accept this physiological view as a correct one. Would it not explain much of the phenomena we are acquainted with? Electricity can be nothing but "subtle matter;" and no matter how it is produced, mesmeric science has assured us that the natural action of the human body (its own endowed methods of casting off effete material and assimilating to itself what is necessary to its preservation) does elaborate a fluid whereby the indwelling spirit, by means of nerves, muscles, and bones, controls the body physical. And whilst with most of us sufficient vital fluid is elaborated to ensure perfect health, it may be that some are capable of elaborating more than enough. If so, what is to prevent spirits, angels, and gods, utilising the fluid for various phases of mediumship? Pure minds and pure living connect us to gods; foul minds and filthy bodies to fiends. Verily! there are more things in Heaven (in spirit-life) than are dreamt of in the philosophy of Mr. Tupper.

If scepticism demand an analogy, I will give the following. By a natural process, not deemed wonderful because ice are familiar with it, ice (a material almost as hard as granite) may be converted into invisible steam, and from invisible steam back to ice again. This is transmuting ponderable matter into force, and force into ponderable matter again. Is this not identical with materialisations? The vital fluid is derived from matter, and by a natural process unknown to us, is crystallised, or solidified so as to be visible, as white and solid as a block of ice. And just as by the application of heat to ice we may see the substance disappear from view in the form of vapour, so have thousands of Spiritualists, myself amongst the number, seen a materialised body in a séance-room slowly dissipate like a stream of vapour of water until not a vestige remained to shew where an animated, intelligent human being had recently stood.

Sir, I am afraid I am encroaching on your valuable space. I have just written as thoughts came to me, and find I have not taken the direction originally intended. I wished to give Mr. Tupper some of my own experience in clairvoyance—experience which could leave no doubt as to who or what produces the phenomena called spiritualistic, but I have failed in my endeavour, and apologise for offering so poor an article for publication.

T. C. E.

MR. AND MRS. WORTLEY, who have been for many years devoted to the cause of Spiritualism, gave a house-warming and dance at their new residence in Plaistow, on Thursday, the 11th inst. There were present several well-known Spiritualists and an exceedingly pleasant evening was spent.

## MRS. HARDINGE BRITTEN IN LONDON.

Reception at St. Andrew's Hall.

On Friday evening, January 12th, the members and friends of the newly-established Metropolitan Spiritual Lyceum gave a reception to Mrs. Hardinge Britten, at St. Andrew's Hall, Newman-street, Oxford-street. Mr. Sandys Britton, president of the Lyceum, occupied the chair, and explained the principles on which the Lyceum had been formed, and the purposes which it was intended to accomplish; after which Mr. Thomas Shorter, Sig. Damiani, Mr. J. Freeman, the Rev. Mr. Bengough, Mr. E. Dawson Rogers, and Mr. Richard Wortley, spoke in support of the following resolutions:—

"That this meeting of friends of the cause of Spiritualism rejoices in the opportunity afforded by the visit of Mrs. Hardinge Britten to London, to gratefully acknowledge her continued devotion to the practical work associated therewith, which, in America, England, and elsewhere, owes so much of its success to her commanding eloquence and generally powerful and zealous support; and to express the hope that so valuable a life may long be spared to the world."

"That, in the opinion of this meeting, the general principles and methods of the newly-organised Metropolitan Spiritual Lyceum promise, if sustained and developed with energy and prudence, to promote alike the diffusion of sound views upon the duties of the life of this world, and the general recognition of the spiritual truth that the strictest regard for those duties is the fittest preparation for the next stage of existence; and we congratulate the association upon having secured the valuable inspirational support of Mr. J. J. Morse as lecturer."

"That, whether the human agency for the promulgation of the truths and teachings of Spiritualism be sought in the individual, in the family, or in societies—by trance, or other mental influences, or by any form of physical manifestation—it is incumbent upon us all, at all times, humbly and gratefully to acknowledge the essential value and importance of the intervention and co-operation of the world of spirits, in every effort to further human progress."

Mrs. Hardinge Britten and Mr. J. J. Morse responded to the resolutions; the addresses being followed by vocal and instrumental music contributed by the Misses Withall, Miss Katherine Poyntz, Mrs. Percy Britton, Mrs. Williams, Miss Heath, Mr. E. A. Tietkens, Mr. C. Alexander, and the Lyceum Choir; and Miss Allan also favoured the company with a recitation.

### Sunday Service.

The second of the Sunday evening services inaugurated by the Metropolitan Spiritual Lyceum, was held on Sunday evening last in St. Andrew's Hall, Newman-street, Oxford-street. There was, as on the previous occasion, a very large attendance. After the service, an address was delivered by Mrs. Emma Hardinge Britten, on the subject, "What do we know concerning the origin and destiny of man?"

Mrs. Hardinge Britten, after a brief introduction on the importance of the topic, said that there are two sources whence knowledge respecting it is sought—religion and science. Religion represents the universe as a piece of mechanism created. God, it is said, created all things very good, but, at the same time, brought into existence a spirit of pure malignity, stronger to tempt and destroy than the All-Father to preserve for good. Hence man fell and involved the entire race in total depravity. Then there came the curse of the Flood, the restitution of the race, the inevitable succession of degradation; then the Divine Incarnation, and the vicarious Atonement—those who accepted being saved, and those who rejected suffering endless perdition. This is what ecclesiasticism says; but ecclesiasticism does not know it. Science has other teachings with regard to man and the planet on which he dwells. The planet is one of a line of fiery worlds, revolving round the central mass. These worlds sprang out of the arms of the sun, and returned to those arms as obedient satellites. We have grown and blossomed in the gardens of infinite light and glory, and we shall march up the steep of time until the matter of which our world is composed decays and dies. All planetary bodies consist of matter vitalised by force. Geology teaches that our earth was once like the flying spectres that flit across the midnight sky; she has become crystallised into an obedient satellite moving round the parent sun; she has become consolidated until her surface, rifted and rent by internal fires, forms vast chasms and abysses whence flames shoot up into the thick murky air, as yet unlighted by sun, or moon, or star. The spirit of the Great Builder brooded upon the face of the fiery sea, and called forth a new element—the flood. In the metamorphic rocks we trace the alternate struggle of those two world-builders—the fire and flood—until a new factor appears, an animated form, a living thing, a spirit of life, a creature that thinks. Even the gelatinous

masses that float in the seas are endowed with thought. Every creature that procures its own subsistence, chooses its own locality, repeats its own existence, and provides for it, manifests the first element of thought—and thought is spirit, and spirit is the next world-builder. The sublime trinity upon which suns and systems are founded is matter, force, spirit. We pass onwards to the age of molluscs, and then to the times of monstrous reptiles; nature alternately expressing herself in the infinitely little and the infinitely large. We pass through many chambers, until we come to a sudden break of which we still preserve the mementoes in the carboniferous system. The ancient forests, and all the vast masses of tropical vegetation, were factors in purifying the air; all opening their leafy mouths to drink in the carbonic acid gas that must have filled the air and been fatal to the life of higher existence. Thus the atmosphere was prepared for the sun-beam and the star-beam until higher, and nobler, and fairer forms should come. The vast mass of vegetation is torn by upheavals, and buried in catacombs, but not lost. The creature is yet to come who shall break open those catacombs, trace the mystery of their formation, consume the mineral, and drag it forth into the open air to be converted into mimic suns. Everything is a prophecy. There shall yet be a mind that shall comprehend mathematics, and find it taught by the mathematician ant: geometry, and shall understand it by the geometrical bee; and other sciences that have been in like manner foretold by lower orders of beings. At length man appears, when the earth is ready for him. It is only because he is the last of forms—the microcosm in whom is all force, power, and thought—that there is any real difference between him and the poor mollusc. Gradually he ascends the heights of knowledge, by a process of evolution. We see no schoolmaster, no priest; but there is the eternal germ of intelligence within, and this is gradually unfolded. He cannot soar to the supreme heights where the eagle's wing cleaves the sky; but by the power of his spirit he can build himself a castle of hydrogen and silk, and soar away higher than ever an eagle's wing has gone; he cannot float on the heaving billows of the seas, like the Leviathans of the deep, but by the power of his spirit he can build himself a metal house and sink deeper than ever plummet line sounded, and explore the mystery of the pearl and coral kingdom beneath; he cannot track his way, like the swallow, across the pathless ocean, but he can take the little magnet and make it do the work for him, and reveal to him the mystery of Arctic and Antarctic regions, and put a girdle of knowledge from pole to pole. He can make the sun-beam paint his pictures, and the poor man's cottage may now possess reproductions of the costly works of art which in olden times were beyond his possession. He can gaze upon the starry heavens, and speculate upon their being the homes of the angels of light; but, then, by the aid of his spirit, he constructs a second eye through which he beholds whirlpools and clusters of stars, marvellous constellations with ten thousand worlds unknown to him before. He can turn back the tides and alter the course of rivers. He can avail himself of the noble printing press, and by the power of cheap literature, scatter it broadcast over the world, making humanity one grand bond of brotherhood. All power, all knowledge, is his, but he stands baffled by the mystery of his own soul, the very power that thinks and examines, the mighty masterful spirit that has explored the heavens, sounded the ocean, rolled back the tides, and turned night into day,—the real man. But at length the light seems to go out like a lamp untimely quenched, and the man is "dead." Why does he speak no more? Why does he not awake? What has come to him? He is dead. Is that the last of it? Shall there be no resurrection, no life beyond? Alas! science only answers, "The light has gone out, the fire is quenched, the man is departed, and that is the last of it." But we ask, especially we ask for those whose life has been a burden, those who have toiled like beasts of the field, for those who have groped in darkness, for the crippled and the maimed, the wretched and the forlorn,—we ask for them, is there no better land? not alone for the power and the glory, but for the beauty, the love, and the kindness? It is at this point that the Spiritualist comes bearing the standard of that other and better world. There comes a knocking at our doors, and though it is a tap no louder than the beating of a butterfly's wing, we open, and the immortals come in, and they proclaim that there is no more death. Spiritualists, you know not the great and sublime meaning and purpose of your dispensation. Science and religion are both at fault; they only tell us what they believe, not what they know. All we ask for is proof. Our desire is to continue this chain of

knowledge, to pass the last milestone and enter the glorious temple of the science of spirit. We have cried, "Lord, let Thy Kingdom come," and at this point the gates are flung wide open, and we realise that the triumphant march of spiritual existence is continued throughout all eternity. We ask, What is death? Science says it is the quenching of the light, but does not tell us what is the hand that quenches. I ask why has the fire gone out? Why has the heart grown cold? Who has done it? I tell you that force has gone out of the body, and that is death. The spirit has gone out and carried the force with it. The disintegration of death is the withdrawal of that which makes the life; and if I can find the thought clothed upon by the force I account for the real man. Here it is that I find the force knocking on my tables, moving my chairs, projected in viewless waves upon the mesmerised subject while never a mesmeriser is in sight,—all those phenomena which you call derisively dancing tables and vibrating floors. If science sees matter in motion, it is bound to explain it, or it is disgraced, and those who move it shall take their place and prove the teachers of a spiritual science which the materialist cannot comprehend,—a science which tells us what is the destiny of man, which shews us the white feet of the immortals still treading the heights of progress, the dear hands of the beloved beckoning us forward, the same men, the same women, that left us but yesterday, with hearts burning and throbbing with a higher and a more glorious life, all living on, and living for ever! We marvel why this great, starving, seething Babylon does not crowd round the spirit circle and stand waiting at the portals of life and knowledge. But perhaps it is as well. The process of growth is slow. It took the Great Gardener millions of years to make a daisy. When we remember this we bend the knee and cry: "Thy will be done on earth as it is in Heaven." All is well with the Great Spirit. It is enough that we know our destiny. We know that there are moral penitentiaries and spiritual infirmaries in the land of life beyond for the unhappy ones at the lowest round of the ladder. We know that if a man dies he lives again. That is the teaching of our spiritual science. Force is the spiritual body. The viewless spiritual essence of thought and intelligence is not force. We see that force departing from the physical body, and we find it returning to rap upon our tables. We take the ground, then, that all creation is a divine trinity—matter, force, spirit; that the totality or sum of this is the Unknown, the Unknowable, which our spirits bend before as Father; that the form that has departed from us has left an angel behind; that the air is thick with these people; that "over there" justice shall be done, and everything righted. We do not speak of a cunningly devised doctrine, but of that which we do know in the voice of twice told ten thousand returning spirits. You believed Columbus when he brought back the key that unlocked the New World, because he brought the swarthy inhabitants of the distant land with him. So should you believe us when we return with legions of the spirit country beyond the grave, with all that you have known, and loved, and trusted, all declaring that the destiny of man is to live for ever.

On Sunday evening next, the service will be conducted by Mr. J. J. Morse.

### PROPHETIC DREAMS.

To the Editor of "LIGHT."

SIR,—The narrative contributed by Mr. H. Spicer in your last number is one of the most remarkable of its class which has ever been published. Presuming it to be, as it professes, an account of actual occurrences with real names and localities, its value would be immensely increased if the exact date was given, so that an investigator could refer to the records and reports of the said assizes at Exeter. Possibly your correspondent can furnish this, but if not, it would be well worth a search, which could easily be done without any serious amount of labour.—I am, yours faithfully,

January 14th, 1883.

A STUDENT.

A SIGN OF THE "TIMES."—In its obituary notice of the Earl of Stamford and Warrington, the *Times* says: "Those who believe in omens will be struck by the curious coincidence that three weeks ago, during Divine service in the church at Dunham, the escutcheon fell from the monument to the late Earl of Warrington, whose title is now extinct, and was shattered to pieces." The second title died with the late Earl, whose death was thus presaged.

MRS. HARDINGE BRITTEN will lecture at Liverpool the first and third Sundays of February, March, and April. January 21st and 22nd, Belper:—February 11th, Rochdale:—February 25th, Belper:—March 11th, Leeds:—March 25th, Bradford.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th, and every Sunday evening during January, February, and March, and also on Sunday, April 1st.—For particulars, see Lyceum advertisement on front page. For terms and dates, direct Mr. Morse, at 53 Sigdon-road, Dalston, London, E.

## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sittings.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, 5s. Whole column, 7s. 6d. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to Mr. J. J. MORSE, the business agent. All other communications should be sent to "The Editor," Cheques and Post Office Orders may be made payable to EDWARD T. BRYNNE, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

## PIÈCES JUSTIFICATIVES

## OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

For some years past I have had in my possession a body of evidence from private families bearing upon the different subjects which the Society for Psychical Research was founded to investigate. This evidence has hitherto been unpublished, and some of it must still remain so, as it was given with that distinct understanding. Even in many of the cases that I am at liberty to publish, suppression of names and places has been strictly enjoined. To the general public the value of the evidence is thus somewhat impaired, but to those who have confidence in my integrity I do not think the evidence should be any the less valuable on this account. So far as collateral inquiry could throw any light on the statements or the credibility of the witnesses, I have endeavoured to leave no stone unturned, and no case will be published that has not, in my own mind, reached a certain "figure of merit."

Testimony on behalf of phenomena transcending the common experience of mankind requires to be both unexceptionable and abundant. The sanity and moral character of the individual, the corroborative evidence of eye-witnesses, and the consistency of the various narratives, are the chief points to be determined in ascertaining the trustworthiness of any evidence for improbable events. Some mental allowance, in the way of addition or subtraction, usually the latter, must be made for the prepossessions or bias of each witness. The "personal equation" to our judgment, being as real a quantity as the "personal equation" to our eyesight; how much must be allowed for this no two readers will agree. A near approach to the right value in any given case would probably be found by selecting fifty devout readers of "LIGHT" and fifty devout readers of the *Saturday Review*, ascertaining the algebraic sum of the various plus and minus quantities put down by each reader, and dividing this sum by 100.

I cannot undertake to reply to the criticism which some of these narratives may evoke; but at the same time fair, intelligent criticism, whether friendly or hostile, is most desirable. In the light of such criticism let us carefully read again the original narrative, and ultimately and indelibly stamp it with the figure of merit that it deserves. For the sake of uniformity shall we say that 100 represents, in our opinion, absolutely unexceptionable evidence in any given case and 0 absolutely worthless evidence?

I am not permitted to give the name, nor even the correct initials, of the writer of the following remarkable narrative. But I am personally acquainted with him, and he is well known and much respected by all who have

spoken to me about him; in particular by a Nonconformist clergyman of high reputation, and who happens also to be a personal friend of my own. It was at this friend's house I had a long interview with the writer, who was deeply affected with the unhappy consequences of the sittings six years previously. As the result of my inquiries, observation, and cross-questioning, no doubt whatever was left in my own mind of the entire trustworthiness of the narrator, who, I may add, was, until recently, a merchant in the City. The singularly prosaic, unimaginative quality of my informant's mind would have rendered his invention of the accompanying narrative almost a greater psychological wonder than the actual occurrence of the facts he describes. I give merely his letters bearing on the case; they were received by me at the close of the year 1876.

Monkstown, Dublin.

W. F. BARRETT.

## CASE I.

## INEXPLICABLE PHYSICAL PHENOMENA.

MY DEAR SIR,—I enclose the notes of my experiences which I promised you. They were written from memoranda made at the time, and are accurately correct in all respects.—Believe me, yours truly,

W. D.

Some eight years ago I had a few experimental sittings in my own house with some friends, obtaining the usual results, table-turning, lifting, raps, &c. This decided me upon trying to thoroughly investigate the matter, and I had a number of sittings with friends, and also with professional mediums. These were held in various places and under a variety of conditions, the results being as follow:—

I was firmly convinced that the results obtained were apart from any direct action of the medium, who had no control whatever over the nature of the manifestations, or the electrical or other conditions required to produce them. I was not, however, convinced of the supernatural character of the manifestations, and felt that it was impossible to thoroughly establish any conviction as to the action of the medium, unless I obtained similar results in my own circle, without the presence of any professional medium, and under conditions rendering imposture impossible. Such an opportunity offered itself six years ago [that would be 1870].

I was staying at the seaside (Lowestoft) with my wife, a young lady, and a gentleman, an old and intimate friend. All these, especially my wife, were unbelievers who ridiculed the whole thing. We decided, however, upon trying what results we could obtain.

We sat in a drawing-room, on the first floor, with the door locked and the key in my pocket. We turned down the gas, but there was a full moon shining full upon the windows, and the whole room was light enough for us to see one another, and, in fact, everything that was around, and in the room. The table was an oblong, heavy walnut table. I will call my friend F. and the young lady A.

## First Evening.

The usual manifestations took place. The table moved about the room. A match-box was brought from the other end of the room. Communication was held by raps, I calling out the alphabet, and many questions were answered. F. was declared to be a medium. The mediumship of others present declared doubtful. The only message given, except replies to questions put, was "I am in love!"

## Second Evening.

The above manifestations were repeated, but the answers were fuller and more coherent. Lights were visible floating about the room especially over the heads of my wife and F. F.'s name was spelt. My wife's name was spelt, and she was declared to be a medium. F. complained much of being touched, his hair pulled, his clothes dragged, &c., and during the whole of our sittings this was constantly the case. He said he felt "cold hands" on him. Incidentally I may observe that during all these manifestations, and afterwards, except when our circle was forcibly broken, we never ceased to hold hands tightly, not merely laying them on the table, as is often the case.

A. was touched on the face and hands. F. asks for a book to be brought, which was instantly done, a book from another part of the room being thrown on to the table before him. I ask for further proof. F.'s chair is suddenly dragged from under him, his foot laid hold of, and he is thrown down on the floor, still holding my wife's hand, but without the slightest noise or injury

On turning up the gas, we find him in a trance, the book hanging in an impossible position (so far as gravitation goes) upon his knee. His watch and a ring (which latter was on the finger of the hand my wife still held) were on a sofa at the other end of the room, a large one. A small key fastened upon the swivel of his watch-chain had disappeared. After a few minutes he recovered, I having lifted him on to a sofa. He thought he had been asleep, felt quite well, and was unconscious of what had taken place or that he had been on the floor. When we sat again a message came, "I love F." On asking who it was, the reply was, "Katie." This so annoyed him that we discontinued sitting. Lights were frequently appearing during the evening, and at one time a broad collar of flame was seen round my wife's neck.

## Third Evening.

I placed a paper speaking-tube on the table, but "they" refused to use it. My wife asks for a book. A French work was brought to her from under a pile of other books in the room. She happens to be very fond of French. She asks to have F.'s watch-key, lost the night before, returned. It was at once thrown on to the table before her. A. is touched a good deal. The tube is floated about the room, and then thrown down on the table. In consequence of the annoyances, pinches, &c., F. asks to sit out. He goes into a recess of a bay window, within sight of us all, sitting in a wicker chair which creaks loudly at the slightest motion, and begins to smoke. We then continued. My wife is violently shaken and agitated. A figure appears, a woman in dark clothes, gliding gently from behind me. She passes A., and takes hold of F.'s chair (left by the table), moves it out of the way, and, gliding round the table, approaches my wife, who, on feeling the hands of the figure upon her, screams, and I turn up the gas. We all then saw the figure distinctly, and we can also swear that F. remained in the chair looking out of the window. He did not see the figure. A rustling noise accompanied its progress.

F. rejoined the circle. By my request he asked for flowers for the ladies. Immediately two bunches of cut hot-house flowers, double stocks, &c. (it being October), were placed in front of the ladies. F. sat with his feet round the legs of his chair to prevent its being dragged away, and wore Wellington boots. He called out "they are taking my coat off." He was thrown down, my wife holding his hand tightly. His coat was off, his boots were on a sofa ten yards away, his handkerchief tied in a knot, and in another place.

We sit again, and I ask for something from home, but am refused.

F. asks for something from home, becomes violently agitated, is thrown into a trance, and a photograph of a young lady is on the table in front of him. My wife takes it up, and on his recovery, which took some fifteen minutes or so, shews it to him. He puts it into his pocket, bursts into tears, and says, "I would not have had that happen for anything."

[The photograph was the only existing copy of a portrait of a young lady he was once engaged to.\* It was in an album, in a drawer, with two locks over it, in his house in the West End of London. On our return to town, it had disappeared, and his wife, being quite ignorant of our having had sittings, told us that at that very hour a fearful crash occurred in his bedroom, and brought every one in the house up to inquire the cause.]

My wife asked him to shew her the photograph; when to his dismay it had disappeared from his pocket. A number of other minor manifestations occurred of which I took no notice, and all through the sittings whenever anything happened F. became violently agitated. We decided not to sit again, but he was so upset the next day at losing the photograph that my wife suggested sitting once more to try and recover it.

## Fourth Evening.

My head was violently struck, as if by a sofa-pillow thrown, or some soft substance. An object passed over our heads and crossed the table, feeling soft, like feathers. F. asks for fruit and flowers; more flowers are brought, and apples, the only fruit of the season which we had not in the house.

A. asks for something of hers. Her pocket-book is brought from another table.

My wife asks for something. F. is thrown down instantly, and on the table is the photograph lost the night before.

Instead of recovering quickly, F. has alternate fits of unconsciousness and raving delirium, which last for five hours. He is then sensible, but very weak. The next day he begged

\* If I remember aright Mr. D. told me it was the death of the young lady that ruptured the engagement.—W.F.B.

my wife to destroy the photograph, which she burned in our presence. F. has a mild attack of brain fever, and from that day has never been the same man. He is periodically visited in the night, annoyed by noises, apparitions, tricks, &c., and would be a lunatic but that my wife and I have extraordinary power over him at such times, and take care to be with him a good deal.

On our return to London, my house was subject to noises, knockings, &c., constantly, and is so still at times. My wife has seen figures, and the tricks constantly played upon her were most annoying.

Often I have seen an article of jewellery disappear as soon as placed upon the table, and be found afterwards in most unaccountable places. We were touched, sprinkled with water in the night, and it was only when we gave up the entire subject that the annoyances ceased. Even lately a singular noise has followed me to Bournemouth and Hastings, and to a friend's house at Camden Town. F.'s nervous system is shattered.

During these sittings there was no possibility of imposture, and the people concerned were thoroughly reliable and incapable of it. I have omitted a great deal of the detail of our sittings, giving merely the main facts.

In a further communication, dated September 29th, Mr. D. says:—

"My wife has continued to be annoyed at times, and is now, by noises and appearances; and she tells me that prayer is the only means of lessening the annoyance. I am only occasionally troubled myself, but lately a very singular noise has persecuted me constantly, following me to Hastings, afterwards to Bournemouth, and to the house of some friends. I have quite convinced myself that reading, talking, or even thinking upon the subject in some way gives the influence far greater power. It is now six years since we had our last sitting, and still my friend, who was so seriously affected at the time, suffers at intervals most acutely. In his case the peculiar manifestations seem to return frequently with almost their former power, and the least allusion to the subject affects his brain and nerves. The influence which is exerted over him by my wife and myself is almost incredible. An old friend of mine, Dr. R., who had studied such cases, told me some time ago that his reason would depend upon his being near us when these attacks came on, and I believe that such is the case. The unpleasant results in our case, and the experience of other friends, have convinced me that the influence is a dangerous one, and to be avoided."

In a final letter, dated December 2nd, Mr. D. states, in answer to my further inquiries:—

"F. is thoroughly reliable, and though a singularly sensitive man, is straightforward, honest, moral, and quite incapable of trickery or deceit. A. is a young girl, timid, not clever, and I would answer for both of them. We were staying in apartments. The only other people in the house were A.'s father and mother in the dining-rooms, old friends, and they were quite ignorant of what took place above. I myself locked the door, pocketing the key on each occasion. . . . I took F. to Dr. R., an old friend, and a very eminent physician, who said his nerves were shattered, and that he would never thoroughly recover, whilst his retaining his senses depended upon us. Not the least remarkable thing is the extraordinary influence exerted over F. by both my wife and myself, especially the former. When his attacks come on he cannot sleep at night, and the only cure for them is sleep. If he lies down on a sofa it is sufficient for my wife to sit beside him to send him to sleep at once. . . . Probably mesmerism might do him good. It would not do for you to see him, however. For five years the subject of Spiritualism has not been mentioned to him. Any casual allusion to it, by a stranger even, causes him violent agitation, and brings on these attacks. . . . My wife also has often told me on going home, 'You were talking upon the forbidden subject at such an hour to-day,' which was true, although she could have had no means of knowing except by her nervous sensations. . . . I have avoided referring to many minor physical manifestations that occurred, and also to our sensations during the sittings, an effect being produced as of a powerful electric current circulating all the while. I do not wonder at any one doubting the facts; but if you could have witnessed the effect of the manifestations on F., and have felt yourself the singular sensations produced by them, you would have seen the physical impossibility of deception so far as any human creature was concerned."

Cases such as the foregoing, shew that where a certain

vidus exists, psychical influences can be as potent and dangerous as the contagion of small-pox or scarlatina. Scientific inquiry into these phenomena will be tedious and may be hopeless, but I do not think it has anything to fear. On the other hand, there is a large amount of evidence to shew that Spiritualism in sport may become obsession in earnest—attaching whatever meaning we like to these terms.

W. F. BARRETT.

### A PERSONAL OR IMPERSONAL GOD?

I desire to make some comment on an utterance of "M. A." (Oxon.) in a recent number of "LIGHT." I hold that writer in the highest consideration for the fairness, the candour, and the lucidity of his intellect. His calmness is judicial, and his moral nature is quite as excellent as his intellectual. Therefore it is that I was both surprised and disappointed at his attitude of apparent indifference on the great and momentous question of "A Personal or Impersonal God." It is the greatest of all the questions that can haunt or agitate the human soul.

"M. A." (Oxon.) appears to me quite at sea on this question. He makes what seems to me a portentous blunder in regard to the very meaning of the word "personal." He asks, "Is the human body the highest conceivable shrine of spirit?" This question at once shews that his mind is labouring under a strange confusion. He views the word "person" as implying or involving a bodily configuration. This is, if I may say so, a rather vulgar use of that word—as when we say, "Had you any money on your person?"—making that word synonymous with "body." Now, in speaking of God as a Person, we leave that question in entire abeyance. It is all too mysterious for our comprehension. Such knowledge is too wonderful and excellent for us, we cannot attain unto it. God must be able to communicate with matter, and originate force to impel it and to sustain it, for matter is inert in its own essence; but how or in what shape or form it enters into His structure we cannot imagine. But, as I said before, this question must be wholly left. The question of personality is distinct from that. That term is here used in its scientific or metaphysical sense, which is wholly mental. When we assert that God is a Person we mean that He is an Ego—that He has a will—a conscience—and, by the nature of the case, that He has an unique existence which entirely differentiates Him from His creation, but which creation reflects His glory and majesty and shadows forth His moral qualities.

Again, when we say that God is Impersonal we mean that He is not an Ego, that He has no will—no moral judgment—no preference of one thing or one quality more than another—that He, or rather *It*—has no self-consciousness—is, in fact, not aware of His own existence. In one word, an impersonal mind is an impossible conception. We have no experience, and there is no produceable instance, of an impersonal mind. Personality is at once a most mysterious yet a most familiar and intelligible idea. Each one of us has only to turn his gaze inwards, and then he will know what a "person" means. You are yourself and nobody else. You have a will and a conscience of your own, which fences you off from every other human being; you are conscious of your own existence as an unity—in a word you are an Ego. Now a God who has none of these attributes is inferior to ourselves. He cannot be a Mind, a Will, or a Conscience—in truth He is no God at all. Personality is the first and last word of metaphysics, of morals, and of mind.

If there be a God, He *must* be a Person. There is no alternative between admitting the Divine Personality and blank Atheism.

G. D. HAUGHTON.

[I am obliged to Mr. Haughton. It seems to me that I was undoubtedly wrong, and that he is probably right.—M. A. (Oxon.)]

### THE DOMESTIC GHOST.

There are occasionally phenomena which, with every appearance of being ascribable to natural causes, defy the most careful scientific scrutiny—a class of incidents which, belonging to houses rather than to their occupants, attain proportions too great to admit of our assigning them to the operation of any natural law to which conjecture has yet pointed its unstable finger.

It is almost unnecessary to observe that, if a perfectly spotless reputation in the matter of legendary ghosts be required, the haunted homes of England may be reckoned by the score. Very many of these have figured in the graphic pages of Mrs. Crowe, Mr. Owen, and others, and varying conclusions—with which it is not my province to interfere—have been drawn from these stirring narratives. Very many more have been wisely left to their own local fame, as deficient in the credentials needful for their admission within the pale of printed history. Of the residue I may be permitted to record a few, possessing the double characteristic of recent occurrence and direct authentication. Such was a certain little ray or spectre of light which, for many years, haunted the mansion in which the late Thomas Andrew Knight, the correspondent and associate of Sir Humphrey Davy, was born.

The appearance of this lustrous little visitor greatly disturbed the inmates of the house, who were not reassured by witnessing the repeated discomfiture of Mr. Knight's persevering attempts to discover its origin. He himself, becoming piqued in the pursuit, gave incessant chase to the mystery with all the perseverance of a true philosopher. It seemed that this domesticated *ignis fatuus* was accustomed to appear in a bedchamber on the second floor, and dance about the apartment, or remain motionless, without being apparently influenced by anything the spectators might do. In many different positions, Mr. Knight surveyed it accurately, without being able to detect any angle by which light could possibly be conveyed to that point. Few men were better qualified than he to investigate natural phenomena, and especially that class which ought to have included the luminous visitor I have described.

The lady to whom I am indebted for the next example Mrs. Cholmeley Dering, was the sister of the gallant Colonel De Lacy Yea, slain before Sebastopol. I give the narrative almost in her own words:—

On the 14th May, 1865, she was on a visit to some friends who inhabited a large mansion near Weymouth. The house was very old, and had peculiarities of construction which—to make the story clear—must be explained. The great drawing-room upstairs was a singularly shaped apartment, having the door in one corner, and opposite to a large window opening on the balcony. On the left of this door was another, opening into a very small apartment, formerly used as an oratory. In this, a window, divided in the centre by a stone mullion, looked down at a great elevation upon a flagged courtyard. From the oratory were no means of exit save through the drawing-room. The door of the drawing-room opened on to a small landing, having the old winding stone staircase on the right, and, opposite, a wide corridor on which open all the bedrooms. A young relative of Mrs. Dering's, now Mrs. Cameron—who was also a guest in the house—being somewhat indisposed, had been reclining all the morning on the sofa in the drawing-room, and it was late in the afternoon when Mrs. Dering, going to the room, met her relative quitting it. A few words passed, when Mrs. Dering's eye was caught by the figure of a man—tall and grey-haired—slowly passing along the drawing-room towards the door of the oratory.

"I inquired," continued Mrs. Dering, in relating the story, "who was the stranger that had been with Charlotte in the room. She denied, with much surprise, that any one had entered. Conceiving, however, that she must have

been mistaken, I remained, after she had left me, where I was, fully expecting that the man I had so distinctly seen would come out. At last, losing patience, I entered the room. No one was visible. My first idea was that he was a robber, who proposed to conceal himself somewhere about the rooms, and I consequently resolved to watch him. Observing no place of concealment in the drawing-room, I went at once to the oratory, and, cautiously unclosing the door, looked in—half expecting to find myself grasped by the discovered marauder. No one was there! I then re-examined the drawing-room, without avail, and going out on the landing, but still watching the door, I called to one of the young ladies of the house, and asked her, laughingly, if she had ever seen a ghost in the house!

"'Never,' was her reply. 'But you know that there is one!'

"I had never heard so, but I now declared that I had certainly seen it, and but a few minutes since.

"My friend laughed, and said: 'You don't mean to say you have seen the old man?'

"'What old man?'

"'Our ghost.'

"I described his appearance, and my friend, apparently much struck, proposed a still more rigid search, which we made, but with no better result than before. I am not what is called a believer in ghosts. I never before saw anything I could not account for; but this I *did* see, and, looking straight into a well-lighted room, I cannot conceive that I was the subject of any optical delusion. The face of the figure was averted, but so natural and palpable was the apparition that the last thing that occurred to me was that it might be 'a dream of the feverish brain.' That evening a party dined at the Hall. I was taken down to dinner by the rector of the parish, who, in the course of conversation, happened to remark on the antiquity of certain family seats in that part of Dorset, adding, with a smile, that more than one of these boasted the distinction of a domestic phantom.

"'Even under this roof,'—he continued; but checked himself.

"'A tall, grey-haired man, with a low-crowned hat, who visits the oratory?' I asked.

"'You have seen it!' rejoined my neighbour, and changed the conversation.

"I subsequently became acquainted with a strange history connected with this old mansion. In Hutchin's History of Dorset, or rather in an earlier edition of that work, now exceedingly rare, it was recorded that the mansion was, in 1660, possessed by a Mr. Rickard, who, on his death-bed, requested his wife to send for the reverend rector of the parish, Mr. Bound, and to leave him alone with him. His desire performed, the dying man directed his friend's attention to the foot of the bed, and inquired: 'Do you hear what that old man is saying?' Mr. Bound could only look at him with amazement, but was requested to take pen and paper and write what he was about to hear. Mr. Rickard, then, with the manner of one following the dictation of another seated on the bed, proceeded as follows:—

"'In the year 1665, 90,000 persons will perish in London, of one disease. In the succeeding year, there will occur such a fire in London that the lead on Paul's roof will pour down like rain. On the 11th June, 1685, a person will land west of Weymouth who shall cause great bloodshed and calamity, and involve many leading families of the West in trouble and ruin. And in proof of this, though you are now thought to be in a dying state, you shall to-morrow be well enough to leave your bed, and walk on your terraces. While there, you will receive three unlooked-for visits, one from a person in Jersey, one from a gentleman from Ireland, and one from your own son, whom you believe to be abroad, and had not hoped to see again.'

"On the following day the sick man was really so much better that he was able to walk on his terrace as foretold. An old friend arrived from Ireland. Another landed at Weymouth from a Jersey vessel; and finally, young Rickard, who had travelled day and night to reach his father before he died, drove hastily to the door. This extraordinary statement was signed by Mr. Rickard, and the Rev. Cuthbert Bound, and verified before two of the county magistrates—Colonel Giles Strangways (an ancestor of the Earl of Ilchester) and Colonel Coker—and was communicated to the historian by the Rev. R. Bingham, from a friend in whose family a copy of the original deposition has been carefully preserved."

The following incident was related to my sister by one of two young ladies who, with their parents, were residing in a large old mansion near Payerne, on the road from Lausanne to Berne.

Payerne was once the residence of Queen Bertha of Burgundy, whose remains yet rest in the vaults of the church she founded, and the little town played no undistinguished part in the old Catholic times. The two young ladies, daughters of the proprietor, occupied a very large chamber, their beds being placed at either end. On a certain night, in 1861, both being awake and engaged in conversation, the room being very light from the moon, the elder sister suddenly beheld a figure gliding through the apartment.

It was apparently that of a monk, with the cowl thrown back, exposing one of the most fearful countenances imagination can conceive. It absolutely froze the girl's blood with horror. Unable even to utter a cry, her fascinated gaze followed the motions of the terrible visitor as he seemed to stride in the direction of her sister's bed. The latter, appearing to become suddenly conscious of the spectral presence, rose on her elbow—then, uttering a loud shriek, gathered the bed-clothes over her head. The phantom seemed to spring upon the bed, but in that act disappeared. The spell of his presence thus broken, the elder sister jumped from her bed, and running to her companion, clasped her in her arms, sinking on her knees at the bedside. Such was the degree of horror experienced by both that they actually retained this position for four hours, without daring to trust their tongues with what they had witnessed. At length, as the slow day-light crept into the chamber, the elder forced her lips to ask, "Why did you scream?"

"Did you see him?" was the rejoinder, the speaker adding that, having closed her eyes for a moment, she opened them on a figure in a monk's frock, with a countenance like (she used a German expression denoting the Father of Evil) and thereupon shrank back shuddering into the bed. Investigation shewed that this apartment had always been known by former occupants as the "Monk's Room," and that a tradition existed that a diabolical murder committed by a monk had, at one period, affixed a stigma upon the mansion which time had nearly washed away.

It may not be unworthy of remark that the scene of domestic disturbances is most frequently laid in some old dwelling, often not entirely clear of ghostly imputations, even before some special event attracts to it special attention. In Germany and Switzerland, where wood is largely used in building, creaks, thumps, and concussions of every description are, particularly in edifices beginning to suffer from the infirmities incident to longevity, as plentiful as wasps in peach-time. A curious example occurred, some years since, at Vienna, where the then British representative—Lord A. Loftus—rented a noble old palace, L.

One fine suite of rooms had been for several years disused, and, although his lordship had been rather emphatically recommended to allow them to remain so, the exigencies of a large establishment compelled their re-occupation. In a short time the German domestics began, one by one, to quit his lordship's service. Very soon, a certain amount of uneasiness commenced to reveal itself in the British element. It was known that extraordinary sounds were

prevalent, day and night, in the newly-opened suite, and that such a panic existed among those who inhabited it that no domestic ever voluntarily entered the doors alone. Lord A. Loftus' own study was situated in the haunted suite, and he very quickly satisfied himself that the amount of disturbance had by no means been exaggerated. The night-hush would be suddenly broken by dull, dead blows, such as caused the whole house to vibrate from roof to cellar, dealt upon the wall; noises above like the flinging together heavy articles of furniture; noises below like the rumbling of laden wains. Once, so fearful a crash occurred that Lord A. actually leaped from his chair, imagining that the house was coming down. In writing of these facts to his friends, he declared that the noise could be compared to nothing but the sudden collapse of the roof and walls. Yet nothing was disturbed, nor did even a grain of dust succeed the shock. Lord A. averred that he had passed whole nights moving about the mansion, pistol in hand, unable to believe such very material sounds to be other than the work of some designing person, and resolved to detect him. It was, in the end, found necessary to close the haunted suite, as scarcely a servant could be induced to enter it. Comparative tranquillity succeeded; but as a haunted reputation, like the dry rot, is usually ineradicable by anything short of the destruction of the building, the noble lord was not sorry when an opportunity occurred for effecting an honourable retreat. This L. Palace is perhaps the oldest in Vienna, and is very substantially built, the red pine being largely used in the framework and interior fittings of the mansion. When it is added that the mysterious sounds almost always recurred at night, and at those periods of it at which atmospheric changes are most sensibly felt, those who have dwelt in old houses may perhaps recall experiences of a kindred sort, though scarcely so strongly accented as those which disturbed the diplomatic musings of Lord A. Loftus.

It is not, however, to memorable mansions alone that these things occur. A friend and correspondent writes to me from Sardinia as follows:—

"What I have to relate has happened in a house by no means adapted to the presumed taste of restless spirits. It is no feudal castle, no dilapidated, many-chambered baronial hall, nor is any bloody tragedy, to my knowledge, interwoven with its history. It was, in fact, quite a new house, not long completed when I entered into possession. There are three rooms in front—the north (my bedroom), middle, and east room—and two others at the back. The ground floor was divided into stores, and there is a room and kitchen above. Each door, beside the usual lock, has a double bolt—at top and bottom. I had not long occupied the house when I began to hear unaccountable sounds—footsteps crossing the closed rooms, doors opening and shutting, &c., &c. At first the old housekeeper, then my other inmate, would remark in the mornings: '*Signor Padrone, lei era forse infaccendato jeri notte, si è caricato tardi*' (Master, you were working hard last night, to have gone to bed so late!) At length, however, it became a familiar household affair, and little notice was taken of it, except on occasion of some particular performance. One night, after retiring to my bedroom, I was startled by an authoritative rap-tap-tap at the door opening into the middle room.

"*Chi è?* (Who is there?)

"No answer, but an emphatic repetition of the summons.

"*'Brigands!'* was the suspicion that crossed my mind. '*O rispondi, o non apro.*' (Reply, or I do not admit you.)

"A heavy footstep crossed the middle room, and visited the two others, both the doors, which I had left bolted, opening and re-closing in turn. Convinced now that robbers had invaded my dwelling, I seized my revolver and rushed out. On the stairs I met the old housekeeper, armed with a large carving-knife. She had heard the doors opened, footsteps following, and voices and movements, as of several persons, below, and, true to her training (the old dame had sailed with her husband in a privateer), had hurried to lend assistance. All, however, was now again as still as death, every door secured exactly as they had been left. A few days later a young military officer, commanding the detachment stationed near, who had lately lost his wife, and was for a few days my guest, observed one morning, 'You were very busy all last night.'

"He had heard me, as he thought, arranging papers, opening and closing drawers, &c., to such an extent as to prevent his sleeping. I told him I had retired to bed immediately, when he quietly replied: '*Forse mia povera moglie venuta a visitarmi.*' (Perhaps my poor wife came to visit me.)

"The old woman at length suggested to me that these disturbances might be occasioned by the house not having received the customary benediction, and, to remedy this, took advantage of my temporary absence to have that ceremony performed. She had, in addition to her little piratical excursions (for I doubt the privateer was not much else) taken part in the Zanina revolution, in which the celebrated Ali Pacha lost his life. She had been schooled in firmness and resolution, and was certainly no bigot. The intervention of the priest was, I have reason to believe, suggested by her simply as a means of getting rid of our nocturnal disturbances. Whether the result was due to its efficacy or not I cannot tell. It is a fact, however, that we had no further trouble with our ghost."

HENRY SPICER.

### "SHELLS."

At the risk of appearing irrepressible, I shall ask the editor to allow me to add this word of illustration to what I have said as to the impossibility and absurdity of divorcing what Theosophists call "the fourth and fifth" from what they call "the sixth and seventh principles" in human nature, or, in simpler terminology, the lower animal self from the higher spiritual self—at least in the manner they propose—by setting them apart, each with a separate existence of its own. A vigorous, determined, energetic man, who will fight his way perseveringly through all obstacles has also the characteristic defects of his good qualities, while the easy-going, amiable man has the characteristic defects of his. But are not these too inextricably implied in one another to admit of the good qualities being set on one side, and the bad qualities left to roam about by themselves on the other? The whole man may, indeed, be so transformed that the badness of his qualities—which is simply defect, as the profoundest philosophers have seen—may disappear, all that is valuable in all his peculiarities being absorbed and assimilated by the higher man he has become; but then, when this becomes true, there is no "shell" left—there are no defects left behind just as they were to "give tests of identity," and pretend to be the man himself! The man may, indeed, have infected others with his defects, but these others are not "shells"; they are persons.

But how are my anger, my pride, my ambition, my lasciviousness, my impatience, going to exist without me, or even bottled up by themselves in a different compartment of me, in one of the simultaneous members of a double consciousness? These involve the highest faculties of my spirit—though in a condition of limitation and distortion; they are, moreover, necessary to the self-formation of that spirit through withheld experience and self-suppression; by developing, and then suppressing them, is character moulded. To say that they can be detached from me and exist by themselves, is surely an assertion that savours of lunacy.

I may be unduly angry in my disappointment at the frustration of a most noble, beneficent, and self-sacrificing scheme. How does an Adept or Theosophist, then, propose to detach this anger, and give it a self-centred life of its own apart from what is excellent and spiritual in me? Surely this is very childish! How ever could my consciousness be separated from me, seeing it implies the exercise of most of my other faculties? My love of beauty is by no means an evil, but, if you take the Platonic view, quite a spiritual thing, only in this case intemperate, misdirected. And how is my consciousness going to remain when my love of beauty and other higher faculties essential to consciousness are taken away?

Therefore, it must be evident that the bad, or foolish, habits of a man are assuredly incapable of forming to themselves a body belonging to them, exclusively, which body may be dropped, and remain behind as an astral corpse, when the habits themselves are renounced. Moreover, the tests of identity given do not involve merely the bad or foolish characteristics of the beings who give them, but seem far more general and mixed in character. Such an *Ahrimanic*, purely diabolical "shell" is a difficult conception indeed! especially as badness and folly are not integrating powers. It is, of course, easy to say there are a myriad species of this shell. But even if an automaton so successfully simulating intelligence were at all conceivable, which I deny, the whole man, with his mixed nature good and bad, is concerned in producing the ethereal body, and it must go along with him, though of course, according to the predominance of good or bad within him, will its character be, the perfectly good man alone attaining to the *angelic*, or *celestial* body. No astral corpse, however, is likely to be left behind for the reasons already given. On the contrary, the psychical will more probably be changed into the pneumatical body. Apparently even the physical body of our Lord was so changed.

RODEN NOEL.

### LETTER FROM MR. D. D. HOME.

We make the following extracts from a letter addressed by Mr. D. D. Home to the editor of the *Religio-Philosophical Journal*:—

"My long silence must not be attributed to a want of interest in you or the noble mission to which you have so generously devoted your life. My health alone prevents my taking an active part in the struggle for truth *versus* error. In all probability my day's work is finished and I wait for the shadow that precedes the never-fading light, in the home where envy, malice, and untruth are unknown."

"I still hope to compile the third volume of my 'Incidents,' and I know it will be interesting from the correspondence I will give from those who have played an important part in modern Spiritualism."

"It is a consoling and pleasant thought in reviewing the past of my eventful life to know that I have endeared many noble and truth-loving hearts to my mission as well as to myself."

"We were in St. Petersburg the past winter, and it gave me pleasure to meet with my old friends of 1858, all giving me the heartiest of welcomes. As a rule these keep aloof from the modern movement, inasmuch as the abuses so rife elsewhere have brought discredit to the cause."

"If an outline sketch, chosen from the many which in all probability will never be known occurring in my life, can give pleasure to your readers, I will give it for the beginning of a New Year which I trust may bring less of malice, hatred, and unjust persecution than has been manifested the past few years to men who, like yourself, fight manfully to protect a great truth, and demand that justice be rendered. I have followed with deep interest the touching incidents where the influence of spiritual agency, or the objects of their solicitude, were alike unknown to me, and these incidents being oft recurring, and always correct, render any other explanation than a living, active, and intelligent power, impossible."

"The winter of 1868 I was in Glasgow, giving 'recitations from the poets.' In making a call, my friends observed that I had a 'weary look,' and they pressed me to remain and they would have an early dinner to suit my convenience, as I dined early to have my voice in trim for the evening's work. I was about to accept their hospitality when a distinct impression came, saying: 'Return to your hotel; you can bring consolation and comfort to one who requires both.'

"At 2 p.m. I reached the hotel, and on entering the 'coffee room,' 'John,' a talkative, old-fashioned Scotch waiter, carefully closing the door, and cautiously approaching me, with 'mystery' written on his honest face, said:

"'Sir, there's been a leddy here speering for ye.'

"He hesitated, as if to study the effect of such an announcement, and seemed surprised when I said:

"'Well, John, who was the lady, and what did she say?'

"'Ech, sir,' says John, 'she was an elderly, and na a young leddy, an she was verra friendly like. She jest said: 'Is Mr. Home in?' An I said: 'No, mem; but as he recites the night he's sure to tak his dinner at three punctual, and yons his table ready. Waul ye believe, sir, that the friendly leddy jest said: 'It's verra weel, jest put a cover for me; I'll hae my dinner ne him, though he does na ken me.'

"At three the lady came and from the moment we met she has proved herself a true and good friend. The introduction was simply, 'Mr. Home, I came this morning from Edinburgh for the sole purpose of appealing to you, to render me and my beloved husband, who is aged and in all probability will soon pass away, a great service. My husband, as you will find when you see him, is endowed with the most learned and brightest of intellects, but to my unutterable sorrow he is an avowed atheist.' [I must here add that Dr. D. has occupied for more than forty years one of the highest positions in the Medical Department of India, and he was a relative of Sir James Simpson.] Mrs. D. continued, and told me that her husband had consented to see me if I would visit him, and as my engagement terminated in Glasgow I went to Edinburgh the following day. Not only was the grand intellect fully convinced by overwhelming evidence of spirit identity, and by the, at that period, constantly recurring physical phenomena, but almost his last words were to his wife: 'You will tell Dan that I thank God and bless the day he came to us, for comfort and peace has been given to my last hours.'

"Your dear friend and brother for the truth and nothing but the truth,"

"Nice, France, November 15th, 1882."

"D.D. HOME."

### PROPOSED CONCERT AND BALL.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to draw the attention of your readers to the forthcoming concert and ball in aid of the "LIGHT" Distribution Fund? An advertisement, with full particulars, will be found in another page. Next week we shall be able to publish the names of those ladies and gentlemen who have very kindly consented to sing.—I remain, yours faithfully,

FRANK EVERITT.

### SPIRITUALISM IN LONDON & THE PROVINCES.

#### QUEBEC HALL.

The usual Sunday evening services are still being continued in this hall. Mr. MacDonnell lectured last Sunday on "The Doctrines of the Churches at variance with the Teachings of their supposed Founder." The room supplied a number of questioners and speakers, and the lecturer had to stand the fire of half-a-dozen for a full hour. So long as he holds firm to his position—Christ only for Christians, and individual common sense as umpire, he "need not be afraid of ten thousand set against" him. The attendance was good, but not so full as usual, owing, no doubt, to an excellent counter-attraction.—*Commented.*

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Wednesday evening, January 10th, the annual meeting of the Newcastle Spiritual Evidence Society, was held in the large hall at Weir's Court, Mr. Jno. Mould in the chair. Considerable interest was manifested in this meeting, inasmuch as for some considerable time a strong spirit of opposition has been shown to the method adopted by those who for some years have held the reins of government over the Society. Mr. Mould, on taking the chair, proceeded to criticize a printed circular which he held in his hand, and which had been presented to Mr. H. A. Kersey by a large body of the members, requesting him to allow himself to be nominated as president of the Society for the ensuing year, with the object of raising it from the present state of chaos and discord, and once more gathering together the scattered energies, which have been dissipated during the last few years of disruption. The secretary then read the report for the year, which shewed that the Society was still indebted to the treasurer something over £30. Two items of the report brought forth a strong discussion. One stated that a "party" was seeking power at the present annual meeting, whose desire and influence would tend to make the Society a centre of atheism. On the motion of one of the members this item was expunged from the report by an overwhelming majority as altogether false. The other item, stating that certain inexperienced individuals had interfered in the management of the séances to their detriment, was also expunged from the report by a large majority. Prior to the election of the executive, the anticipation of defeat led to the majority of those of the old executive who had been nominated retiring from the chances of a contest. The result is that the new executive are a complete change, and comprise several of the old and well-tried workers, who for some time have been driven from an active share in the movement. Mr. H. A. Kersey was elected president; Mr. Thompson, vice-president; Mr. Kay, Mr. Frost, and Mr. Wilson (some time ago expelled from the committee) as secretaries; Mr. Gillespie, librarian; and Messrs. Colman, Wilson, Bristol, Bell, Burton, Thompson, and Smedley were chosen on the Committee. The result was received with general satisfaction by those present; and Mr. Kersey, we are glad to say, met with general congratulation upon his victory, in the hope that his efforts to reform the Society, and to restore it to its former position, will be crowned with success.

GATESHEAD.—On Sunday evening last Mr. Ashton, of Byker, gave the members of the Gateshead Society a very eloquent and able address, in which he expressed his views in regard to the influence of the movement upon the Church. Mr. Burton occupied the chair.

HEITON.—On Sunday evening Mr. W. H. Robinson, of Newcastle, gave an admirable lecture to a large company upon "Spiritualism and Hebrew Legislation." Mr. Glenor filled the chair.

NORTHUMBRIA.

#### TO CORRESPONDENTS.

J.H.—Next week.

J.D.—Necessarily stands over for our next issue.

E.K.—If you will kindly send us your name and address in confidence we shall be glad to publish the interesting narrative which you have enclosed in your note. We shall also be obliged if you will communicate to us the address of the writer.

AN ASTROLOGICAL SWINDLER.—A man giving the name of John Hartwell was charged at Birmingham on Monday with obtaining money by false pretences. Over two hundred letters, which he had recently received were found upon the prisoner, many of them containing money. He had advertised "news from the invisible world," and evidently found it profitable. We must share the surprise of the Bench that so many fools could be found in the kingdom as was shewn by the letters.

THE GHOST OF MYLES JOYCE.—It is reported that the "ghost" of Myles Joyce, who was recently executed for being an accomplice in the Maamtrasna murders, has been seen in the vicinity of Galway Gaol, where he was hanged. On Saturday last a soldier of the 12th Regiment was tried by court-martial, and sentenced to two months' imprisonment, for having left his post while on duty outside the gaol, he alleging that he saw the ghost of Myles Joyce. It is needless to add that "his story was disbelieved."

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.H.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Light*, *Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

## The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The narrative contributed to the last number of "LIGHT" by Professor Barrett shews that there are two sides to Spiritualism, and conveys an impressive warning against a too hasty meddling with a comparatively unknown subject. No instructed student of psychical phenomena doubts that unbalanced minds may be upset by dwelling on strange and new experiences, any more than it is to be doubted that exciting religious experiences have overthrown many an intellect that possibly wavered before the tide of enthusiasm swept it away. The risk of obsession, too, is one that only the uninstructed will despise. The undeveloped spirits who hang round the threshold of the door set ajar are sometimes—but by no means always—inconvenient and troublesome guests. I have been troubled by such; but I have also learned from them many a lesson of great value. We are apt to magnify the malignity, or vicious intents, or devilry of these unprogressed spirits. They are not necessarily evil, or even mischievous, because their opportunities for development (thanks to some of our foolish habits, or laws, or prejudices) have during their life on earth been small. If evidence of this be asked for, it may be found in the fact that so little apparent harm results to the frequenters of promiscuous séances. I do not know what is the nature of the *nidus* of which Professor Barrett speaks, which renders some psychical influences poisonous as "the contagion of small-pox or scarlatina." But I should expect to find it rather in the chance gatherings of a promiscuous séance than in the seclusion of such a family circle as he describes. Yet my experience does not furnish me with more than a few, a very few, cases of harm resulting from such sittings. And I do know many cases in which supreme satisfaction and earnest conviction, a reformed life, and the germs of a renovated faith have been the outcome of such experiences as can be had in that easy way. The proportion on the side of good is enormous.

Moreover, the question should be contemplated from the point of view of duty and from the side of the communicating spirits. I have had long personal experience of spirits who habitually came and asked for prayer; I have heard of such cases from others, as I have also read them in books. It is, indeed, no infrequent experience. Such spirits have repeatedly expressed themselves as benefited by prayer, and by association with spirits on a higher plane of progression than themselves. They are elevated and blessed by such intercourse. Who shall say that this is not a sufficient reward for any little trouble we may take, or annoyance that we may suffer from the presence of these undeveloped spirits? I believe that spirits who can be called evil, malignant, or devilish are few: the ignorant, the frolicsome, the earthly, whose treasure is here still, are many. But we can

help them, and they will not hurt us. It is well to recognise the dangers that necessarily attach to the study of this subject. But these are no more to be deterrent, in the light of duty, than the possibility of infection is to deter the physician from visiting his patient. But in this case the question of duty is what presses. Curiosity or idle meddling is another thing.

So that this impressive, and, as I think, much needed warning, must not be pushed too far. My interest in the narrative is the greater from the curious parallel that it presents to my own experiences of some ten years ago. Our circle was the scene of much that is paralleled by what Mr. D. records, as well as of much that transcends what he has written. The power was apparently as irresistible, the phenomena as strange, the influence over one of our number as erratic at first. But persistent and judicious experiment overcame the difficulties, and that which had seemed disorderly was reduced to system. Except where we, or conditions unknown to us, upset the regularity of the proceedings, or interfered with the unseen operators, all was evolved in orderly sequence until the work was complete, and the evidence of spirit-power ceased. It is, of course, absurd to write dogmatically about such a case as Mr. D.'s; but I should expect to find F. a nervous, sensitive, and perhaps, timid person, whose nature was not robust enough to withstand the series of shocks that every medium must go through in the course of development. This development in his case was probably interrupted at a critical period by the abandonment of the sittings; and he has remained, I take it, ever since, in a condition of partial development, in which he is a prey to inferior and unprogressed spirits—a victim to the nervous derangement which would be removed by complete development. It is melancholy to think that he and his friends have got from their abortive attempts to penetrate into a country where all is strange, unknown, and, therefore, more or less calculated to terrify, nothing but shattered health, and an abiding dread of that which (rightly understood) is an invaluable training for the soul; while we, on the contrary, from a somewhat similar experience—in which the ordeal was certainly not less severe—succeeded, by perseverance and patient continuance, in bearing away a settled conviction and a steady faith, a knowledge that no assaults can injure, and a hope that could have sprung (for us) in no other way.

But this is to be expected from the very nature of the investigation, and it is by no means to be deprecated that people should be warned of the risks that they may possibly incur. There is risk, and need of care, and patient thought, and prayerful attitude of spirit. The danger of obsession is real: the risk that frivolous and curious meddling with these matters entails is one that must be reckoned with; but the risk is by no means all. There is, as I have endeavoured to shew, another side to the question. But these experiences, essentially educational in their nature and intention, come most frequently unsought, bringing a blessing to one, to another apparently nothing but confusion and distress. They are not to be reproduced at will; and though the Society for Psychical Research may well hope to throw some light on the facts themselves, as well as on

the laws which govern the influence of mind on mind, and possibly more than this, these *spiritual* experiences will, if I am not very wrong, remain a mystery to human science. No trace of law can be detected in them. We cannot reduce them to system, any more than we can regulate and tabulate the mysterious strivings of a human soul when it is intromitted into the spiritual state, and wrestles in prayer for aid against the tempters that beset it. To each, his own experience, singular and separate from all other. To each, his own peculiar training, of which he must make what is possible for him. But to the curious meddler, the man of unbalanced mind, the depraved, the sensual—and to some who, as man sees, are none of these—grave danger, and sometimes shipwreck. These, however, are the exceptions; the rule is otherwise.

I am told that the "Stars and the Earth," which I lately reviewed, and which is a book of high merit, is the work of Dr. Felix Eberty, of the University of Breslau. It is entered under his name in the British Museum Catalogue, and he is described as its author in a note prefixed by the editor of *Macmillan's Magazine* to his articles on "Good and Evil," contributed under his own name to that magazine by Dr. Eberty soon after his book first appeared, more than twenty years ago.

The following cases, which form a parallel to some recently mentioned by me as illustrative of the power of the imagination, are cited in Carpenter's "Mental Physiology" (Fourth Edition, p. 158), from Professor J. H. Bennett's "Mesmeric Mania of 1851":—

"A clergyman told me that some time ago suspicions were entertained in his parish of a woman who was supposed to have poisoned her newly-born infant. The coffin was exhumed, and the Procurator-fiscal, who attended with the medical men to examine the body, declared that he already perceived the odour of decomposition, which made him feel faint, and in consequence he withdrew. But on opening the coffin, it was found to be empty; and it was afterwards ascertained that no child had been born and consequently no murder committed.

"The second case is yet more remarkable. A butcher was brought into the shop of Mr. Macfarlan, the druggist, from the market-place opposite, labouring under a terrible accident (*sic*). The man, on trying to hook up a heavy piece of meat above his head, slipped, and the sharp hook penetrated his arm, so that he himself was suspended. On being examined, he was pale, almost pulseless, and expressed himself as suffering acute agony. The arm could not be moved without causing excessive pain, and in cutting off the sleeve, he frequently cried out; yet when the arm was exposed, it was found to be quite uninjured, the hook having only traversed the sleeve of his coat."

I am indebted to Mrs. Penny for the subjoined narrative, which is sufficiently varied in its main feature from the ordinary story of an apparition at the moment of death, to have an added interest of its own:—

"Two cousins of mine, middle-aged people of remarkably sound good sense, sat one winter day by the fire, about 4.30 p.m., talking of small household affairs. There was a little girl in the same room, and no one else in the house, their one servant being busy in a yard some little way apart from it. One of the sisters said to the other, 'But you know we cannot do that next week'—and before she could finish her sentence, a third and strange voice interposed with, 'Why not?' in the quiet tone of a person conversing with them.

"The little child looked scared, and ran to look behind a table to see if any one was hiding; the sisters, much startled, to door and shuttered windows, to see if any one was in the house or just outside it: but not a creature was near.

"Shortly afterwards they heard of the death of a cousin about the time of that surprising query,—a relation of whom they had seen little, and for whom they cared too little even to think of him often.

"The name of my cousins is Brown, and this happened at Bridgnorth. I sent them this report of what I remembered their telling me, *vierz* years ago, and had it verified, before forwarding it to you."

M.A. (Oxon.)

#### A PERSONAL OR IMPERSONAL GOD?

Feeling grateful for Mr. Haughton's few and admirably clear words about a "personal" God, I wish to express my deep sense of obligation. In these days any fixed point of belief is, by believers, so seldom separated from obscurities of thought that I think the world much indebted to those who can effect such clearance. For want of a fitting equivalent to the word "Ego," the word *person* seems to me to have served to cover the most irrational confusions of thought; and these have landed some minds in an abyss of high sounding verbiage, where not only all clear ideas must have been lost, but the peace resulting from a distinct object of worship also. To worship or obey an impersonal God would be about as possible as to worship and obey magnetism or electricity. It is only of late that currency has been given to the very important conception that all life and power throughout the universe is Divine power under manifold modifying conditions (which widely differs from the belief of the Pantheist that every being is Divine)—but as a personal, i.e., a consciously willing and creating God, claims obedience from creatures cognisant of His love and power, and such claims are irksome to modern philosophers, the perverse and rootless deduction from that truth has been made, that because life and its love and power are diffused in all beings, therefore there can be no one Being who diffused it; and that consequently God is, as Mr. Haughton shews, inferior to man—a permeating essence, and not the Father of Spirits, and Maker of Heaven and Earth.

If one or two atomic molecules of skin under the sole of a man's foot could philosophise, they might naturally adopt the same theory as to man, and feeling warm and comfortable might pronounce him to be no individual being, but warmth or circulation of the blood.

I am very much obliged to Mr. Haughton. "Blank Atheism" has so many interesting new names that it is well they should now and then be translated into plain old English.

January 20th, 1883.

A. J. PENNY.

To my mind, as, doubtless, to many others, the letter of Mr. G. D. Haughton in your last issue merely illustrates the utter inadequacy of language to express the Infinite—to define what (in the original significance of the word) we may *understand*, but cannot *comprehend*. For me it is equally impossible to regard the supreme Intelligence of the material and of the spiritual worlds as a *person* or *individual*, or as an impersonal principle. The idea of any "bodily configuration"—even that of the whole material universe—is necessarily inadequate and deficient in reverence, because it implies a limitation. But I apprehend that the Infinite Being, God, is not altogether apart from, is not wholly outside of, any existent being or thing. He is in all, but all are not in Him. The highest Spirit may say: "I and my Father are one"; the lowest has yet to realise the Fatherhood of God and His all-embracing immensity. At every step upwards in aspiration and knowledge must we not still repeat "*nescio!*" till He "*hath made the whole complete*"?

DESMOND G. FITZGERALD.

I am unwilling to encroach on your valuable space by entering on the never-ending controversy of the nature of Deity, but there was one remark in the article of your correspondent, G. D. Haughton, which seems to me to require further explanation to elucidate his meaning. I refer to the phrase, "God must be able to communicate with matter, and to originate force to impel and sustain it, for matter is inert in its own essence."

Now, without further entering into the question of the "structure" of Deity, I may venture to inquire what your correspondent understands by the essence of matter, and how that essence can be inert. Are not all atoms of so-called matter the effect of the correlation of two great forces forming, as it were, one? Is not force itself but the outward expression of the interior essence? How, then, can effect be independent of cause, so as to require the *origination* of that cause to impel and sustain it?

London, January 22nd, 1883.

F. ARUNDALE.

In "Notes by the Way," March 26th, 1881, was published a case of an apparition at the time of death. W. L., in America, suddenly taken ill, appeared to his father and mother in England at or about the time when he died, "showing much anxiety to get to England and see his mother." I am anxious to verify that story at first hand for the benefit of the Society for Psychical Research. Will the correspondent who sent it, and whose letter is mislaid, kindly enable me to do so?—M. A. (Oxon.)

#### SPIRITUALISM AT HOME.

By F. J. Theobald.

About ten years ago some friends, whom I will call Mr. and Mrs. K., came to spend a few weeks in the pretty suburban village where I then resided. They were much interested in Spiritualism, and we held several sances together. My friends were accompanied by their adopted daughter, whom I will call "Annie," and who had become a trance medium. Her power had developed naturally, i.e., without any effort; in fact, rather against, than in accordance with, her own will; for she, having been brought up in the sphere of rigid orthodoxy, had lingering scruples as to the propriety, wisdom, or right of yielding to these hitherto latent and unknown powers. It was only by gentle persuasion that we could induce her not to resist the influence, when we met *en sance* to wait for the spirit, and in all due reverence and prayerfulness to accept what should be given to us.

Annie had no knowledge of the various phases of mediumship or thought familiar in the spiritualist circles. She knew nothing of the laws of correspondence or of symbolism, by means of which so much that is given by spirit teaching can alone be interpreted. Thus, the little account of the poor spirit calling herself "Betsy," which crops up most unexpectedly at several successive sances, is of the deepest interest, the symbolic teachings conveyed in her simple words being full of instruction. With but slight alterations, and occasional explanations, I now give some few extracts from my Spiritual Diary of the experiences of those few weeks.

I find our first sance took place at my friends' lodgings. Mr. and Mrs. K., Annie, and myself were (as with but few exceptions) the only persons present.

May 3rd, 1871.

In a short time Annie was entranced. Her countenance was expressive of deep sorrow, and there was a peculiar sound in her throat, like choking. As soon as the spirit had gained sufficient control, we entered into conversation with her; for it proved to be the spirit of a very poor ignorant woman. In answer to our questions we learned that her name was "Betsy." She had been in the spirit land about five years, and was very unhappy. She dwelt much on the cruelty of her husband, and of the miserable surroundings of her earth-life. We asked the cause of her death.

"Oh, it was dreadful! I was choked!"

"Do not bright spirits come to help you?"

"Yes, but they are too bright, I cannot look at them."

"What sort of a home do you live in?"

"Very miserable. Only one room. I have no door, and only one window."

She expressed great hatred against her husband, saying she never could forgive him. We told her that, in all probability, it was on account of these revengeful feelings she was kept from rising; that if she would but pray to be enabled to conquer them, and endeavour to forgive her husband, she would soon progress towards a happier state. She promised to try to follow our advice, and then left, unwillingly.

May 4th.

Mr. K. went up to London to-day, to attend some sances, leaving it uncertain as to when he should be back. I determined, in case he did return in time on the 5th, that I would go to their rooms in the evening and have a "sitting;" but I did not mention my intention to any one.

On the morning of the 5th, Mr. K. went—an entire stranger—to Messrs. Herne and Williams, and had a most satisfactory sance with them. John King, the spirit, spoke, and addressing him by his name (which no one in the room knew) said: "Well, Mr. K., how is Miss Theobald?" Mr. K., in surprise, said, "Do you know Miss Theobald?" "Of course I do," replied the spirit. "We could not do without F. J. T. She's going to have a sance to-night. I'll come, and speak, if I can."

On account of this intimation from John King, Mr. K. returned early in the afternoon, called in to see me on his way home, and telling me these details, asked me if John King was correct! Now, had this piece of information been given through "John Watt" (i.e., the spirit who has for years manifested by direct voice through our kind friend, Mrs. Everitt's, mediumship), I should have felt less surprise; it would not have been the only time he has shown himself familiar with my untalked-of plans. But as I never have attended any sance where John King speaks, and have never met any of the mediums through whose power he is able to communicate, it is a matter of surprise

and wonder that he should have thus proved himself so wise respecting my unspoken thoughts!

About seven o'clock in the evening we assembled *en sance*. First came long, and as it proved, most characteristic messages, given through my writing mediumship, purporting to be from close relatives of the K.'s. Suddenly a fresh influence came, and "John King" wrote a few words, but said he could not do much with me; he would try to speak through Annie. . . . Annie was soon entranced, and "John King" announced his presence in a jolly, rollicking way, but still saying, "I must be gentle here, this medium is very refined." We asked where the medium's spirit was. "Up there," he answered, pointing upwards and chuckling mischievously. "She don't like it much! Too much philosophy for her! The old lady she is talking to is too wise!" From his description we concluded that Annie was conversing with Mr. K.'s mother, who had been writing through me, and whose characteristic shewn therein, and recognised thereby, by her son, was a love of discussion upon any deep philosophical subject. . . . All at once came the choking sound in the medium's throat, and John King, turning sharply round, addressed some spirit, saying, "Go away! you shan't come here!" We asked "Who is it, John?" Turning round, again he spoke to the spirit, and after a pause, said, "She says her name is Betsy." "Ask her what she wants to say to us?" we said. (Another pause.) Then spoke John, "She wishes me to tell you she's 'agiven her husband; you know she means forgiven, but she's very ignorant, and said 'agiven. She says she's prayed, and prayed, and prayed, all day, and then she 'agave him. And now she has two windows instead of one."

John promised to "give her (Betsy) a look now and then, and do his best to help her."

We had a long conversation with John, during which he frequently congratulated himself upon his possession of the medium, and chuckled in an amused way over her unwilling absence from her body. We begged him not to exhaust Annie, and John assured us he would not tire her, adding, "You know, those poor things like Betsy, *drave* upon her too much. Now I'm strong and jolly! bless you, I shan't hurt her." . . . When Annie awoke she had no recollection of where her spirit had been, but felt perfectly well; not at all exhausted, as she did after any sad spirit like Betsy had been.

May 7th.

We had a sance with several friends besides ourselves. . . . "John King" came with difficulty. He told us "Betsy had progressed so well that she sent us word she had a door now!" John added, "She always had the door; but until she had her two windows she could not see it!" . . .

Evidently these messages from Betsy bear a symbolical signification, as well as a literal one, windows signifying light and knowledge, the door meaning progress to a higher condition.

May 10th.

We had this evening one good proof that the answers given to our questions by the spirits, were not the result of thought-reading. Mr. K. and Annie came to spend the evening with me; Mr. and Mrs. H. joined us. Mrs. K. was unable to be with us, because of illness. Annie was entranced, and after several controls, with whom we had much interesting conversation, an Indian spirit came. I (thinking of Mrs. K., who was alone in their lodgings) asked the spirit, "What is Mrs. K. doing?" "She's sitting there reading," he replied, pointing to the part of the room where Mr. K. was sitting. For the instant I was completely puzzled, but soon found that the spirit was referring to Mr. K.'s spirit-mother, and not his wife. He told us she was studying a book "Alpha." This corroborated a message which had been written through my mediumship, early in the evening when Mrs. K., senior, told her son that she was "getting ready to discuss with him." . . . Once during the evening the Indian spirit suddenly ceased speaking. We asked many questions, but no notice was taken. Suddenly he made some remark. I asked, "Why have you not replied to our questions?" "What questions?" he asked. "I've heard none! I've been away looking for John King. I wanted to ask him about those photographs" (referring to a previous subject). He sent a message to you something about a 'Betsy who is a great deal happier, because of a door!' . . . (This was the last we heard of poor "Betsy.")

May 11th.

This evening we were alone—i.e., Mr. and Mrs. K., Annie, and F. J. T.

As soon as Annie was entranced a spirit, who said he was a "navvy," spoke in a broad country dialect.

We asked him to describe any spirits who were present.

"I see three women," he said, and went on to describe the neat, characteristic Quaker costume peculiar to the family of both Mr. and Mrs. K. . . . He then turned round to me, saying, "There's a ——" Then he stopped, apparently listening to something. After a minute or so he continued, in a very subdued tone of voice: "I'm told I'm to say, 'lady.' There's a lady by you." We could not help laughing, and I said that we might be sure such conventional terms or distinctions were dispensed with in the spirit-world, that I never thought of my guardian spirit-mother as a "lady," but only as a bright, beautiful female spirit.

"I meant no offence," he said. "They are all women to me. I didn't know no better!"

I had a most interesting conversation with mamma, the spirit evidently listening for the reply given by her to my questions, and then repeating it to me. I asked her why she could not herself control Annie, and thus speak more directly. She told us that during the early stages of trance mediumship the less advanced spirits could gain control more easily than the higher spirits. When mamma had left, Mr. K. asked his mother if she could not give some message to him. The spirit, turning round, seemed to be listening attentively, but with a most bewildered expression of countenance.

"Speak plainer! Speak louder!" he kept saying. "I can't understand you."

At last he turned towards us, and in a most disheartened tone of voice, exclaimed:—

"Such a long message, and I can't tell you half! She uses such hard words for me. I don't know much. She can write through you" (pointing to me), "but she can't speak nohow through me! 'Compound,' 'mediumship,' 'rationalistic,' and a lot of words like that; but I can't remember all."

Speaking among ourselves of the spirit in control, we observed that he was evidently a low spirit, meaning undeveloped or ignorant. Suddenly he said, in an injured tone, "I'm not a low spirit; I'm a good sort of fellow. I used to go to chapel and to read my Bible when I was in your world."

We asked, "Do you find all that you were taught by your minister true?"

"No," he replied quickly, "not all, for he said some would be lost, and that is not true, for we are all taught. I go to school; I'm learning well. I'm not low."

During the following week, Mr. and Mrs. Everitt came, and most kindly agreed to have a séance with us. All who have had the privilege of being with this singularly gifted medium will understand the great boon it was to my friends to have this opportunity of witnessing the most beautiful manifestations which occur in her presence. Mr. and Mrs. Charles Pearce and my brother (Mr. Morell Theobald) joined us, at Mr. K.'s rooms, so that we formed a circle of ten.

I find entered into my diary that we had the usual raps, movement of the table without human contact, deliciously scented breezes, and brilliant spirit lights, flashing about the room. Then we all heard, first the distant, then the gradually approaching rumbling sound which heralds the approach of "John Watt." So strong was the power that every article of furniture in the room was in a strong tremor.

At last John raised the tube off the table, flourished it about the room, rapping several of us with it on our heads ("to gain power," he said), and then spoke clearly and loudly to us. A very dear friend had recently passed away from our midst. Thinking of him, I said to John Watt, "Have you seen our dear friend, John?"

"I've not seen him yet," he replied, "but I have heard he is here."

"Who told you?" I asked.

"A brother spirit said to me, 'Brother L. has got over the river,' but he is still sleeping. I've not seen him yet."

We had, as we do invariably in Mrs. Everitt's presence, some most delightful converse, upon different spiritual subjects.

When the time came for us to break up the circle, in order that friends present might not lose their trains to get home, John Watt bade us a courteous adieu, threw down the tube, and left.

This was as pleasant a finale as we could have to these few successive séances "at home," in which my friends were as much interested as I was myself.

## MEDIUMSHIP FOR PAINTING.

To the Editor of "LIGHT."

SIR,—I have had a rather interesting séance with my old and esteemed friend Mr. J. C. Wright, of Liverpool, a record of which may not be without value to your readers. On Sunday evening, the 7th inst., after having delivered an eloquent oration at New Mills, he accompanied me home to be my guest for the night. While sitting round the fire, after supper, our friend Mr. Wright dropped off into a trance. Among several controls who took possession of him was one who gave the name of James Barry, and who stated that he lived and died in Cork, and was by profession a painter, and concluded by offering to produce me a small painting, under the following conditions: that I should furnish paints (water colours), two paint brushes, one small and the other larger, and a piece of cardboard about eight inches by six or seven. We were to sit in a very dim light, and the medium's face was to be covered over with a cloth, and tied in a knot at the back of the head.

Having provided a box of paints and brushes, and laid them and the cardboard on the table, we sat on Wednesday night, the 10th inst., at 7.30, in a very subdued light. We had barely taken our seats when the medium was entranced. My daughter, who is seventeen years of age and a strong physical medium, sat on the left of Mr. Wright; my wife being opposite and facing the medium, and myself being on the right. I had previously bound a thick cloth over the eyes of the medium, enveloping his head and face entirely down to his upper lip, drawing it tight under his nostrils, thus shutting out all possibility of his seeing by means of his natural eyesight. He took the brushes one by one from the case, examined them, and choosing two for his purpose, immediately set to work selecting the various paints with seeming facility. In a few minutes the ground-work of the picture was complete; a huge rocky bluff put in on the left, and what seemed sea stretching to the right and far away into the distance, until sea and sky blended into one. At this point the medium threw down the brush, lay back in his chair, and seemed thoroughly exhausted. In a minute or two the control said, "I am afraid, John, this will have to complete my first attempt; the medium has been sitting too much this afternoon, and there is a great loss of power." He had given two sittings to private friends, one after dinner and the other immediately before we sat for the painting. The control continued, "Yes, I can now fully appreciate the difficulties I have to overcome; I must be able to grasp the whole of the medium's mind. My main difficulty is want of lucidity. I could not have accomplished this much in any other circle but the one in which the medium has developed. But sit again in half-an-hour."

The medium came out of trance, and we sat chatting until the expiration of the half-hour, when we again took our places round the table, the medium blindfolded as before. The control at once took possession of the medium, took up the brush, and essayed his task again; but the medium seemed very much distressed, shook his head, and the control said that the conditions were not improved—in fact, they were rather worse. I begged him to try and give the painting a little more form if possible. The medium lay back in his chair for a few minutes. At last he roused up, stretched himself, and the control exclaimed: "Dear me! we are all dead; magnetise the medium." I made a few passes. The control raised his hand in signal for me to cease, and said: "I want you all to fix your gaze on the picture; it will assist materially the lucidity which is necessary, and I will try and outline it." He then took the brush, and after mixing the colours he touched up the sky and rocks and sea rapidly, and threw down the brush again, saying, "There! I have done what I can at this time; it is our first attempt. I have one or two difficulties to overcome; we shall again attempt the task at some future opportunity, when we hope to have more complete success."

So ended our séance. The painting is far from being a work of art. In fact it is but very imperfectly finished. The scene, however, is before you; the huge rocky bluff washed by an angry sea which stretches far away to the sky line; on the summit of the bluff, in a heap, are large, almost perpendicular rocks; further inland are indications of an old castle in ruins; while along the blue sky are drifting masses of white and grey clouds. And though the picture is far from what I could wish, there is ample promise for the future. However, as it is, there is abundant proof to my mind of avenues of perception and sight outside, apart and independent of, the natural organs of vision. Another fact seems evident from the remarks of the

control, viz., that lucidity on the part of the medium may be supplied by, or drawn from, the minds of the sitters present. How this is effected is a mystery which, I fear, will rest with us till death shall clear our perceptions. Two solutions present themselves, however, to my mind. Either the control, or the spirit friends assisting him, can look through my open vision on to the picture as it is being manipulated by the medium, or they are enabled to look into my mind as into a looking-glass and see the picture in its various stages of progress. However, this is only a guess, and like most guesses, may be very wide of the truth.

I trust Mr. Wright may have an opportunity soon to give me still further proofs of the wonderful elasticity and adaptability of his mediumship, when you may hear from me further.

I enclose a strip of the cloth used in covering Mr. Wright's eyes.—Yours very truly,

JOHN LITHGOW.

Hayfield,  
16th January, 1883.

## SOMNAMBULIC INTROVISION, CLAIRVOYANCE, &c.

To the Editor of "LIGHT."

SIR,—The following contains, apart from its general interest as a history of a cure by vital magnetism, some particulars which, I think, will interest all students of psychical science. I condense it from the records of a case communicated by M. Durville to the *Journal du Magnétisme* of October.—Yours truly,

J.D.

Madame Durieu, aged twenty-five, of a nervous temperament, and mild but excitable disposition, had been an invalid for six years. She had been under the treatment of various physicians, almost all giving a different diagnosis of her malady. She had been treated for debility, for spinal weakness, for weakness of the lungs, for consumption, for nervous disorder, for hysteria, for neurosis; in every case in vain or with aggravation. She was brought to me for magnetic treatment as a last resource.

I made the following record of the case:—A general prostration of strength, congestion of upper portion of lungs, bronchial irritation, pains and strange sensations in the region of the heart, torpid digestion, trouble of the head and confusion of thought, sleeplessness, excessive sensitiveness, pain and weariness and hurried respiration in walking.

I began my treatment of magnetisation by slow, gentle, more or less distant passes, from head to feet, for half an hour at a sitting. At the third daily operation she passed into the somnambulant sleep, in which she saw her interior condition, and described the minute bloodvessels on the surface of the apex of the heart as congested almost to the degree of extravasation. I would not have her look at this too long.

The next day her somnambulant sleep was complete, with good lucidity. She saw that the movements of the heart were embarrassed from the congestion. In addition to the careful magnetisation I gave her a small glass of magnetised water to drink. I asked her to note the effect of it. She said, "I see that it goes to the heart; it warms and vivifies it; the heart seems enlivened by it as with a beautiful flame; it comes from the water in the stomach; oh, it is so beautiful!" &c.

A few days after, on passing into the sleep, she saw all her interior organs as those of another person, and gave particular instructions as to the magnetisations, so as to avoid complicating the condition, and to bring all the organs into orderly action.

At the next magnetisation she became still more lucid, and predicted the disappearance of her most painful symptoms. She said she saw the magnetism attracted to the suffering organs, especially the heart, which derived the force from it necessary for the rectification of its disordered state.

Unhappily, while advancing so well, she was one day overwhelmed by an exciting emotion, arising from some family trouble; this brought back many of her painful sensations. But by tranquil magnetisations and the use of magnetised water, externally as well as internally, we regained our lost ground.

Now family affairs required that she should prepare to go in a few days to Lausanne (Switzerland). In the somnambulant sleep she saw that I could continue the magnetisation at distance. In order to test this I arranged with her husband that at a precise hour in the evening I would, from my home, magnetise her in their hotel apartment. At the hour fixed I directed my will towards her with the intention of bringing on the sleep; at first I acted strongly, then gently; then I addressed certain mental questions to her. At the end of fifteen

minutes I willed her to awake, making the corresponding passes as if present before her. At my next visit the husband told me that at the time agreed upon she spoke of me, seemed vexed, and presently fell upon a couch in the magnetic sleep. I had previously placed the husband in magnetic rapport with her. When he spoke to her she expressed vexation with me for magnetising her without giving her notice, said that she saw me and my thoughts, and apparently gave answers to questions put to her by some one in the room whom he did not see; he handed these answers to me in writing, and they were in conformity with the questions I had put at distance.

Her vexation with me remained, although she continued to amend. She wished me to magnetise her at distance when she arrived at Lausanne, but I was not to will her into the sleep. She said that magnetism had saved her life, and that it would radically cure her.

Pain in the right shoulder and weakness of the spine were still present; for these I magnetised with warm breathings followed by downward passes. While so operating, her hand became hot. She said, in the sleep, that she saw a dark vapour pass down the arm and off from the finger-tips; her hand was hot to the touch. From this emanation I was careful to free myself, lest it might affect other patients; and I recommended the husband, who was present, to keep at a little distance.

I magnetised her at distance while she was at Lausanne, a fortnight, and while she was there I, being in Paris, made three experiments in mental questioning, and obtained answers through another somnambulant, whom I caused to mentally travel thither. These experiments were very satisfactory. I made another experiment when she returned to Paris, but still at distance, to satisfy some inquirers; but they spoiled it through their not being content with being only observers. In such experiments observers should observe passively.

I magnetised Madame Durieu from day to day until the end of the seventh week of the treatment, when I ceased, because her health was perfect, and it keeps so.

H. DURVILLE.

## DREAMS.

To the Editor of "LIGHT."

SIR,—I see you are giving something about dreams. Let me relate one to you which occurred three years ago. A friend of mine whom I have seen this morning, dreamed that he was walking along a lane; that there was a shed upon an embankment, and some nettles growing at the foot of the wall of the shed; that there was a dog burrowing amongst the nettles; that he went to see what it was doing there, and found it to be a rabbit hole, and he went into the shed and made a hole inside in a line with the hole outside, and found three rabbits in it. After taking them out he killed them, and left them until he came to tell me, and ask me if I thought it right to take them away. This ended the dream.

The next day he was taking a walk, not thinking anything about the dream; and he was going past the said shed and found the dog as dreamed, and the idea struck him that he would go into the shed and see if there was a hole through the foundations of the wall; and he dug a hole and found three rabbits as dreamed, and after killing them he left them, thinking perhaps he had done wrong, and he thought he would ask me about the matter; and strange to say I was going out for a walk and met him, so the dream was fulfilled.

I consider this something strange, as the rabbits could not, and if they had the power they would not, have impressed him with the dream, to take their life; but I should like the opinion of others upon the matter.

Since that time my friend has with myself been impressed, and we could tell you some strange things we have done by attending to these impressions. I myself have gone sixty and seventy miles by advice of supernatural intelligences and have never been deceived yet. Your journal must be of great service to learned men, but I and my friend are illiterate.—Yours truly

North Ferriby,  
January 16th, 1883.

BENJAMIN GLEDSTONE.

PROGRESS IN FRANCE.—Dr. Dumont lately read a paper upon "Vital Magnetism," before the Société de Médecin, of Nancy, and demonstrated his propositions by the re-active aid of four sensitives. This is a remarkable indication of progress, for had merely a proposition to do so been made only a few years ago it would have raised a storm. Satisfaction at the change was increased on learning that the Society requested Dr. Dumont to prepare his communication and demonstrations for publication, with other papers, in its annual report.—*Journal du Magnétisme*.

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## PIÈCES JUSTIFICATIVES

## OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

The accompanying case of thought-transference merging into so-called "clairvoyance," reached me in 1877 from a literary gentleman living in the North of England. It must stand on its own merits, and each reader will attach that value to the narrative which he thinks it is worth. Like the one I gave in the last number of "LIGHT," it is simply an illustration of the need for further inquiry into these phenomena, and therefore of the value of a Society for Psychical Research.

W. F. BARRETT.

18, Belgrave-square, Monkstown, Dublin.

## CASE II.

## THOUGHT-TRANSCERENCE AND CLAIRVOYANCE.

In November, 1874, I paid a visit to a lady named F., at her residence in London. I had heard that this lady while in a state of trance was possessed of certain occult power, and my visit was made for the purpose of ascertaining what truth (if any) there was in this statement. When the appointment was made my surname and the name of the town from which I came were given to the lady, as I was a stranger to her.

I purposely dressed myself in a blue pen-jacket, dark trousers and low crowned hat, and also had a huge "muffler" round my neck, giving myself the appearance of a sea-faring man, or it might have been guessed that I was a gold digger who had returned from Australia. The town from which I came had a population of some 200,000, so that the information vouchsafed to Miss F., viz., my surname and the town to which I belonged, could have given her no clue to my identity.

On calling to keep my appointment I was received by Miss F., a middle-aged lady, apparently about forty years of age, medium height, slight in build, pitted with traces of small-pox, and possessing a highly nervous organisation.

She sat in a chair and I sat opposite with one of my hands in hers. After sitting about a minute, she had slight nervous shakings, and passed apparently into a comatose state. She then began to talk to me, much as a person speaks while asleep, with the pretension that I was spoken to by a spirit called Annie. For some five minutes I was amused, as what I was told was very much the same sort of thing that "fortune tellers" are in the habit of uttering to people who visit them, viz., a few guesses and much nonsense. At last she said, "What is this I see? It is like a bookseller's shop, and it is not a bookseller's shop." I remained quite silent and she went on for a minute more with some unintelligible jabber. Then she nudged again, about the bookseller's shop and not a bookseller's shop, and began to describe the place she saw. Her description was sufficiently clear to let me know that she was describing my place of business. She then came back to her original description—"It is like a bookseller's shop and it is not a bookseller's shop. What is it? Ah, it's a newspaper office, isn't it?" Involuntarily a murmur of assent was given by me. She then said, "You are the manager of the—(a newspaper) office." I assented. During the course of my sitting with Miss F. she told me much that was known to no other person than myself, my intentions in life, the nature of my relations with sundry persons, the names of some of them being given. She also described the house in which I lived and its surroundings and seemed to trace the whole of my life by describing, so that

I recognised them, most of the houses I had lived in since I was a child. She described accurately the appearance of my wife, and also her state of health.

After speaking of my household with a familiarity and accuracy which surprised me, she said, "Ah, you are thinking of buying a piece of land at the back of your house." Said I, "Should you advise me?" She answered, "Yes." Curiously enough, at that time I had just opened negotiations for the purpose of purchasing a piece of land situate immediately behind my house, and the negotiations resulted in my becoming the owner of it. There was much more in my interview with Miss F. which impressed me as relating to matters personal, but the whole of it, except in one instance, could be accounted for on the theory that some persons, in an abnormal condition, possess the power of reading the mind of another person. The instance to which I refer was, however, so striking, and was given with such minute detail, as to render this explanation of the phenomena unacceptable to me. I shall, therefore, describe it. When near the end of the séance, Miss F. (or rather, the supposed spirit Annie) said, "Will you carry a message from me to your friend A.?" She had previously spoken much to me of this friend, described him accurately, mentioned the circumstance of a death having occurred in his family, and the proceedings that were being taken to make certain changes in the ownership of property, consequent on the death mentioned. I replied that I would take the message. She then said, "There is an old secretaire which stands in the hall. If A. searches, he will find among some old papers a document which will be of great service to him in arranging the property. It is not essential. He could manage without it. But it will help him very much."

I did not fulfil my promise, because my friend A., I knew, would have considered me a fool for bringing him information respecting his affairs from a "medium," and I thought also that perhaps he might think my mentioning matters strictly connected with his private affairs somewhat of a liberty. Some seven or eight weeks afterwards a mutual friend of A. and myself, whom I shall call B., was dining with me. B. had been much mixed up in arranging the family affairs mentioned. After dinner B. (who is a gentleman of considerable acquirements and a materialist in philosophy) and myself were indulging in metaphysical discussion. I told him that perhaps he could inform me if such a message (mentioning the one I had promised to give A.) had any probable foundation in fact. B. then said this was one of the most extraordinary things he had ever known. A., in winding-up the affairs in his hands, had had considerable difficulty with certain properties; but about a fortnight previously (that is some six weeks after my interview with Miss F.), in an old cabinet which I had correctly enough indicated to him, amongst other papers just such a document as I had described had been found, and its discovery had been serviceable in the way which I had stated. No theory of "mind-reading" in my opinion accounts for this.

So impressed was my friend B. with my narrative that he himself paid a visit to Miss F., but, as he afterwards told me, without being in any way convinced of the reality of her pretensions. Indeed, he said, had it not been for the statement I had made to him, he would have come to the conclusion that she was an impostor.

I may add that during the sitting Miss F. made many erroneous statements, and many also which, though probable, I had no means of verifying.

This and another striking narrative, which I received from Mr. Thomas Bell, of Middlesborough, induced me to visit Miss F., whose name will be recognised by most of the readers of "LIGHT," but the most complete failure followed the two or three interviews I had with her. This, however, was merely my misfortune, and in no way invalidates the testimony of other witnesses. W.F.B.

ANNUAL MEETING OF THE CENTRAL ASSOCIATION OF SPIRITUALISTS.—The Annual General Meeting of the members of the Central Association of Spiritualists, will be held on Tuesday next, at 6.30 p.m., at 38, Great Russell-street. It is very desirable that as many members as possible should attend, as the Report which will be presented by the Council will refer to matters on which it is important to have a full expression of the views of the members. The names of the new Council will also be submitted, but no voting papers will be necessary as the number of candidates does not, we hear, exceed the number to be elected.

## THEOSOPHIC TEACHINGS.

Among the misconceptions about these doctrines which I should like to stamp out at once and for ever is the persistent impression that they deny immortality to a large proportion, if not to the immense majority, of the human race. Mr. Noel refers to the extract from the book of Khieu-te, in the last November *Theosophist*, in justification of that impression, without one word of allusion to the long and explicit explanation appended. It is there shown that the whole question relates to the distinction between personality and individuality, and to the conditions under which the former can be perpetuated in the higher consciousness of the latter. The explanation—which I assume Mr. Noel not to have read—is far too long to be copied here, but it sufficiently disposes of an imputation which cannot be repeated in any perfectly well-informed criticism.

Readers of Mr. Noel's articles, who have no original acquaintance with the doctrines he reviews, must have received an impression that nothing is interposed in the latter between the human phenomenal personality and a quite abstract universal Being. That, however, would be wholly to suppress the above distinction, throughout so strongly insisted upon, between personality and individuality. I did not, perhaps, myself keep it sufficiently in view in my article on "The Spiritual Ego." But I deny that I there identified the noumenon with a blank universal. I said that it was not the individual consciousness, the self that is known in consciousness. We may conceive the seventh principle—Spirit—as a formative Divine idea, and thus as a special and particular energy of the Universal, and as *object* in universal consciousness. But it is not a *subject* for consciousness till it becomes such as the sixth principle, the spiritual Ego. That is the individuality constructed by it. And this is where we are really at issue with Mr. Noel. In his view, mere personal consciousness is itself the guarantee of an immortal individuality. And that would be so if the synthetic unity of apperception, which all personality, and even all sentence, imply, were referable only to the direct energy of Divine Spirit. But the Astral Spirit also individualises by action on the material subject to it. As in the Divine, so in this: the individual is the mode of action, and the resulting modality of consciousness. It is urged that the Divine is in the Astral as its deeper life and being. Granted. All Occult philosophy asserts an exact correspondence and similitude between the macrocosm and the microcosm, the universal and the individual. And if we find in the individual a dual consciousness, spiritual and astral, we should infer the same division in the universal consciousness. But individualisation in the astral precedes individualisation in the Divine order. If we conceive the astral personalities as modes, localisations, as it were, of the astral universal consciousness, we see that they must be as transient in their nature as the sensation which for a moment or an hour fixes an animal consciousness at any point of its body. For, thus regarded, the synthetic unity of the "person" is no more than a particular act of attention by the universal. Withdraw that, and the conscious personality is no more. It is absorbed by, one with, the larger consciousness of which, as personal manifestation, it was a special and particular direction. For in the astral order, as in the Divine, the true self has all the time been, not the modal personality, but the universal. But here, again, we must not leap at once to the highest and most comprehensive universal in this order any more than in that above it, but find the unities within unities, or monads within monads, to which I expressly referred in a former article, though Mr. Noel writes as if I had omitted all recognition of them.\* The first and subsequent identifications, on sublation of the individual mode, would thus not be with the true universal, but with its included and subordinate unities. It is by rising into this higher and more total consciousness that some attain to those transcendent faculties which to the individual seem miraculous, but which still belong only to the astral order, though to a more comprehensive consciousness in that order. That, I understand, is the meaning of *Samadhi*. And I quite admit that we should be cautious in attributing knowledge of Divine things to those who can give us, from such experience, even the truest and most magnificent expositions of what happens in the astral region. But I do not conceive that these teachers of ours, who so expressly recognise the dual consciousness in the microcosm, can be ignorant of its correspondence in the macrocosm.

Our difference with Mr. Noel, therefore, seems to be this.

\* I may also refer to a more explicit, though still very brief, statement in my article entitled "Soul-Substance," in the *Psychological Review* of last November.

He makes the astral mode, or phenomenal personality, a mode of Divine Spirit. Not only does the latter come to individual consciousness in the former—that we both admit—but it is the very individual unity or being of the former and without it could be no consciousness at all. But how, I ask, can the Divine idea be conceived as *subject* till it has a manifestation of its own in consciousness—I do not mean a developed manifestation, but at least a germinal one? Conceive the astral personality as the matrix, and you have another beautiful application of natural laws and analogies in these teachings. The generation of the spiritual Ego—the true individual—is the result of two principles. But the matrix is there *before* its impregnation by the Divine Spirit. I must repeat that it is a question of consciousness. "Precisely," says Mr. Noel, "it is just that, but consciousness of what? Why, of the fact, of the truth, that the spirit, and all which the word connotes, all its attributes, Love, Righteousness, Insight, are the substance and truth of us, at the root of our being, as of all being." And then Mr. Noel rises, or falls, into a little invective. But what if I have not the consciousness of all these fine things as at the root of my being; nay, not even as principles to which I have any affinity whatever? Wait, says Mr. Noel, it is in process of evolution. The one Divine humanity works in all its members, and will atone all. Yes, I know,

"Though the mills of God grind slowly, yet they grind exceeding small;  
Though with patience He stands waiting, with exactness grinds He all."

But meanwhile, what conserves the personal consciousness of man, and yet could not, would not, or did not conserve the transient individual modes through which, according to the evolution theory, he has passed, or from which he has emerged? How is this more precious or more permanent than these, save in the capacity for direct, that is, conscious manifestation of spirit, and of the "Love, Righteousness, and Insight" thereof? Capacity for a spiritual, therefore an immortal consciousness. But we may remember the words, "Or ever the silver cord be loosed, or the golden bowl be broken," &c., and "My spirit shall not always strive with man, for that he also is flesh." That "out of these stones God can raise up children of Abraham," is a grand statement of the possibilities of evolution. But meanwhile, the stone yields to the friction of wave and rain drop. Man is more proximate to his atonement, but it is the atonement, not the capacity for it, that immortalises. Hard as it is to believe our own Scriptures when they conflict with our preconceptions, it may nevertheless be true that "the spirit returns to God who gave it," or in the language of these later teachings, that "the true spirit severs itself, and passes away elsewhere."

The "inconsistency" which Mr. Noel imagines "in the Occultist camp" is not there at all. Surely it is the strangest perversion of our meaning to infer that the person, *as such*, is immortal because we say that his true being is *not* his personality but the universal of which that is only a transient mode. If I say of a chair or table that its substance is matter, do I therefore say that the chair, or table, as such, is indestructible? And does the identity of every particular living organism, as such, consist in the manifold riches of nature and spirit? These, it is true, are immanent, but they belong to the substance and not to the mode. But when the mode becomes, as in a human being, so high an expression of the universal, such a synthesis of its powers, that all that is latent in that can be individualised, the Divine becomes a proximate degree of life, though till actually evolved it is not the very individual. We must conceive the Divine as immanent in the astral and elementary, and so it may be said to be as much in a plant, or in a beast, as in a man. But it is not the individuality of the plant *quâ* plant, or of the beast *quâ* beast; nor is it the human personality. To find in it before conscious realisation, before that quickening which has been called the "spiritual Ego," a ground of individual immortality would be utterly to misconceive and pervert it. Each degree of life before it is consciously evolved belongs not to that which is already explicit or individual, but to that which is already implicit or individual, but to that which is at once deeper and higher. It is necessary, but not enough, to conceive spirit as *immanent*: we must also regard it as *transcendent*, or "over-shadowing." For the evolution or liberation of the interior degree can only be effected by the presence and action of that degree as a power of conversion. Now I conceive the process of Divine regeneration to be exactly analogous to, nay, to be the very same as, that by which a higher organisation converts a lower, or the inorganic, to itself. Neither could this happen by the mere power of the higher principle unless it found itself

in the lower (but not yet differentiated therein), nor could this principle, immanent in the lower, ever emerge to light and energy unless elicited—eroked as it were—by sympathetic compulsion from above. It is the angel who opens the prison door to Peter, the voice which cries "Lazarus, come forth!" This is the "Great Work" of the old alchemists, who did really, I believe, obtain gold and silver from the baser metals, but who also used their chemical terminology to denote the spiritual and transcendental process for those who could understand.\* In one of his most powerful essays, Mr. James Martineau has also insisted strongly on this principle as essential to a true conception of evolution.

To Mr. Noel, consciousness is the ultimate *all-comprehensive* fact; and he would find an echo of his sentiments in the letter on "A Personal or Impersonal God?" by Mr. Haughton, in the last number of "LIGHT." To him, and I suppose to the latter gentleman also, the "Abyss" or "Unground," of Böhmie, Being, and "the One" of Plato† are mere abstractions of our poor little minds. Yet how resolve what is in that case a contradiction, that behind the manifestation of Self, Divine or human, in consciousness, must be the Self that is manifested? Even if we admit that the One Being must be perfectly self-conscious, that does not rid us of the fact that the Being is, and that its consciousness is but the reflection, the objective presentation of its subjective truth. Consciousness is not being, is not even energy; it is phenomenon only. And how does the attribution of consciousness make Order, Goodness, and Will, as principles, more intelligible to us? We do not explain them, it is true, by calling them principles; but we explain them, if possible, still less by calling them principles of which we are conscious. For my own part, I should feel more secure, more happy, in believing that "God is Love, yea, very Love," than in believing merely that He is a Person who loves. If you tell me it is His nature to love, then, I reply, it is that nature I adore, not a consciousness of it which is not mine. And I believe that that nature will respond to my adoration, and so responding will make the consciousness mine indeed. It has been well and profoundly said that we cannot know God, but only *our God*. And that is why God to the worshipper will be always personal. His personality is His relation to us.

Mr. Noel's latest postscript on the "shell" proceeds on a mistaken supposition. It is not at all to be regarded as a diabolical residuum. On the contrary, it is as faithful a representation of the whole man as such a form or body can be. And guided by the analogy of the physical shell which we undoubtedly do cast off, I do not believe Mr. Noel would have made so much difficulty about it, had he not started with the erroneous conception that in a state of animation it was described as a quite distinct individual. I venture to think he has not sufficiently appreciated the facts and possibilities of the dual consciousness, by which statements apparently to this effect are explained. And no doubt it is in this condition of partial, or semi-consciousness that the best "tests of identity" are given. But the possible and asserted fact remains that the mere psychic or astral corpse may receive temporary life from mediumistic rapport, and be moved to speech and action according to its wont.

In the foregoing I trust I have succeeded in removing some misconceptions; but I must again warn readers against fixing the responsibility of my expositions upon a system of which we as yet possess only the initial "Fragments."

Since writing the above, I have received from Mr. Arthur Lillie, the author of "Buddha and Early Buddhism," the following letter, which I have permission to publish. Mr. Noel having given a list of authorities in favour of Dr. Rhys Davids' view of the Buddhist "Skandhas," or "Khandas," a subject which rather perplexed myself, I asked Mr. Lillie for a succinct statement of the result of his own studies upon it, having placed Mr. Noel's article in "LIGHT" of December 23rd before him.

C. C. M.

With regard to the identity of the views of Dr. Rhys Davids on the Buddhist doctrine of *Karma* and the *Skandhas* with those of "Burnouf, St. Hilaire, Childers, Spence Hardy, &c.," I think he differs with them all. His theory of *Karma* is that the individual A is annihilated at death, and that the

individual B takes up the fruit of A's good or bad deeds, and that B hands his on to C, and so on. I do not think any student of Buddhism can endorse this.

Childers writes thus: "When a man dies the Khandas of which he is constituted perish; but by the force of his Karma a new set of Khandas instantly starts into existence, and a new being appears in another world, who though possessing different Khandas and a different form, is in reality identical with the man who has just passed away." Childers states also that "The inhabitants of the four Formless Brahma Heavens do not possess the first Khandas (form) at all."\* As in the Ceylon Cosmology three heavens have to be traversed after the Bodhi, or emancipation, before these Formless Heavens are reached, this disposes of many popular essays about Nirvana. Scholars differ as to what the Five Skandhas really mean. Burnouf calls them the "intellectual attributes";† Schröter (Bhotenta Dictionary), the "five bodies"; Judson (Birman Dictionary), the "living animal." As opposing the teaching of Dr. Rhys Davids, the following passages may be consulted: Spence Hardy, Manual, p. 463; Colebrook, Essays, Vol. I, p. 397; Hodgson, pp. 44, 45; Beal, Romantic History, p. x.; Oldenberg, Buddha, p. 48.—Yours sincerely,

ARTHUR LILLIE.

#### SOCIETY FOR PSYCHICAL RESEARCH.

The first annual meeting of the members of this Society was held on the 19th inst., at their rooms, 14, Dean's-yard, Westminster, Professor W. F. Barrett presiding.

The Secretary read a brief report of the Council for the past year, giving an encouraging account of the short history of the Society so far. A second part of the Proceedings of the Society will shortly be published, which will contain the substance of the Reports laid before the General Meeting held in December last. Some exceedingly interesting series of experiments have also been made since that date.

The Society numbered 150 at the close of 1882, but there have been a considerable number of additions since the beginning of the present year.

A financial statement was presented shewing that £216 had been received in subscriptions and donations, of which about £200 had been expended in the work of the Society. The Report and statement will be circulated among the members.

Some modifications of the Constitution and Rules were passed by the meeting, and elections were made on the Council to fill the places of members retiring by rotation.

The governing body as at present constituted stands as follows:—

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HENRY SIDGWICK, Esq., Trinity College, Cambridge.

##### VICE-PRESIDENTS.

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W. F. Barrett, Esq., F.R.S.E., 18, Belgrave Square, Monkstown, Dublin.

John R. Hollond, Esq., M.P., 57, Lancaster Gate, London, W.

Richard H. Hutton, Esq., Englefield Green, Staines.

Rev. W. Stainton-Moses, M.A., 21, Birchington Road, London, N.W.

Hon. Roden Noel, 57, Anerley Park, London, S.E.

Professor Balfour Stewart, F.R.S., Owens College, Manchester.

W. H. Stone, Esq., M.A., M.B., 14, Dean's Yard, Westminster, S.W.

Hensleigh Wedgwood, Esq., 31, Queen Anne Street, London, W.

##### COUNCIL.

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Walter R. Browne, 38, Belgrave Road, London, S.W.

Alexander Calder, 1, Hereford Square, South Kensington, London, S.W.

Walter H. Coffin, Junior Athenaeum Club, London, W.

St. George Lane Fox, Garden Mansions, Queen Anne's Gate, London, W.

Edmund Garney, 26, Montpelier Square, London, S.W.

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W. H. Stone, M.A., M.B., 14, Dean's Yard, Westminster, S.W.

Morell Theobald, 62, Granville Park, Blackheath, S.E.

Hensleigh Wedgwood, 31, Queen Anne Street, London, W.

G. Wyld, M.D., 12, Great Cumberland Place, London, W.

##### SECRETARY.

EDWARD T. BENNETT, 14, Dean's Yard, Westminster, S.W.

\* Pali Dictionary, sub root Khandas.

† Introduction à l'Histoire du Bouddhisme Indien ' p.

\* I wish I were at liberty to refer by name to a work of marvellous insight, learning, and research (by one of the most valued members of the English Theosophical Society), on the history and meaning of the Hermetic books. It has long been called in and suppressed (except a few copies) on account, as I have heard, of the old nervous dread of instructed Occultists of revealing too much, of giving the key to a knowledge which may be abused.

† To which must assuredly consciousness cannot be ascribed without destroying the conception.

#### THE HIMALAYAN SLOPES.

To the Editor of "LIGHT."

SIR,—In "Notes by the Way" of January 6th, I find the following words:—"There is something curiously, startlingly grotesque in the notion of these mysterious unknowns sitting aloft on a Himalayan slope, secure in the possession of absolute truth, which of itself and necessarily kills all the various forms of error that the world busies itself with, while Christian and Brahmin, Mahomedan, Jew, and the rest of us play our little farces, and fancy that we have a revelation from God and a moral code that is not worthless."

The satire conveyed in the beginning of this paragraph sufficiently proves the mental attitude of the writer towards the "unknowns" he thus ludicrously depicts—utter denial and disbelief, not, possibly, of the existence of the body of men to whom such extraordinary powers and attainments are attributed, but of their right to have such possessions assigned to them. But leaving on one side the simple proposition that there are certain advanced minds on this earth who have pierced through the clouds of error arising from ignorant fanaticism, and ascended into the light of absolute and "positive truth," and are, therefore, able to shew the way to others following after them, I would inquire of the writer of this paragraph if he thinks that in the "revelations" which the Christian, Brahmin, Mahomedan, and Jew, believe that they "have from God," all truth is exhausted? Will he not admit (for he has an enlightened mind) that the higher man spiritually ascends, and the more he learns, the broader truth becomes, the aspect it wore to him upon a lower plane appearing completely changed? He has, doubtless, proved this scores of times, even in the short span allotted to him, as all of us, more or less, have, for this is the age of progress—of iconoclasm; when, advancing into the broader light of the higher spiritual truths, we recognise that we have been worshippers of idols, the appearances truth wore to our less advanced minds; and we put aside our beloved idols, sometimes sorrowfully and with pain, but, nevertheless, they are put aside, because there no longer remains any reasonable ground for belief. Some of us who have been "converted" from the false dogmas into which we were educated—to which we clung, as it were, for very life—have experienced an utter agony of soul before we could relinquish the ideas and convictions which for years had been the sources of the highest spiritual happiness and comfort; our reason, in the strong light of incontrovertible truth, demanding relentlessly the relinquishment of those soft pillows of an ignorant childhood for the more reliable rest afforded by the immutable rock of absolute truth.

It is an everlasting comfort to know that man, if he lifts himself, can rise into the light of absolute and immutable truth: that error becomes an impossibility for him, and that he may attain the end of existence, whilst still upon the most material of all planes of life, for he then transcends matter, the merely physical animal life and all its illusions; he annihilates, in the supremacy of a Divine intelligence, for himself, time, space, and death, and knows himself immortal and eternal—Brahm. For this he needs no dogmas of man, but that pure, unflinching, unblemished light of divinity in humanity, which has shone athwart the dark cloud of the ages from the lives of the noble sons of God who have attained it, in the midst of whom the Divine Jesus stands out supreme, and of whom, without doubt, are these Sages of the East depicted as "sitting aloft on a Himalayan slope." All these shining lights of the past were "initiated adepts," and when we use those words we may bow our heads in deepest reverence.

The "revelations" which "Christian, Brahmin, Mahomedan, Jew, fancy they have from God," contain in their very heart and core truth that is immutable, but overlaid by so much of error that its eternal light is for the time quenched. It is only knowledge which can enable each man for himself to remove the clinging dross of error from his hidden diamond, and liberate the quenched rays lying latent in its heart. But this knowledge is not to be gained by reclining indolently and at ease, in a mental condition of *dolce far niente*, beneath the comfortable shadow of a crumbling wall of old church doctrines. The traveller must move on, and as he advances, behind him must inevitably sink into insignificance the objects which rivetted his mental gaze in the earlier hours of his journey, whilst objects now at hand assume their true proportions, and in the distance he perceives the goal he set forth on his journey to reach, and that it is entirely different from what, in his ignorance, he had supposed it to be. His former persuasions, from ignorance of the truth, are not to him, however, like the playing of a "little farce," but those most earnest steps of a toiling childhood of mental development in which his soul made equally as strenuous efforts to reach the truth as he now makes in the enlightened manhood of his spiritual growth. Is not this a more correct view of the real state of affairs than that depicted by the writer of the paragraph I have quoted above?

True religion can never be destroyed, but the falsities which overlay it must perish. It would take a man a lifetime, perhaps, to strip off one by one the grotesque garments which have been manufactured by men to drape around and hide the beautiful proportions of the pure truth; but no man becomes truly

divine who does not engage in this work, at whatever cost to himself. He cannot penetrate the depths of his own interior being, and find and know the God within, whilst he retains, as holy, one of the old rags of doctrines which are called "religious beliefs," but which are, more properly speaking, "false persuasions." We have only to draw a comparison between ourselves and others to feel the force of these words. Looking into the doctrines of Churches, we find, for example, the dogma of the Atonement taught in its gross, literal, and material form, excessively repellant to our more enlightened and spiritual conceptions, for we have divested it of the old rags of an external rendering, and perceive its esoteric meanings. Had we lived a hundred years ago, it is probable we should not have been able to receive this esoteric meaning, but would have died, as hundreds of good people then did, still chained by the old false teaching of eternal damnation for all who did not embrace this "religious belief."

Life is progressive; the human race advances—it is its destiny; and knowledge must inevitably correct the errors of ignorance. Thus what we to-day believe to be true, to-morrow we may know is false. A hundred years hence the human race will stand upon higher eminences of knowledge, and many of the Christian, Brahminical, Mahomedan, and Jewish errors of to-day will have disappeared into the obscurity of the past.

All false dogmas are doomed to be deserted and left behind by each man as he becomes freed by the truth, for there is the one and the positive truth which is the heritage of man, which he may possess if he will. That truth will most certainly destroy all former errors of belief or persuasion. It was possessed by Jesus, who in the hidden meaning of His words indubitably pointed the way to the "Himalayan slopes," for He was of our "brethren the prophets"—i.e., an Initiated Adept of the Essene schools, and truly a Son of God.

January 13th, 1883.

VERA.

#### THE DOMESTIC GHOST.

To the Editor of "LIGHT."

SIR,—In Mr. Spicer's account of the ghost seen by Mrs. C. Dering, in your last number of "LIGHT," a wrong date (1865) is given, which takes from its interest. You will observe in the account given in Hutchins, that the ghost foretold great calamities affecting this country.

I heard the story from Mrs. C. Dering not later than 1853; I believe in the early part of that year, about a week after she had seen the apparition.

Some years after, in speaking of it to me, she said, "I wonder why the old man came to me," and I reminded her of the war that followed his appearance, and of the death of her brother, Colonel Yea, in the attack on the Redan.

I have extracted the story given in Hutchins, which differs in some details from Mr. Spicer's version.—Yours faithfully,

LUCIA C. STONE.

Walditch, Bridport, Dorset,  
January 22nd.

"After the particular account of Mr. Sadler, as in works of this kind even marvellous relations are not unprecedented, which are inserted with a view, perhaps, of relieving the reader, the following prophecy, though it rests entirely on the credit of Cuthbert Bound, may be not improperly introduced.

"This gentleman being (the year after the Restoration) under some distemper of mind, kept his chamber, and had his servant, one Thomas Grey, of the same place (Warrwell) to attend him there; and I, Cuthbert Bound, minister of the parish, coming to visit him, found him sitting up in his bed, his wife and servant being with him. He caused his wife presently to depart, and the door to be shut, and made his man to come to one side of the bed, and myself on the other; and looking steadfastly towards the end of the room, asked whether we saw nobody, or heard any voice; we answered him that we neither saw nor heard anything, but persuaded him to lie down and take his rest; he bid us be quiet, for there was a man who had great things to tell him, and spoke so loud that he did wonder that we did not hear him, and presently ordered his man to fetch his pen, ink, and paper; and looking towards the place where the man stood, he began to write, and so wrote on, as if the man did still dictate to him, and every now and then would be asking whether it were so or not; and after he had ended the matter he read the paper distinctly twice over, and at the end asked whether he had written true, and then caused us to set our hands to the paper, saying he would not be gone till he saw that done; and when he had done it, he said, 'Now he is gone,' meaning the man he had told us of. What he related to us was as followeth:—

"That there would die in the city of London so many thousands, mentioning the number, which I have forgotten, and the time; that the city would be burnt down great part of it; and that he saw St. Paul's tumbled down as if beaten down with great guns.

"That we should have three sea-fights with the Dutch, and that there would appear three blazing stars, and that the last would be terrible to behold.

"That afterwards there would come three small ships to land to the west of Weymouth that would put all England into an uproar, but it would come to nothing; that in the year 1688 there would come to pass such a thing in this kingdom that all

the world would take notice of; that after this there would come good times; and that I should live to see all these things come to pass, but that he and his man should die; and farther, that some wonderful thing would come to pass afterwards, which he was not to make known; that he should be able to go abroad the next day, and there would come three men to see him, one from Ireland, one from Jersey, and his brother Bingham, who did certainly come as he had told us; and I saw him walking early in the morning the next day in his ground.

"Upon the report of this, his man, Thomas Grey, and myself were sent for before the deputy-lieutenant of the county, and made affidavit of the truth of this before Colonel Strangeways, Colonel Coker, and many others yet alive, within three or four days after he told it me."

"This narrative was communicated by the Rev. Mr. Bingham, of Pinper, from a friend, who has a copy of it, which has been long preserved in his family, signed by the above-named Outlibert Bound."—*History of Dorset*. By John Hutchins, 1815, Vol. iv. p. 355.

#### NEURIC FORCE.

In an appendix to his *Essay on Radiating Neuric Force*, published in the *Journal du Magnétisme*, Dr. Baréty says that Dr. Planat, of Paris, who interests himself in investigating this force, has demonstrated its action upon an inanimate object without the reactive intervention of a human sensitive. Dr. Planat suspends horizontally, from the centre of an inverted bell-glass, by a film of unspun silk, a piece of thin brass wire with its ends beaten out to tinsel thinness. The neuric force, passing from the pointed fingers through the bell-glass, directed to either end of the wire, and moved laterally, puts it into motion. The bell-glass stands upon a graduated disc to enable the difference of the force in different individuals to be marked. Dr. Planat ingeniously contrived to fill the bell-glass with water and obtained the same result.

Dr. Leger, a French physician, constructed here in London, many years ago, a somewhat similar apparatus, which he called a magnetoscope. Mr. Rutter, of Brighton, also constructed one. Mr. Thomas Slater, formerly of Euston-road, now of Bayswater, made many apparatus similar to those of Leger, and having abundance of nerve-force easily demonstrated their use.

The late Mr. Wallington, a potent mesmeriser, assured me that a new knife, worn in his pocket for a short time, acquired the property of attracting needles.

The radiating neuric force varies much in individuals. It must be from having it abundantly that some are good magnetisers or mesmerisers. M. Adolphe Didier is well-known as a strong curative mesmeriser, and I have seen the needle of a compass strongly deflected by the force from his fingers pointing at it. A fact like this should interest all students of psychical phenomena. J. DIXON.

Great Ormond-street.

#### PREMONITIONS OF DEATH.

To the Editor of "LIGHT."

SIR,—I cannot tell you how interested I feel in reading "LIGHT," which a gentleman kindly lends to me. An article, "Premonitions of Death," brings to my mind the death of my own dear sister, Elizabeth Wilkins, who lived in service at a Mr. Pedley's, at Highworth, Wilts. We had a brother James then dying of decline at Stratton St. Margaret's, four miles from Highworth. A week before he died Elizabeth came over to see him and take her farewell of him. When she was leaving me she grasped my hand very tight and said, "Try and meet James in Heaven, my dear girl; he is drawing very near eternity, but I have a strong presentiment I shall go first." I said, "How foolish you talk!" She said, "You may think so, but I feel it." She said, "Good-bye, meet us in Heaven." That was on the 29th March, 1855; and on April 4th my brother died, at nine o'clock in the morning. I wrote a note to Elizabeth, telling her of it. Seeing a woman who came from Highworth, I asked her to take it to my sister. She looked with great pity at me, as I was in a very weak state, just got on crutches after losing my leg. She kindly put her arm around me to keep me from falling, and then said, "My dear child, I am come to tell you your sister died last night at five o'clock. She took a cold; they advised her to go to bed, and they would send her up a cup of tea; and when the woman went to her she was dead." So you see, dear sir, she died on the 3rd April and my brother on the 4th; but before either of them died, I dreamed I sent the note by a mason to say my brother was dead, and in the morning I thought he brought it back to me and said, "She is gone." They were both buried in one grave.

A person living at Stratton St. Margaret's died of typhus fever. Her name was Jane Darter. She had a daughter at service six miles away. The day she died she began calling her girl in the morning and continued, "Elizabeth! Betsy!" all day. She was so weary, and at night she said, "If you won't come, I cannot call any longer;" and fell back dead. In the morning the poor girl came home to see if anything was the matter with her mother, for all the day before, go where she

would, her mother kept calling, "Elizabeth! Betsy!" and at night she said, "If you won't come, I cannot call any longer." I was with the mother all that day, and I heard the girl tell her sad tale when she came. Being the fever, they did not send to tell the girl her mother was ill, which was a great grief to her. Please excuse me for troubling you with this, but I thought I should like to tell you.—From your humble servant,

ANNE BARNES.

Middle Cowley, near Oxford.

[The gentleman who lends "LIGHT" to Mrs. Barnes assures us that though she is a poor and uneducated person, he can speak in the highest terms of her intelligence, respectability, and veracity.—ED. "LIGHT."]

#### "A STRANGE PHENOMENON."

To the Editor of "LIGHT."

SIR,—The following letter appeared in the *Eastern Daily Press* (Norwich) on January 13th.

STRANGE PHENOMENON.

To the Editor.

SIR,—Can some of your readers explain the following? Last evening I had been to see a sick friend, and left at ten o'clock. At about 10.30 I was passing a churchyard about two miles from the city, and noticed a light in the churchyard. As the gate was fastened, I scaled the wall and walked towards the light, when it moved on, waving slightly, as a flame would. The light was of a phosphorescent colour, and was about 5ft. in height and an irregular width of about 18in. It moved slowly across the graves with a sliding motion, in an easterly direction, towards the wind, which showed it was not an *ignis fatuus*. It disappeared near a yew fence. I am not afraid of ghosts, though I believe in them. I enclose my name and address, which I shall be happy to give, together with full particulars, to any curious reader.—I am, sir, yours truly,

BELIEVER.

January 11th, 1883.

Having read with interest the articles in "LIGHT" relating to supposed appearances of the *ignis fatuus*, I was glad to avail myself of the opportunity of obtaining particulars of a similar phenomenon from an eye witness, and at once sought an introduction with the following results:—

On Wednesday, January 10th, 1883, Mr. H. Herbert Wells, of Rose Lodge, Old Catton, a village about two miles from Norwich, was returning from a visit to a sick person, who resided quite on the other side of the city, and whose house he left at ten p.m. The night was dark, and a strong wind was blowing from the east. While passing Old Catton Church, at 10.30, he observed in the churchyard, by the tower, a luminous appearance, perfectly motionless, unaffected by the wind, and looking like a human figure wrapped in a blanket. Finding the gate fastened, Mr. Wells scaled the low wall which skirts the churchyard next the road, and approached the object. When about two yards distant it slowly moved away over the graves towards the north-east corner of the churchyard, where it disappeared by a yew fence, which forms the boundary on that side. The light was about the colour emitted by luminous paint, and was so transparent that the gravestones could be seen through it.

It is rather singular that on January 10th, 1882 (exactly twelve months before), Mr. Wells lost a very dear friend who had been like a mother to him. On the night of the same evening that she died, Mr. Wells was awake (one ought to have said the morning of the 11th as it was between one and two o'clock) by a light shining in his room and saw sitting in a chair, at the foot of the bed, his friend as she appeared in life. He spoke, but received no answer and the light died away, leaving the room in darkness. He assured me, upon my suggesting it, that it was a distinctly different experience from a dream.

This incident had escaped his memory, until upon relating the churchyard episode to one of the members of his family he was reminded of it. The friend was buried in the cemetery three or four miles from Catton.

Two or three other stories of interest, personal experiences which he related to me, I will not trouble you with now.

I have Mr. Wells's permission to use his name in full.

Yours obediently,

Distillery-street, Norwich.

GEO. A. KING.

#### CONCERT AND BALL.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to draw the attention of your readers, for the last time, to the announcement of the concert and ball to be held on the 31st inst.? The programme is not complete but promises to be a good one, as I have received very cordial support from several artists who have so readily promised their very valuable services.

There is every reason to believe that it will be a reunion of a very genial and hearty character, many very old friends having expressed their intention of being with us.

Trusting that it will also be a pecuniary success for the sake of your excellent paper,—I remain, yours faithfully,

FRANK EVERITT.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### ST. ANDREW'S HALL.

14, NEWMAN-STREET, OXFORD-STREET, LONDON.

The third religious service of the series recently inaugurated by the Metropolitan Spiritual Lyceum at this hall, was held on Sunday last, and was the occasion of the first appearance there of Mr. J. J. Morse as lecturer, the special subject being: "The Spiritual Platform: its Place and Work To-day." There was an encouragingly large and appreciative audience, and the question raised was treated in the comprehensive and masterful manner characteristic of Mr. Morse's control. Sufficient justification for the introduction of the subject was found in the necessity of reviewing occasionally our resources and methods, as Spiritualists, if we would wrestle successfully with the errors, and crimes, and troubles of the world, and courageously grapple with the advancing forces of materialism. Spiritualism is not a toy nor a plaything, but means hard work, and plenty of it, when regarded as the source of our assurance of immortality, of the universal relationship of souls, or intercommunion of spirits; and of the common inheritance, in greater or less degree of us all, of present inspiration; because those who accept such truths must be aggressive, and make of them a living, vitalising thing, and themselves reflect that the good reached to-day is but a stepping-stone for a further advance to-morrow. Whenever spirits operate—and they are very active—they need human agency. We have power indeed to raise ourselves, but if we trust them, a basis of co-operation is formed of immense value. Our platform should be distinctly spiritual, and enunciate fearlessly the highest conceptions of our faith. We shall thus earn a place as workers for good, and for the promotion of truth, honesty, and virtue—a combination of qualities constituting a force which is a remedy. The legal, the political, the religious, and the medical sections of society may assail us; we must not succumb, nor fail to cultivate the advantage of organisation. Spiritualism has much to say upon every branch of life here, and when its psychical teachings are better understood our madhouses will be closed, and the services to Humanity of our healing mediums will be generally recognised and extended. There is a gospel of individual responsibility; we must each bear the consequences of individual life. With the cultivation of the intellect comes intellectual freedom; the sweeter and better being is developed, and a moral position is eventually established which secures true happiness because based on righteous work. The spiritual platform has, truly enough, much to do in educating Spiritualists themselves, who have usually to unlearn and put aside many obstinate prepossessions before they can even approach sympathetically its searching teachings. But propaganda work is urgent too; while the individual must be cultivated, the outside world, in the mass, must be vigorously and intelligently approached. We are thus, or should be, both defensive and aggressive in action; but while earnestly clinging to proved truth, we are too comprehensive to be sectarian. When we thus boldly face our whole duty, encourage the hearts that burn and the souls that aspire, help the distressed, and raise the fallen, and remember that even apparent temporary failure in any direction of our efforts should but nerve us to fresh exertions, the recognition and the powerful co-operation of the spiritual hosts will be always available for our support.—The address was so full of practical suggestion and distinguished by such terse and effective language that any selection of its points must fail to convey a fair appreciation of its merits.

On Sunday next, the 28th inst., the burning question of Immortality will be specifically raised, and its miraculous or sequential character investigated.

##### BELPER.

On Sunday last Mrs. Britten delivered an address in the morning in Mr. W. P. Adshead's Lecture Room, on "The Soul of Things." The discourse was one of the best that Mrs. Britten has delivered in Belper, which is saying a very great deal. The audience was a thoroughly appreciative one, and doubtless seed was sown which will bear fruit in after time. In the evening Mrs. Britten occupied the platform in the small public hall, which was densely packed, scores being unable to obtain admission. It had been announced that the subject would be chosen by the audience. About forty subjects were sent up to the chairman from which he selected six, Mrs. Britten afterwards speaking about ten minutes on each subject. Taken altogether this may be regarded as the most satisfactory meeting ever held in Belper. At the close an invitation was brought from the Rev. W. Dawkins and Mr. E. Smedley that Mrs. Britten would address the Blue Ribbon Army then assembled in the large public hall. To this Mrs. Britten at once assented and spoke for about three quarters of an hour. On Monday evening Mrs. Britten again occupied the platform in the large public hall; subject, "Is Spiritualism of Divine Origin?" The lecturer took the affirmative, speaking for about three quarters of an hour, and then invited discussion or expressed her readiness to answer questions bearing upon the subject. A number of questions were sent up, some of which were quite irrelevant, but the whole of which were most felicitously dealt with to the evident satisfaction of a large audience. In consequence of

the indisposition of Mr. W. P. Adshead, Mr. A. Smedley very kindly and ably presided over the three meetings.

##### EXETER.

The Sunday meetings at the Oddfellows' Hall are usually well attended, and each week new hearers and inquirers are forthcoming. After singing and prayer an address is delivered upon the subject of "Spiritualism in its various aspects," without the formality of taking a text or selecting a topic. At each meeting literature is given away, and all sincere inquirers are invited to remain to the more private meeting—a circle following the public service. Last Sunday about fifty thus remained, arranging themselves for communion with the spiritual powers. Several mediums are being developed, and each Sunday one or another is controlled to address the congregation. Last Sunday Mr. P. was the medium. In addition to this, circles are held during the week with varied results. We have a nice little library of standard works on Spiritualism, which are being used by inquirers. At Newton St. Cyres, five miles from the city, the cause is also making considerable headway. OMEGA.

##### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening, January 14th, the new executive took their position on the platform of the N.S.E.S. Mr. H. A. Kersey occupied the chair and, after a short address from Mr. Barker, the test medium, took the opportunity of making a statement to the goodly audience present. His sole reason, he said, for taking office was to carry out the desire of the members as expressed by the very numerous signed requisition presented to him, and as far as he was concerned he had resolved to give full and free scope to the thorough ventilation of opinion which was the undeniable right of every member without let or hindrance. He hoped, further, that they would do their utmost to clear off the debt, and as far as they were concerned, to keep the society clear in future. Mr. Kersey also stated that under the peculiar circumstances of his election, having been put there by the express desire of the members, he was prepared at any time, if they thought fit, to resign back to them the position should they consider that they had others, more suitable to their tastes, to fill the office. Hereupon the whole company gave a decided expression of their satisfaction, with reliance upon Mr. Kersey's efficiency for the position.—On Sunday evening last, Mr. W. Westgarth, of Sheriff Hill, lectured in a very acceptable manner upon the subject, "If man die, shall he live again?" At the conclusion of the address Mr. Kersey announced to the members that, during this last week they had been able to reduce the debt of £34 to £10, having received donations to the extent of £24. The announcement was received with enthusiastic applause.—[I desire to correct a "printer's error" of last week, which stated that Mr. Burton was elected as one of the new committee. It should have been Mr. Ashton. Mr. Burton is not a member of the N.S.E.S.; his early and persistent protests against the conduct of the defunct executive led, as it will be remembered, to his expulsion.]

GATESHEAD.—Last Sunday evening, a gentleman at present visiting Newcastle, lectured from the platform of the G.S.E.S. in a most telling manner upon "Immortality." The address was here and there richly illuminated by beautiful and effective descriptions of the most instructive nature, and effectually reached the hearts and heads of his audience. Mr. H. Burton occupied the chair.

DISTRICT MEETING.—On Sunday evening last, Mr. W. H. Robinson gave an able address before a good audience at Houghton-le-Spring, on "The Facts and Principles of Spiritualism." On the same evening Mr. J. G. Grey, of Gateshead, lectured to a large audience made up of Spiritualists and Salvation Army people at Hetton-le-Hole. NORTHUMBRIA.

METROPOLITAN SPIRITUAL LYCEUM.—Reference was made at St. Andrew's Hall, on Sunday last, to the earnest charitable work of Mrs. Heckford in the East of London, more particularly among the sick poor, and in connection with the Hospital for Children at Shadwell; and it was resolved to devote the whole of the poor-box collection, for some time to come, to help that work. In support of the same purpose a number of ladies, under the superintendence of Mrs. Williams, of 87, Highbury New Park, N., will immediately get to work at the president's residence, 21, Canonbury Park South, N., to make up and distribute useful clothing. Volunteers are coming forward most encouragingly, and the charitable may be assured that any amounts forwarded to Mrs. Williams will be most economically applied.

DEATH OF DR. S. B. BRITTAN.—Readers of the American spiritual journals, and those who may be familiar with the literature of the cause published across the Atlantic, will note with feelings of regret the death of the above well-known and able writer. Dr. Brittan died suddenly at his residence in New York, on the 4th inst. Dr. Brittan was the first public advocate and defender of Spiritualism in the States, having made his first contribution to the Press in 1846. He was also a poet of no mean ability, and a capable controversialist; and it will be some time ere the place he has left vacant finds a fitting occupant. The *Banner of Light*, from which the foregoing particulars are extracted, promises its readers a full biographical sketch in due course.

## THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 38, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public seances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that other methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its possibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable "communion with the dead." But it is open to grave question whether—even in the case of family circles—*inquirers* should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to seances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous seances for physical manifestations. These have been of late years generally marked by the following characteristics:—(1) The seance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even "form" manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shown to attend seances held under the conditions that have of late been prevalent; and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.

Edwin Adams, Cardiff  
W. P. Adshad, Derby  
Alexander Akshof, St. Petersburg  
G. P. Allan, London  
W. R. Armstrong, Newcastle-on-Tyne  
R. Baikie, M.D., late H.E.I.C.S., Edinburgh  
\*T. P. Barkas, F.G.S., Newcastle-on-Tyne  
Frederick A. Binney, Manchester  
\*Anna Blackwell, Paris  
John L. Bland, President of Hull Psychological Society  
Hannah Blundell, Manchester  
John James Bodmer, London  
Hugh Booth, Sowerby Bridge  
Eliza Boucher, Minehead  
Colonel Joshua Brayn, Jersey  
Emma Hardinge-Britten, Manchester  
William Brown, Burnley  
Henry Burton, Newcastle-on-Tyne

Alexander Calder, London  
†Robert Rodgrave Cann, Harleston, Norfolk  
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society  
John Colley, Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Dumbarton  
John Crane, Houghton-le-Spring  
William Day, Ipswich  
James Dawbarn, London  
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society  
David Daguid, Glasgow  
T. H. Edmonds, Sunbury-on-Thames  
§W. Eglinton, London  
J. Crossley Eno, Dulwich  
Thomas Everitt, London  
John S. Farmer, London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton, Manchester  
Charlotte FitzGerald, London  
D. G. FitzGerald, M.S.T.E., London  
Elizabeth FitzGerald, London  
\*Hannah Ford, Leeds  
George Forster, Hon. Sec. Seghill Spiritualist Association  
H. E. Frances, Hon. Sec. Brixton Psychological Society  
William Gill, Brighton  
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists  
Thomas Grant, Maidstone  
G. F. Green, London  
Joseph N. Greenwell, Hon. Sec. Dalston Association  
S. C. Hall, F.S.A., London  
\*Mrs. F. V. Hallock, Chiswick, London  
William Hardy, Hon. Sec. Sheffield Psychological Association  
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists  
Georgiana Houghton, London  
Hugh Hutchinson, President Islington Home Circle  
John Enmore Jones, London  
H. A. Kersey, Newcastle-on-Tyne  
W. F. Kirby, London  
Edward Larrad, President Leicester Spiritualist Society  
John Lamont, Liverpool  
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris  
J. E. Lightbown, Hon. Sec. Manchester and Salford Soc. Spiritualists  
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.  
"M.A. (Oxon.)," London  
Iver MacDonnell, London  
John McG. Munro, Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKinney, Peterborough  
\*C. C. Massey, London  
William Miall, London  
William Morris, London  
J. J. Morse, London  
Hay Nisbet, Glasgow  
Roden Noel, London  
W. G. Pickersgill, London  
Thomas Pinkey, Durham  
Richard Pearce, London  
Cornelius Pearson, London  
\*Edward R. Pease, London  
\*Frank Podmore, London  
\*Thomas Pole, Clifton  
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle, Hon. Sec. Hetton Spiritual Society  
S. R. Redman, London  
George Ridley, Hon. Sec. North Durham Spiritualist Society  
A. J. Riko, The Hague  
W. C. Robson, Newcastle-on-Tyne  
James Robertson, Glasgow  
E. Dawson Rogers, London  
George Rogers, President Macclesfield Society of Spiritualists  
John Rouse, Croydon  
Adam Rushton, Minister, Macclesfield Society of Spiritualists  
\*Thos. Shorter, London  
J. Bowring Sloman, Plympton  
S. T. Speer, M.D. (Edin.), London  
M. A. Stack, London  
Lucia C. Stone, Bridport  
Edith L. Stone, Bridport  
Mörell Theobald, London  
Ellen Miall Theobald, London  
A. Teague, Hon. Sec. South African Spiritual Evidence Society  
E. A. Tietkens, London  
I. Thompson, Manchester  
\*E. Louisa Thompson, Nosworthy, Liverpool  
Charles Tomlinson, London  
George Tommy, Bristol  
Jno. P. Turner, Leamington  
Mary Wainwright, London  
†Alfred Russel Wallace, F.R.G.S., Godalming  
E. W. Wallis, Nottingham  
\*Rev. W. Whitear, London  
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Wirth, Paris  
George Wyld, M.D., London  
J. P. Young, Llanelli  
[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 38, Great Russell-street, W.C.]

\* Is of opinion that public miscellaneous seances for physical manifestations should be altogether discontinued.  
† Would prefer that the word "conscious" should be omitted from the last sentence of the second paragraph.  
‡ Is of opinion that public miscellaneous seances and professional mediumship for physical manifestations should be altogether discouraged.  
§ Is opposed to all public seances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Madame Kardec, at the ripe age of eighty-eight, has quitted this sphere of existence for a wider and, I trust, a higher one. The Society for the publication of her husband's works, which conducts the obsequies, puts well in its motto the outlines of the faith in which she lived, and which she has now opportunity of realising, at least partially:—"Naitre: Mourir: Renaitre encore: et Progresser sans cesse:—telle est la loi."

Lady Bloomfield's "Reminiscences" abounds with stories of the supernatural, and has in the second volume one special apparition at the moment of death which may be commended to the attention of the S.P.R.

The *Journal of Science* says of "The Ghost," and "The Lady's Walk" in *Longman's Magazine*, that their appearance there is "a striking proof of a change in public taste. Forty years ago such productions would have been laughed out of countenance." Yes: and far more recently than that. Even now that combination of fear, mistrust, and scientific exclusiveness which causes some minds to shrivel up in face of any mention of the supernatural, and which affects others as some colours act on some animals, finds a place in the *Pall Mall Gazette*. Surely that enlightened journal can find better use for its space. If it is not disposed to bless altogether, its mild curses should be founded on more accurate knowledge than that shewn in a recent note.

I advise Spiritualists and all whom it may concern to read an article in the *Religio-Philosophical Journal* of January 6th, on Irving Bishop and Cumberland. These worthies have fallen out, and are abusing each other in a highly edifying manner. Bishop commences with some appropriate reflections on the character of Cumberland; and Cumberland retorts with some highly pertinent questions to Bishop. He is curious as to his antecedents, which in themselves are sufficiently curious; and he wants to know various things that I venture to predict Bishop will not throw much light upon. The editor, however, supplies some very pertinent facts about the "landed proprietor," which are very funny reading. Not less funny is it to find that Cumberland has now blossomed into the son of "a landed proprietor" in Leicestershire. The *Journal* rudely calls him the "Butcher Boy's Boy," which is nearer the mark. All this would be infinitely contemptible and beneath notice were it not that men with names and characters to lose have held commerce with these persons. They did it after warning; and it is well that they should know what they have done. I recommend them to read the *Journal* for January 6th.

It may not be amiss if I say a few words about Roustaing's "Four Gospels." I may say at once that I do not

\* "The Four Gospels explained by their Writers." Edited by J. B. Roustaing. Translated by W. F. Kirby. Three volumes. Trübner and Co., 1881.

propose to write any criticism or review of these volumes such as might pretend to be in any way adequate. I have had them for a long time in my possession, and have repeatedly tried to form a reasonable conception of their contents, and to frame some critical notice of what offers so wide a field for criticism. But in vain. The field is too vast; I cannot traverse it. The points of interesting speculation which I might discuss are too numerous, and too airy and impalpable for practical and useful disquisition. And the radical divergence between my own beliefs (which I by no means hold dogmatically, and which I assuredly do not wish to obtrude) and the opinions put forward in this book is such that any review of mine would be a mere statement of a general and particular disagreement with most statements therein contained, where they are anything more than speculations which it is equally impossible either to deny or to affirm. When "Matthew, Mark, Luke, and John, assisted by the rest of the Apostles," and occasionally by other not less exalted personages, address some 1,000 pages of explanation of the Gospels in the light of the Kardecian philosophy; and when I am entirely unable to acquiesce in most of the fundamental assumptions contained in those pages, I find myself unable to do more than wonder whether after all this band of Apostles and Evangelists had anything to do with what seems so different from their original teaching. As I ponder I feel convinced that the use of these great names—a familiar device of a certain order of spirits to attract an attention which they would otherwise fail to secure—is a pretence; and I feel relieved that I am no longer under the necessity of rejecting the teaching of such exalted personages. Since I must disagree with M. Roustaing I am glad to think that his sentiments are not demonstrated to be those of the holy men whose names are used.

I wish to express no opinion on the philosophical system of which M. Roustaing is the most advanced exponent. It is one which numbers its adherents on the Continent of Europe by thousands; and among these are many for whose judgment I entertain a high respect. There are also points of affinity between it and some other systems which are mutually confirmatory. We shall probably have to wait some time yet before we get a body of philosophy which is not overlaid with erroneous conceptions and fantastic theories. The account M. Roustaing gives of the way in which he obtained these new Gospels is singularly frank and explicit. I venture on an imperfect summary.

M. Roustaing practised at the bar in his native town of Bordeaux where, after thirty years, he gained a "free and independent position." In 1861 his attention was first directed to Spiritualism by an eminent physician of his native town. With a mind laudably free from prejudice he put aside his natural incredulity (so successfully, indeed, that it never recurred) and set himself to "a careful perusal of the works of Allan Kardec," with the result of "bringing home to his mind, more forcibly than ever before, the sense of the vastness of the universe, and the density of our ignorance of our relations" with the unseen world. This was something to gain, though the method of acquiring it was strange. But this was not enough. "I next (he tells us) reviewed

the history of the world from the earliest times. . . I then directed my attention to the various religions and philosophies of our globe. . . I completed this course of preparatory elucidation by a perusal of the Old and New Testaments, which it seems he had never been able to read before. He rapidly arrived at conclusions on all subjects except the nature of Jesus, and His relations to God and the human race. By way of elucidating these mysteries he "besought the Almighty to grant me a manifestation from the spirit of my father, and from John the Baptist, after whom I am named." Sure enough it came: and very soon after, in the course of a morning call on Madame Collignon, also a resident in Bordeaux, that lady "felt her arm moved by the fluidic agitation so well known to mediums," and Matthew, Mark, Luke, and John (assisted by the Apostles) at once appeared and commenced the contents of these three long volumes. From such little causes sprang these great events.

Mr. Kirby's part in the work as translator may be unreservedly praised. He acknowledges his obligation to Miss Blackwell; but the bulk of the work is his. It must have needed no ordinary care to eliminate French idioms, and to excise the repetitions with which the book still abounds, but of which we learn that many have been struck out. The result is a perfectly readable and intelligible piece of idiomatic English, disfigured by nothing else than the unavoidable technicalities of Kardec's philosophical system. But whatever opinion may be formed of the value of its remarkable contents, there can be no doubt that if three-fourths of it were excised and the remainder concisely expressed, the reader would be a great gainer, and the illustrious inditers no losers. In its present form the book is impossible except to the most enthusiastic devotee.

M.A. (Oxon.)

#### SPIRIT BIRDS AND ANIMALS.

I have read with much interest the record of facts contributed by Mrs. Nichols. In the last, which appeared January 13th, the desire expressed by the writer—that any one having evidence bearing upon the materialisation of animals should give it—reminded me of some singular occurrences made known to me several years since. That these things happened as related I am fully convinced, although I was not myself a witness to them. I am fully aware that my perfect conviction of the trustworthiness of the friend from whom I received the following account must be less satisfactory than would be the declaration that I had myself seen the remarkable phenomena, which, though not strictly to be classed under materialisations, may be regarded as "bearing upon" this phase of manifestation. I can only offer what I myself feel sure is a true record of what took place in a private room, and in the presence of several persons of respectability, hoping that to some among your readers the following extracts from my friend's letter may prove interesting.

I wrote to ask for a detailed account of the facts, not trusting to my memory to recall them with exactitude. The lady who writes has great medial power, but is not a public medium. To my request she replied as follows:—

"I will tell you as correctly as I can about our little Dickie. We called it Dick, although it was a female bird—a canary, and had never sung a note. She was very tame, and used to fly about the room and take her meals on the table, but always slept in her cage, and would make a loud twittering and screeching when its door by any chance got closed. One afternoon Dick was making a great fuss, although she was inside her cage, and I, thinking the door was shut, asked Mrs. C. (my husband's mother) to see about it; but it was open, and still the bird seemed agitated. I should tell you there were inside shutters to the windows of our room, one of which would not push back into its recess, but stood out a little distance, leaving a space behind it. It was towards the top corner of the shutter that Dickie was looking, making various demonstrations of pleasurable excitement.

"Mrs. C. said, 'Why, the bird sees something! She acts as if she saw another bird!' Even as she spoke, we heard two or three sweet, low notes of a bird's song. Mrs. C. exclaimed, 'There must be a bird behind the shutter!'—at the same time pulling the shutter fully out; but no bird

was there, and Dick had regained composure and was taking her lunch of seed. We concluded that the strange bird had flown out of the open window, although we wondered how it had got in without our seeing it. This took place about three in the afternoon. The next day the same thing happened; but after Mrs. C. had opened the shutters and resumed her seat, Dick still kept upon the perch, and the invisible bird (invisible only to us, for Dick evidently saw it) sang a well-trained canary song all through—then a pause—then a few low notes—another pause—then an encouraging chirp, which our Dick seemed to understand, for she tried what she could do, and did repeat some of the notes she had heard three times. Those notes were sung by the other bird, louder each time, and each time they were echoed by our canary; and then, for that day, the singing lesson was over. These lessons continued for about two weeks—more notes every day—until Dickie could sing the whole song as well as her teacher, and it was the sweetest song canary ever sang. Then the music lessons ended; but for many a day afterwards Dick would come to her cage at the usual time, and chirp and call, then sing her song, and look and listen; but her sweet teacher came no more, and, in time, it was forgotten by Dick, though she never forgot her song. I left the bird with my son when we went abroad, and he has often said to me that hers was the loveliest song he ever heard. Poor Dickie has gone to meet her teacher, if it were, as I believe, a spirit bird. I have been asked if I were sure it was a female bird, and can only reply that it laid eggs.

"There is a gentleman in Birmingham who will remember the spook of a favourite dog of his coming to a dark séance at my house. The dog whined, and scratched on a table, and, when asked to give his paw, laid a poor little shivering cold paw on the hand of his master. The animal also gave his paw to three others of those present, myself included. It was the paw of a dog and nothing else. Then, with a pitiful whine the creature departed."

Thus ends my friend's recital, and I give it for what it may be deemed worth. To me, it was very interesting, because I knew I could rely upon those qualities in the narrator which make such testimony valuable.

As to the canary's song (apart from the fact that the caged bird appeared to see the singer) it is not more wonderful than the clear, loud playing of a music-box, which I (and also my sister) heard several times in séances with Slade, apparently close to us, sometimes on the table, and sometimes resting, as a considerable weight, upon our laps, though not tangible to our hands. No such box was in the house; and even when it pressed close against us, the hand passed through the space it seemed to occupy. As to the direct spirit voice, in speaking and singing, that is somewhat different, or may well be so regarded.

The apparent materialisation of the dog's paw hardly amounts to proof of the presence of a spirit dog. The intelligence and feeling manifested by what most old-fashioned Spiritualists (myself included) believe to be human spirits, together with the strong evidence occasionally afforded of spirit identity, are corroborative of the supposition that the hands which touch us are materialised by human beings desiring to make their presence known: but exactly what, or how much, is indicated by the production of what to the touch appears to be the paw of a dog, or of a voice resembling that of a dog, who knows? Albeit, there are more than enough whose theories, in the estimation of the theorists, settle all such questions definitely and definitively. We should gladly welcome all reasonable suggestions as to possible, or probable, explanations of phenomena which become intellectually and morally valuable only in so far as we learn through them something of the laws which govern and the truths which underlie them: but dogmatism on such subjects is worse than conscious ignorance or humble silence.

This life is full of mysteries which have never been and never can be solved by those who dwell in it. Still less can any mortal go outside the boundaries of human experience and claim, or we can rationally accept, as absolute, indubitable knowledge: and those are wisest and safest from delusion who recognise the limits which no man can venture to overstep as a teacher of unquestionable truth, without becoming a blind leader of the blind.

Bonn, Germany.

LOUISA ANDREWS.

[We remember that at a séance with Mrs. Everitt some years ago, we heard a "bird" singing in the room, although there was no bird there—that is, no bird "in the flesh." And on Dr. Kenningle Cook, who was present, whistling a tune, the "bird" joined in and whistled the same tune.—Ed. "LIGHT."]

#### SPIRIT TEACHINGS.

##### SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests. M.A. (Oxon.)

##### No. XXXVII.

Your warning was true. I do not remember feeling so ill for a long time as I have done for thirty-six hours after that message was written. It seemed as if all vitality had been dragged out of me, and I was good for nothing, full of pain, and with a headache such as I seldom had. How was it?

We told you. It was necessary for us to draw upon your power in a much higher degree than we wish to do. The result was that you were deprived of vitality, and were, as you say, weak and ill, and in bodily pain.

Will the same result follow now?

We can prevent it.

Yet you did not do so then?

We wished you to learn, and you never learn except by experience. We have found out that you must be so taught. You have chosen the method yourself.

Well, I will try and endure it. You were going to tell me of my transition state, of which you have often spoken. Will you add information as to my relations with X., and tell me what you have to say on the subject? There are very many points on which I wish for guidance now.

Again we shall disappoint you, for it would be very unwise in us to gratify your curiosity. It would but disappoint us as well as injure your progress. You must be content to leave all, or nearly all, in the hands of those who are wiser and more far-seeing than you can be, and whose faithfulness and truth you have proven long ago. Of your development we have told you at various times. We found it necessary to use you for objective proof of our work, and a disproportionate amount of time was sacrificed to this object. We were sorely vexed at the necessity; but we endured it with patience, sure that in the end we should reap our reward. You can never know the trouble which it caused us to do what you thought so little of. That necessity has slowly passed, and we trust that it may not recur. We should fear for you in such back-sliding. The phase through which you now pass is one fitting you for more special work, and for the higher communion to which all as yet has been preparatory. The steps by which that is being day by day pushed on we may not explain to you. You will see them when you have climbed high enough to look back, and when the mists which now hang around your path have been cleared away. Be content to wait.

But about X?

You are going through a course of training necessary for you, parallel to that which you have already gone through with us; and as you struggled through by conflict with us, so will you struggle through by conflict there to a plane of knowledge which you have not yet attained. There are many phases of knowledge, and it is the fault of many of your fellows that their eye is filled with one only. You must learn the powers of your own spirit, as well as the nearness of our aid and the ceaseless presence of assaulting adversaries. All this is done by our sanction.

You know how vague has been the information I have had; how little there is to stay upon. You know what I have written on this subject lately. Am I right? Can you give me no aid?

Yes. We can tell you that you dealt with us in the same way as you now deal with Magus and his friends. We cannot tell you of the processes by which conviction will come. Were we to do so we should ruin the plans.

But conviction may be of two kinds—of the truth of the claims put forward, and the reverse. Which do you mean?

In any issue you will be the gainer by having sifted and found truth. We will not say more. It is part of your training.

A most unsatisfactory part. Will you tell me about A. B. and his ideas?

We are not able.

Tell me, at any rate, whether it is by your direction that I am going into these things.

No; we have no concern with him. We always keep our own path, as you should know.

Yes; but by your authority? You endorse M., as I understand?

Nothing occurs without our knowledge, and we govern the results for your good. We do not endorse all the means used; nor do we interfere, save with results. We overrule, and are not concerned to meddle with means or with agents.

Then you will tell me nothing about anything?

We will not interfere, save where we see it necessary, and then in a region to which your perceptions cannot reach. When we have anything to communicate, we do it without questioning on your part; but we now have nothing. We do not blame your questions. They are the means by which you grow in knowledge. More receptive souls drink in unquestioningly. You must proceed by other methods.

Yes, that is so. I want to be left alone just now. I've taken in enough.

If you so desire, you will be left alone so far as appearances go. But we shall guide and protect you in all, so far as you permit us. You have already worked through much trouble, and have been firm and unyielding.

Is it over? I don't like it at all, but I have no fear.

Your danger is not from that side, but rather from spiritual pride. You have fought with power, and have been successful; but graver trials await you. You have entered on a path of trial, and it is not yet ended—scarce, indeed, begun.

That is pleasant. About Slade, can we not do something to deliver him and to deal a blow at Materialism?

Nay, friend, we know not. That is for your consideration. Only do your work with zeal, and strive for what to you is truth. That is the first requisite. It is well that a view of truth, however hard, be presented to men. We do not concern ourselves. It is in other hands.

I wanted to ask you about that Hieroglyph and the Voice that bade me fetch it, when I was about to meet L.?

We do not know, and cannot say, nor do we concern ourselves. When will you learn that the processes by which your spirit is set free and led into the path of wisdom are governed by other agencies? We do not interfere. It is not our place: nor have we care for the minor processes by which you are governed and which alone come before our ken. It is useless to ask us for information on such matters. It will not be given, for reasons which should be known to you. It is natural that steps which lead in ways of which you do not know the end should perplex you. We cannot satisfy all your scruples, nor solve all your perplexities. We have earned from you in the past a right to confidence. Be patient. One of the great needs of your spirit is restful patience. It is too eager, too impetuous in its desire for conclusive proof, which, indeed, would be conclusive only for a moment; too little inclined to silent meditation and prayer. You do more good to others by your sifting and trying, and by your ceaseless conflict, than to yourself. It is well to probe and try; it is necessary for you; but you neglect the more gracious time of silent assimilation and inward growth.

Why, that is precisely what I want to get! I have said often that I want to get out of public work and conflict altogether, and be left alone.

That will not be. You must needs work, but you must learn to maintain the inner life side by side with the outer. The outer is needful, the inner is needful too. There are periods when you will do well to cultivate the inner life in entire exclusion. You have periods of rest from worldly toil, use them for this.

You wish me more and more to lead a purely esoteric life. Will not that involve cutting myself off from all friends, from old associations, from active work, and the entering on a new phase of life?

We will answer briefly. It does not involve any such change as you imagine, but a real one nevertheless. It does involve change of association, but not isolation. It will bring you into connection with those who are yet unknown to you, but will strengthen rather than release old bonds. The time of great change is not yet.

+ IMPERATOR.

## SPIRITUAL PHENOMENA IN FRANCE.

The *Revue Spirite* of December last contains a paper by Dr. Chazaraïn, of Paris, in which he minutely relates a series of manifestations, Madame Bablin being the medium.

At these séances musical boxes, &c., circulated about the room, resting occasionally upon the heads, hands, or knees of the circle, finally—when light was restored—to be seen again on the table at which the medium sat, bound, as placed by a committee before the light was extinguished.

It was usual at these séances, the sitters' hands being interlinked, for lozenges, a box of which was on the table, to be deftly insinuated between the lips of sitters; pocket-books, eye-glasses, neckties, and the hats of ladies, were often interchanged, as if to show that the absence of our light did not affect the sight of the invisible operators. They seemed to select the most recent inquirers for most attention, and pressed and patted their hands and heads as if in welcome. Fresh flowers were often dexterously placed between the fingers of the sitters, and one or more would, at request, be added; oranges were once laid in their laps. The room was always, as a matter of rule, searched before the circle was formed, and certainly contained neither flowers nor oranges. The medium's jacket was sometimes taken off, at others turned, the cord by which she was bound being as left by the committee. The medium, seated in her chair, was sometimes found to have been noiselessly placed upon the table.

On one occasion Dr. Chazaraïn, having had his thoughts much turned during the day towards a brother, deceased, was still thinking of him at the séance, when he felt an arm rest upon his shoulder, then a hand pressed his head, and lips imprinted a kiss upon his forehead. On another occasion, thinking of his little girl, two years of age, deceased six months, he felt a little hand laid upon his own, and then a little warm kiss, audible to those next him, was impressed upon his lips.

He was much struck with manifestations where the sense of sight confirmed that of touch. Such manifestations were generally preceded by the diffusion in the air of the room of some perfume sensible to all; luminous phosphorescent looking points would then appear and disappear, ascending or descending slowly or rapidly. They would become numerous, then be grouped together, and shew the form of hands, large and small, which, at request, opened and closed, and touched the sitters; they illumined the objects on the table, took hold of them,—musical-boxes, bell, child's trumpet, fans,—carried them sounding round the room, sometimes with amazing velocity; a hand would hold the trumpet in front of a sitter, and it would be sounded there; the fans also would be actively used, acceptable to the sitters in August.

Another order of manifestations was that of forms, visible and tangible, recognised as those of departed relatives and friends. One that came to Dr. Chazaraïn rested his hands upon Dr. Chazaraïn's head, pressed and stroked it, and threw a vaporous gauze around him, exhaling a slightly phosphoric odour. These forms were visible by the phosphorescent light emitted from their hands.

Dr. Chazaraïn calls attention to the fact that all these phenomena were witnessed by him and by never fewer than a dozen other investigators, under conditions precluding device or collusion. With respect to the darkness, which so many object to in manifestations of this order, Dr. Chazaraïn points out that that is a condition presenting an additional difficulty to individuals producing them who are endowed with earthly bodies. He urges that it would be unreasonable to conclude otherwise than that the producers of these manifestations were those to whom the hands belonged—hands seen by all present to hold and move objects—whose touch was felt, whose forms were seen and recognised in light of their own furnishing.

"Am I asked," says Dr. Chazaraïn, "to account for the entrance into a closed space of beings of human form and consistence? for the introduction into that space of other solid objects? for the turning and the taking off of the medium's jacket, her arms being bound and fixed to her chair? My answer is that such phenomena are comprehensible if we admit that the bodies of the beings who thus manifest their presence are fluidic (*fluidiques*), and able to penetrate bodies which to us are solid, and restore them then to their previous state; that they do this by means of a vital electricity (psychic force of William Crookes) drawn from medium and circle, and which may act upon the molecules of their external envelope—fluidic or materialised. Have we not the analogy of this in the decompositions and re-

compositions by the electric current of a battery? If it be so we may account for the shocks and starts of mediums on contact being broken in a circle where a hand is thrust forth to snatch at a materialised actor in such manifestations. It may enable us to understand also the medium's shock, when under spirit control, on abruptly touching her, as an effect of sudden diversion of the fluidic current and abstraction of nerve force.

"Scientific men ask that such phenomena should be presented to them in daylight. It is true that they have been only very exceptionally witnessed in daylight, but is that a valid reason for holding back from investigating them? Are there not phenomena in chemical science not producible in daylight? Are phosphorus flames seen in daylight? Are not some chemical salts decomposed by light? Does science deny the existence of gases unless under illumination? Do not invisible gases produce solids which again are convertible into gases? Does science deny in light itself the colours it reveals in passing through a refracting medium?"

"Disincarnated bodies being fluidic cannot be seen by us except with such surroundings, and under such conditions, as furnish to their fluidic forces the means of producing the light which makes them visible to us; or to support the, to them, dissolving action of the light which we receive from our sun or from physical combustion."

## THE TWO WORLDS.

Some men there are, I have known such, who think  
That the two worlds—the seen and the unseen,  
The world of matter and the world of spirit—  
Are like the hemispheres upon our maps,  
And touch each other only at a point.  
But these two worlds are not divided thus  
Save for the purposes of common speech.  
They form one globe in which the parted seas  
All flow together and are intermingled,  
While the great continents remain distinct.

The spiritual world  
Lies all about us, and its avenues  
Are open to the unseen feet of phantoms  
That come and go, and we perceive them not  
Save by their influence, or when at times  
A most mysterious Providence permits them  
To manifest themselves to mortal eyes.

LONGFELLOW.

MESSRS. W. H. SMITH'S BOOKSTALLS.  
To the Editor of "LIGHT."

DEAR SIR,—At the beginning of the year I asked the man at the bookstall here to add to my serials and papers "LIGHT." What was my surprise to be informed by him that on his applying to W. H. Smith and Sons to do so he was informed that "LIGHT" was not supplied!

I accordingly wrote to Messrs. Smith and Sons as follows:—"I have been for many years a liberal customer at your railway stall here. I have recently asked that 'LIGHT' shall be added to my usual periodicals—a high class weekly journal published in the interests of Spiritualism, a science now commanding the attention of men of great learning, and in which I am greatly interested. I am informed that 'LIGHT' is not supplied! Surely it is not your intention to become arbitrators of what the public shall read! If so, I, for one, shall protest, and claim to read what I please; and, moreover, I shall use what influence I possess to induce others to do the same. It is simply for convenience I use your stalls to obtain the dailies, weeklies, and monthlies that I want. I am well aware I could go to Stoneham's and get 25 per cent. discount, but it would involve the trouble of sending in the City, where time is money. Still if I am to be met with such an absurd statement with reference to 'LIGHT' that 'it cannot be supplied,' I shall give you no further orders, but get all I want in the way of literature at the cheaper shop. I trust this remonstrance will be sufficient, and that from Lewisham Station I may continue to pay you full price and get all I order."

Messrs. Smith and Sons' reply was laconic:—"Sir,—In reply to your letter of the 8th inst., we have to inform you that we are not agents for the publication you there refer to."

I have accordingly struck off my periodicals from their list, and now get them at Stoneham's at 25 per cent. off! Of course my withdrawal from this eminent firm is as a drop in the ocean, but if the many thousands of Spiritualists will do the same it may tend to shew them that theirs is a short-sighted, as well as absurdly bigoted policy, and that they need more "LIGHT!"

Yours truly,

Lewisham, January 29th, 1883. MORELL THEOBALD.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

The annual general meeting of the members of this Association was held on Tuesday evening, at 38, Great Russell-street, Mr. E. Dawson Rogers in the chair, when the following report was presented from the Council:—

## Report of the Council.

## LADIES AND GENTLEMEN,

In drawing up a Report for the first General Meeting of the Central Association of Spiritualists, the Council is conscious of sensations of a somewhat unusual character. It feels itself to be the same, and yet not the same. It is animated by the same spirit as of old, a spirit earnestly devoting its energies to objects which the Society that so long met in these rooms was established to promote. It is the old spirit animating a new body. It is, however, of comparatively little consequence whether this report is designated as the first of a new series, or the tenth of an old one. It is more to the purpose that it represents and summarises the work of an association taking a leading part in a movement which it regards as second to none in importance, at the present time, whether looked at from a religious or philosophical point of view. The Council is, if possible, more deeply convinced than ever that such is the case; and although special difficulties and perplexities always attend the pursuit of new and unpopular truths, yet there is, on the whole, reason for encouragement in the increasing hold which the subject of Spiritualism is taking of the public mind, and which should incite those who are working for it to continue their labours with energy and perseverance.

It being but little more than six months since the last General Meeting of the British National Association of Spiritualists was held, and since the unanimous adoption of the resolution formally constituting the Central Association of Spiritualists, the present Report is necessarily somewhat meagre.

## MEMBERSHIP.

The Central Association of Spiritualists commenced with 294 Honorary and Subscribing Members. The changes so far have been as follows:—

New Subscribing Members elected...	17
New Honorary Member elected (Chas. Blackburn) .....	1
Resignations .....	33
Deaths, Hon. Members, Dr. Nehrer, W. L. ....	2
Sammons .....	35
Total change (diminution) .....	17
Present number of Members .....	277

It may be remarked that the last six months of the year is always the time when there are most resignations, and the first six months is the time when most new Members may be expected.

## ALLIED SOCIETIES.

Four societies have allied themselves with the Association in addition to those previously allied to the British National Association of Spiritualists, viz.:—North Shields Investigating Society; Central London Spiritual Evidence Society; Plymouth Free Spiritual Society; Metropolitan Spiritual Lyceum. The total number in friendly union is now twenty.

The following representatives of Allied Societies have been appointed as *ex-officio* Members of Council:—South African Spiritual Evidence Society, Mr. Cornelius Pearson; Plymouth Free Spiritual Society, Mr. J. Bowring Sloman; Central London Spiritual Evidence Society, Mr. Richard Wortley; Metropolitan Spiritual Lyceum, Mr. Sandys Britton.

## WORK OF THE ASSOCIATION UP TO END OF YEAR 1882.

A successful soirée was held at the close of the season, last July, and the present season was opened by an equally successful one on November 6th. A series of discussion and social meetings has been commenced, and is going on through the winter and spring. The following is a programme of those which have been already held:—November 6th, Opening Soirée; November 20th, Paper, "Is it advisable for Spiritualists to encourage Professional Mediumship for Physical Manifestations?" by Mr. Thomas Shorter; December 4th, Paper, "Suggestions on the Practical Teachings of Materialisation," by Mrs. S. Heckford; December 18th, Paper, "Mesmerism," by Mr. Iver MacDonnell.

An important item in the work of the autumn was the issue of a circular relating to the conduct of séances for physical manifestations. This circular was drawn up with great care, and received the signatures of a large number of known and leading Spiritualists, both members of the Association and others. In connection with this, it may be mentioned that a series of séances is now being held in these rooms, arranged between Miss Wood and two friends of her own and a carefully-selected circle. The results will be duly reported to the Council.

In the month of September the whole of the premises occupied by the Association were re-decorated by the landlord. This has, however, been unavoidably accompanied by an

increase of rent. Some expenditure has also been made by the Association in refurnishing.

The Council expresses its thanks for a number of presentations which have been made to the Library since last May, and also its obligation to all those ladies and gentlemen who have given valuable aid and assistance in the soirées and discussion meetings, and in the various arrangements connected with them. It also feels bound to express its indebtedness to the unremitting energy and industry of the secretary of the Association.

## FINANCIAL.

From the Accounts appended to this Report it will be seen that the Council are still struggling against an insufficient income, and one which prevents their taking up works of importance to the movement. During the last year exceptional expense was incurred from necessary painting and decorations, which have made the rooms comfortable and attractive. The rent having been increased to £150, the Council urge all Members to use their best efforts to add to their numbers and to obtain further support for the Association. Several Members have left in order to subscribe to the new Society for Psychical Research, which is to be regretted, inasmuch as each Society works upon its own distinct lines and the existence of the Society for Psychical Research is clearly owing to work already done by our Association. The Council hope that their former liberal subscribers will renew their subscriptions, and make the Association, as it has been in the past, a home for Spiritualists and a centre where inquirers shall be welcomed and assisted in prosecuting their researches.

E. DAWSON ROGERS,  
Vice-President.

January 9th, 1883.

## PROFIT AND LOSS ACCOUNT.—JANUARY 1 to DECEMBER 31, 1882.

	£ s. d.		£ s. d.
To Rent, Rates, Gas, Coals	139 10 0	By Subscriptions .....	207 1 6
and Insurance .....	16 9 11	Donations .....	17 16 9
Printing and Stationery .....	42 3 6	Gratuities Account .....	2 17
Advertising .....	26 14 9	Capital for Balance (loss) .....	34 14 6
Furniture and Fittings—			
Depreciation of .....	13 15 9		
General Charges .....	11 15 11		
Postages .....	8 14 0		
Library Expenses .....	2 6		
Seances Account .....	250 15 4		
			250 15 4

## BALANCE SHEET.

LIABILITIES.	£ s. d.	ASSETS.	£ s. d.
To outstanding Accounts, due by Association .....	10 0 0	By Cash at Bank and in hand .....	21 10 9
" A. Calder, Esq. ....	55 18 0	" Petty Cash in hand .....	3 4 5
" Coleman Fund .....	1 6 0	" Furniture and Fixtures .....	240 13 5
" Capital .....	128 4 7		
	205 8 7		265 8 7

Audited and found correct, January 10th, 1883.

MORELL THEOBALD, F.C.A., Hon. Treasurer.

E. H. FOITS,  
R. FEARCE,

Auditors.

(Countersigned) THOMAS BLYTON, Resident Secretary.

Some friendly discussion followed the reading of the report, and the feeling was generally expressed that though the report was not so satisfactory as could have been wished, there was no cause for serious discouragement. The report was then unanimously adopted.

The following ladies and gentlemen were elected to constitute the new Council:—W. P. Adashead, G. P. Allan, Miss F. Arundale, F. Barrett, E. T. Bennett, J. Bowman, W. H. Coffin, Signor Damiani, T. H. Edmonds, J. S. Farmer, Mrs. FitzGerald, Desmond G. FitzGerald, Mrs. D. G. FitzGerald, G. F. Green, Miss Houghton, Sir Charles Isham, Bart., J. Lamont, J. G. Meugens, J. J. Morse, W. Newton, C. Pearson, R. Pearce, W. C. Pickersgill, G. H. Potts, E. Dawson Rogers, Signor Rondi, M. Theobald, Mrs. M. Williams, H. Withall, Miss H. Withall.

Mr. Sandys Britton having been elected members' auditor, the proceedings terminated with votes of thanks to the late Council, the secretary, and the chairman.

We learn that Mr. HARRY BASTIAN, well known to our readers as a physical and materialisation medium of remarkable power, is also a healing medium, having inherited the "gift of healing" from his Alsatian ancestors, among whom his father and grandfather were celebrated for their healing powers. Mr. Bastian has permanently associated himself in this work with Dr. and Mrs. Nichols, 32, Fopstone-road, Earls Court, South Kensington. This devotion to the relief of suffering will not, it is to be hoped, too much interfere with other forms of manifestation, though healing the sick may be considered the most important and desirable, if not the most convincing, of all "spiritual gifts," and one of "the signs that follow them that believe."

## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £1. A reduction made for a series of insertions. Orders for Papers and Advertisements may be addressed to Mr. J. J. MORSE, the business agent. All other communications should be sent to "The Editor." Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

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## THE S. P. R. AND THE C. A. S.

A CORRESPONDENT asks, "What is the distinction between the Society for Psychical Research and the Central Association of Spiritualists?" and also inquires whether there is any antagonism between the two bodies. To those who are acquainted with all the facts the distinction is obvious enough; to others it may not be altogether so apparent. It will, however, very readily be seen if a little consideration is given to the S. P. R.'s methods of procedure.

Taking nothing for granted, and for all practical purposes ignoring the results of previous inquiries, the S. P. R. started afresh on the path of research, resolved to put to the most rigid scientific tests—so far as the application of such tests is possible—every so-called psychical phenomenon, as it came under the notice of their special committees. What is popularly known as thought-reading, for instance—about which Spiritualists have made up their minds conclusively years ago, from large experience and the most abundant evidences of its truth—the S. P. R. assumed as unproven; their purpose being, if the facts were as alleged, to demonstrate them in such a way that no honest mind that cared to know could find plausible excuse for disbelief. And they have done this work exhaustively and well. No candid seeker for truth can any longer doubt. The S. P. R. have met the scientific sceptic by scientific methods.

And they will do so in other departments of psychical research. Of course we can say nothing about the special directions in which they are now engaged. They choose, as they are wise in doing, their own times and methods of making known the results of their inquiries. But Spiritualists cannot doubt what the end will be—they cannot doubt that, as time goes on, the S. P. R. will afford as clear and unquestionable proofs of clairvoyance, of spirit writing, of spiritual appearances, and of the various forms of physical phenomena as they have so successfully afforded of thought-reading. But meanwhile there is a sharp line of distinction between the S. P. R. and the Central Association of Spiritualists. The Spiritualists have a settled faith—nay, more, a certain knowledge—in regard to facts about which the S. P. R. would not yet profess to have any knowledge whatever. The S. P. R. are busy with phenomena only, seeking evidence of their existence, but not yet hazarding even a hint of their spiritual origin. To them the idea of spirit-communion, of sweet converse with dear departed friends—so precious to Spiritualists—has no present interest. We speak of them, of course, as a Society—not of individual members. As a Society they are studying the mere bones and muscles, and have not yet penetrated to the heart and soul. As a Society, they cannot yet call themselves Spiritualists. As a Society,

they will, as their proofs accumulate, in all probability become—first, "Spiritualists without the spirits,"—and ultimately very like other Spiritualists, with the added satisfaction that in reaching that position they have made good every step in their path as they went along, and have, by their cautious conduct, induced many noble and clever men and women to tread the same way with them.

"Is there any antagonism between the two bodies?" After what we have said we think our correspondent will see that there certainly ought not to be, and we have also the pleasure of giving him the assurance that there is not. The Spiritualists are confident that the S. P. R. are doing a most useful work, and that, sooner or later, this work will bring a large accession to the Spiritualist ranks; and so there can be no room for jealousy. It is true that some members of the C. A. S., as mentioned in the report of the Council to the annual meeting, held on Tuesday last, have left the Association, having connected themselves with the S. P. R. Of course this secession, although, fortunately, but a small one, is very much to be regretted, and we cannot but think that those who have adopted such a course have been true neither to themselves nor to the cause which they should have at heart. The S. P. R. should be assisted by Spiritualists in every possible way, but not at the expense of any association which more correctly represents their professed faith. It is due to the self-denying labours of Spiritualist associations during many years of obloquy and reproach that the ground has been sufficiently cleared for the operations of the S. P. R., and Spiritualists should bear in mind that the C. A. S. and similar organisations have still the first claim on their support, and have yet before them a large amount of useful work which can only be accomplished by a continuance of the help and sympathy of friends. Spiritualists who become deserters at a time when their assistance is most needed will, sooner or later, look back upon their want of fidelity with sorrow, perhaps with shame and self-reproach.

## A PERSONAL OR IMPERSONAL GOD?

I am glad to notice the adhesion of "M.A. (Oxon.)" and Mr. Penny to the truth of the Divine Personality. But some comment is required on the strictures of three other correspondents. Mr. Desmond Fitzgerald deems it "equally impossible to regard the Supreme Intelligence as a person or as an impersonal principle." I may ask, if He is neither personal nor impersonal, what is He, then? Is He half-and-half, a sort of go-between, neither fully self-conscious nor yet unconscious? Is He, like Richard III.,

Sent

Into this breathing world not half made up?"

Now what strikes me in our universe is that everything is positive and defined. The vague and indefinite appertains to our thoughts, not to the things or persons themselves. Each one of us is a whole personality, and thereby possesses a commanding advantage; but God, it appears, has a misty, undefined existence, "not wholly outside of any existent being or thing, and yet not identical with them," partly belonging to them and partly not. I cannot acquiesce in this nebulousity. If it be so, we have an immense advantage over the Supreme Being. I have ventured to write "Supreme Being," but Mr. Fitzgerald says "Intelligence." Are we to think of the Supreme, then, as a mere all-embracing intellect, but without moral attributes? If it be so, then our superiority to Him is even more decided. Such a Being deserves our deepest compassion.

I next come to Miss Arundale. She requires some further elucidation of my meaning when I wrote: "God must be able to communicate with matter." It must be so unless God is devoid of a great power and advantage which we possess. We manipulate matter in a thousand ways, and, as Cicero says, thereby almost make "a second nature" of things. We "originate force to impel and sustain it." With a mere thought we set nervous and electrical currents at work which set our own bodies in motion and thrill through them. We make an absolutely new beginning by our mere will, as when we say, "I will get up and dress." This is not a physical sequence, it is a physical fact consequent solely on a fiat of the will. Is it,

then, an undue familiarity to presume that the Almighty can "communicate with matter and originate force to impel and sustain it"? If He cannot, then is He in a pitiable condition—to survey the worlds of matter, and yet to be absolutely powerless over them. We can combine forces, and thus modify and change our external condition. He cannot. He is all mind, but with no executive power. He is in the condition which Thucydides describes as "the most hateful grief of all, to have many thoughts and desires, but to have no power to realise them."

I further said, "Matter is inert in its own essence." Well, I do not stand upon a word; "essence" may be incorrect. What I meant was, that matter is in itself inert and at rest until an external force sets it in motion. I believe Newton sustains that proposition. Miss Arundale refers us to the "atoms," and inquires, "Are not all atoms the effect of the correlation of two great forces forming, as it were, one? Is not force itself but the outward expression of the interior essence? How, then, can effect be independent of cause, so as to require the origination of that cause to impel and sustain it?"

I may, in turn, remark—the atoms being "an effect," the effect of the correlation of two great forces, how came these two forces first to exist, and then to be correlated? An union necessary to give birth to the clever, nimble, and eternally vibrating atoms, vibrating to and fro millions and millions of times in a second. Miss Arundale seems to think that no external force is required for all this, but that the atoms eternally gyrate by their inborn energy and interior essence. Tyndall, however, would inform her that it is the ether waves impinging on the molecules of bodies which agitate their constituent atoms, and which make them capable of tremors equal in rapidity to those of light and radiant heat.

Not to intrude too much on your space, I would refer your correspondent to the remarks of Tait and Balfour Stewart on the use of the term "force"—"the modern abuse of which word is outrageous, alike to science and to common sense"—and Miss Arundale seems to be guilty of it.

I crave a little more space to reply to "C.C.M." If it were a question of "shells" I should not presume to differ from him, for those queer existences are to him "familiar as his garter." But I unfeignedly thank him for his translation of Zöllner, and highly value his co-operation in our cause. He remarks: "Even if we admit that the One Being must be perfectly self-conscious." He seems, then, to think it more probable that He is only dimly self-conscious, not quite sure whether He is alive or not. Now, as we are perfectly self-conscious, the "many" beings have a great superiority over the "One Being" who lives in the mist, and hardly realises what and where He is. He then continues: "Consciousness is not being, is not even energy, it is phenomenon only." Indeed! I thought that "consciousness" was buried out of sight, and that we infer it from its effects; that it is, in short, the exact opposite of the phenomenal. However, if it be phenomenal, it can only be so in the sense that everything whatsoever, whether in the universe of mind or of matter, is phenomenal; that the whole is a fleeting phantasmagoria; that the universe is all "outsides"; that there is nothing within to sustain it; that it is a house of cards; that all is an outward seeming only; that the whole is phenomenal; an universal *Maya* or illusion.

I humbly beg to dissent from such philosophy.

G. D. HAUGHTON.

27, Queen's-terrace, Southampton.

## THE S.P.R. AND THE C.A.S.

To the Editor of "LIGHT."

SIR,—I was at the first meeting, held at Great Russell-street, when Professor Barrett proposed the establishment of the Society now known as the Society for Psychical Research, and if I did not misunderstand him, he then stated that he was indebted to yourself for the suggestion. This being so, it occurs to me that you will be in a position to answer a question, a reply to which I think would be acceptable to others as well as to myself—viz., "What is the distinction between the S.P.R. and the Central Association of Spiritualists, and is there any antagonism between the two bodies?"

Hoping you will not consider this as needlessly troubling you, I am, yours faithfully,

A STUDENT.

Discontent is unhappiness at the non-possession of that, the possession of which would not make us happy.

## DIRECT SPIRIT DRAWING.

A séance was held at my residence, Rose Villa, Church End, Finchley, N., on the evening of the 14th of January last, the circle consisting of my wife, two sons, two daughters, and myself, with Mr. W. E. as medium. We sat in the dark and had long conversations with spirits, who spoke with the direct voice. In the course of the sitting one of them asked: "Have you any private note-paper with printed heading?" I replied that he would find some in the Davenport. Immediately afterwards we heard several strong pulls at a side drawer in the Davenport. This drawer goes very stiffly, and we knew exactly what was being done by the noise made by the drawer in being pulled out. The spirit had, in fact, gone to the particular drawer in which my stock of note-paper is kept. Some quires of the paper were at once thrown on the table, and I was immediately—that is, within two or three seconds—requested by the voice to light up. Having done so, we found on a piece of the paper a message of about eighty words, well and distinctly written in pencil. As soon as this had been read I put out the light again, and had scarcely done so when light was once more called for. As nearly as I can judge, not more than three seconds had elapsed; but in that space of time a pencil sketch—of which a facsimile is given below—had been executed on another sheet of my private note-paper.



The voice told us that the sketch might be taken as a general "representation," though not exactly a likeness, of my daughter Kathleen, who has now been about ten years in the other life. I should add that the medium sat between myself and my wife, and that we know that he did not move from his seat during the séance.

E.D.R.

THE LATE TRANSIT OF VENUS curiously proved the accurate calculations of the ancient makers of that famous horological curiosity, the Strasburg clock. A few days before the transit, the *American Register* tells us, visitors to the Cathedral inspecting the planetarium attached to the clock, noticed that one of the small gilt balls representing Venus was gradually moving towards a point between the sun and the earth, and on the day of the passage the ball stood exactly between them. Old Conrad Dasypodius, the Strasburg mathematician, superintended the manufacture of the clock and its accompanying planetarium, sometime between 1571-4, the dates differing according to various authorities; and it is interesting to note that after three hundred years of existence, the clock faithfully fulfils the calculations of its dead inventor.—*Graphic*.

## THE BARBY GHOST.

It was the opinion of Athanasius and others that souls, once delivered from the burden of the flesh, held no further communion with mortality; and many may recall the remark of St. Augustine—that, if souls ever re-visited the friends and haunts of their mortal being, he was assured that his mother, Monica, who had followed him by land and sea, would have revealed herself to him—so greatly beloved—in order to inform him of what she had learned in her present state, and advise him in his hard conflict. On the other hand, it was a widely-accepted tenet of ghostly faith, that the immaterial part was frequently seen hovering near the spot where the gross and crustaceous body lies, waiting either until the latter should be accorded the rites of sepulture, or until some crime should be revealed and expiated. Among the supporters of this opinion was Origen, who considered that the disembodied spirit might be permitted to wander within certain prescribed limits, until some especial purpose were fulfilled.

It must be confessed that, except by inclining toward this view, or by supposing that the spirits of evil were permitted to personate the departed, it would be difficult to suggest any rational explanation of a phenomenon which has been familiar to the thoughts of every successive generation since man's history was written. There is a certain consistency in the idea, which commends it to the inquirer, and gives to the incontrovertible evidence which establishes the occurrence of this class of incident, its greatest value.

Some years ago, in a letter from Sir Charles Isham, of Lamport Hall, Northampton, the writer remarked, *parenthetically*, that an incident had occurred—was, indeed, still occurring—in the neighbourhood, so strange, yet so indubitable, as to justify a visit of inquiry, from anyone delighting in the marvellous to the spot. Not many weeks later, an opportunity offered—by a slight deviation from a journey I had to make to the neighbourhood of Coventry—to comply with my correspondent's implied suggestion.

The pretty, sequestered village of Barby is situated a few miles from Rugby, and consists only of a few small dwellings of the cottage class, the inhabitants of which appeared both clean, sober, and intelligent, with manners that might have done honour to a more polished community. In this village died, March the 3rd, 1851, a Mrs. Knebb, aged sixty-seven. Born and bred in the place, she had married, late in life, a person of some means, who, dying, left her in easy circumstances for one of her condition, the cottage in which she resided forming a portion of her property. She was, however, of a singularly penurious disposition, concealing to the utmost her means of subsistence, and denying herself even the necessities of life, to such an extent as to bring on the illness of which she subsequently died. During this illness she was supplied with all she needed by her nephew, Mr. Hart, a farmer, and was nursed by two neighbours, Mrs. Holding and Mrs. Griffin. Her habits retained such hold upon her that she, on one occasion, pretending to be penniless, sent Mrs. Holding to beg for sixpence to purchase brandy. As her end approached, she evinced no mental disquietude, but, when turned in her bed by her two attendants, expressed an opinion that she should not survive the night, adding that she trusted it would prove so, and that before another she would be in Paradise. She died, in effect, that night, having a short time before left everything she possessed, by will, with the executorship, to her nephew Hart.

Before proceeding to the extraordinary part of the narrative, I may be allowed to state that I visited Barby fully prepared to find that what I might learn or witness there would not, when sifted, reward me for even the slight divergence I had made from my original route. Knowing

nothing whatever of the locality or its inhabitants, it was by no means an easy task to get fairly on the track of the phenomenon, whatever it was, that had troubled the peace of this quiet spot. Fortune, however, favoured me. Entering into conversation with an intelligent native who was leaning on a gate, I remarked, casually, that I supposed the little hamlet, pretty as it was, lying so far aloof from the main roads, had few visitors.

"More'n common lately," said the young farmer, with a grin.

"Ah—how was that?"

"We've had *one* as brought more. You ain't the first gentleman as has come since Mrs. Knebb died."

"Who upon earth is Mrs. Knebb? and why should my coming have anything to do with that lady?"

"Oh, I thought as you was going to ask to be shown her cottage. Many does."

"What happened there?"

My rustic friend at once commenced the story—the beginning of which has been already told—and continued, in substance, as follows:—

One month after the funeral of the deceased Mrs. Knebb, Mrs. Holding and her uncle, who occupied the cottage adjoining Mrs. Knebb's (which had been closed), were alarmed by loud thumps dealt upon the partition wall, slamming of doors, and sounds as of furniture violently thrown about. This last circumstance seemed the more extraordinary, inasmuch as everything movable had been taken off the premises. Mrs. Holding's uncle, on entering the house, found all quiet, and as it had been left. These noises recurred nightly, generally commencing about two o'clock in the morning (the time of the old woman's death), but sometimes earlier, and caused the neighbouring family so much alarm that, as Mrs. Holding declared, they could never bear to go to bed till eleven—an unheard of dissipation in Barby—in the hope that, when they did retire, fatigue might enable them to sleep through it all. One night, however, the disturbance was so great that Mrs. Holding could bear it no longer, and, hastily dressing, went out in search of her uncle, who was absent. That gentleman was found at the Black Bull, but the only remark he made, as they walked home, was—

"Well, my girl, I do believe there's our Missis Knebb come back!"

On the 9th of April the family of a respectable sawyer named Accleton, tempted by the low rent, came into the disturbed house.

"Perhaps," remarked my companion, at this point of the story, "you would like to see Mrs. Accleton yourself, sir; that's her cottage near by."

I assented, and we found that lady at home, and perfectly ready to communicate her ghostly experiences. She told me that she occupied the bedroom in which the old woman died. It was a lofty and commodious apartment, having in the ceiling a small trap-door, giving access to a sort of loft among the rafters. Accleton was much from home, but the eldest child, a girl of ten, slept in a small bed in a corner, about three paces from her mother. On one occasion, soon after they had entered, Mrs. Accleton was awakened, about two in the morning, by a tremendous crash in the room below. Thinking it was her husband, who had gone to Hilmorton feast, she called out—"Oh, so you've got back, at last, I can hear!" No answer was returned, but the noises were renewed, at intervals, until seven o'clock, when the husband returned. Similar sounds were now heard almost every night, but nothing was seen until, one night—or, rather, morning—about two, the elder Accletons were aroused by loud shrieks from the child.

"Mother, mother!" cried the girl, "there's a woman standing by my bed, a-shaking her head at me! What do she want?"

The parents saw nothing, but the child continuing to cry, Accleton got up and approached the bed, saying: "Nonsense, nonsense, girl! It's only your mother's cap and gown!" This was said merely to pacify her, but it had no effect, the child reiterating her story, and adding that the woman wore a mottled gown, unlike her mother's, and a white cap, and was very tall. The deceased woman, Mrs. Knebb, was five feet eleven inches in height. All was now quiet till about four, when the girl, who had been lying with her face to the wall, shrieked out again, in an agony of terror—

"Mother! mother! here's that woman again!"

She declared that the visitor had awakened her by turning the corner of the sheet over her face. The apparition was seen by the little girl in all seven times, and her health, the mother assured us, had been seriously injured by the nervous shock, though, "by the blessing of God, and with youth on her side," she trusted that she would soon get over it.

The small seer was a pretty, blue-eyed, intelligent child, with a frank infantine manner, the reverse of cunning. She told me that the spectre came with a low laughing or singing voice, which awoke her. It was made visible by a "brown light" which seemed to surround her, stood erect with folded hands, and gazed at her in a bold firm manner.

Up to this time, some degree of incredulity existed among the neighbours as to the child's statement—a feeling never partaken by her parents. But all doubts were soon to be set at rest. Mrs. Accleton, whose mother was sleeping with her in the absence of her husband, was awakened one morning, at two, by a sudden light in the room. In an instant, the idea of the spectral presence crossed her mind, and she at first closed her eyes, but, regaining courage—"I said to myself," she related, "'the Lord's will be done. I never did her any harm.' With that, I lifted my head from the pillow, and there she stood, at the bed's foot, and 'set' me as firm and proud as if she was alive. I looked at her full five minutes. Then I spoke to mother, who was awake, and told her there was Mrs. Knebb. But all she said was, 'Lord help us! don't see it,' and pulled the clothes over her head."

Mrs. Accleton had previously declared her intention to address the spirit should it appear, but her courage proved unequal to this, although, she added, it moved towards her with a gentle, appealing manner, and even slightly touched the bolster, as though inviting her to speak. The form and face were distinctly visible in a misty light. It was, beyond question, the presentment of the deceased woman.

The next witness to whom my guide introduced me was a Mrs. Radburn—a determined-looking dame of about threescore, who had enjoyed the dangerous honour of partaking Mrs. Accleton's couch, and had been aroused one night by a pressure on her elbow. The room was so light that, mistaking it for dawn, she prepared to rise, when a clock struck two, and in the same instant she became aware of the spectral presence. It stood between her and the window. "Patches of light" were about the room, as it went "flustering" through the chamber. All the witnesses alluded to coruscations of some description, which invariably accompanied the spectre.

A very well-mannered and intelligent woman, Mrs. Griffin, who had nursed the deceased and performed the last offices to the dead, was roused at the usual hour, by the same cause. With more nerve and self-possession than her neighbours, she, though conscious of the presence of the unearthly visitor, determined to baulk it.

"I 'steered' my eyes through the room, sir, and said, 'My old wench, you shan't know I'm seeing of you.'"

The phantom, however, or curiosity—or both—exercised some compulsory power, and Mrs. Griffin *did* gaze at the spectre, which looked "bold and impudent," and wore a dark mottled gown and white cap, in which she had been

dressed for the grave. Streams of brownish light proceeding from her seemed to direct themselves towards that portion of the ceiling where the trap-door was situated.

Now, the circumstance of these brown rays always pointing in one direction, coupled with certain conjectures engendered by the deceased's miserly ways, seems to have elicited a suggestion that "something" (money, peradventure) might be concealed in the loft before-mentioned, and an appeal was at length made to the nephew and executor, Mr. Hart, to permit a search. That gentleman himself proceeded to the house, and, assisted by Mrs. Accleton, who held the ladder by which he reached the trap, crept into the loft. It was totally dark, and the candle he used was thrice blown out by the eddying draughts before he reached the inner recesses. Suddenly, he called out that he had found a parcel, and flung down into the room a bundle of old deeds. Another minute and he cried out again, and hastily descended, carrying a large bag, secured with twine, and covered with dust and cobwebs. On opening it notes and gold were found to a considerable amount. On being asked if he did not seem astonished or elated at such a discovery, Mrs. Accleton replied that he displayed much agitation, shed tears, and said that "now he trusted the poor soul would rest in peace."

The hope was not immediately fulfilled. On the fourth day after the discovery just related, the noises re-commenced worse than ever. Hart now proceeded to examine more closely into the affairs of his relative, when certain debts were disclosed still existing against her estate. These were scrupulously discharged, after which (the "dead year," as Mrs. Radburn called it, being up) all disturbance ceased.

Such are the facts of the Barby ghost, detailed, by those questioned, with all appearance of sincerity and good faith. They were undoubtedly respectable, and seemingly religious persons, impressed with a deep reverence for things Divine. It may have been fancy, still the idea crossed my mind that the wonderful visitation to which these poor people believed themselves to have been subjected, had had the effect of somewhat refining their coarse natures, and imparting to their language and manner a degree of dignity not usually characteristic of their class in life.

On taking my leave of them I inquired whether the reverend rector of Barby had not expressed doubts of the story.

"Yes, yes, sir," was the prompt reply. "Mr. G. may think so, and say so; but seeing is believing, and twenty good gentlemen, like himself, could not convince us four sane persons against the evidence of our own natural senses. *Mr. G. has not seen what we saw.*"

HENRY SPICER.

## "THE HIMALAYAN SLOPES."

To the Editor of LIGHT.

SIR,—“Vera,” I see, is one of those who can perceive that it would not be possible for the “Brethren” to communicate their full knowledge to the world, because the world cannot yet “bear” it. It is still in the period of “shells and husks” when forms of religion are more thought of than religion itself.

Did they (the Brethren) attempt to impart their knowledge it would be utterly misunderstood—looked on as blasphemy and the ravings of madmen, and do more harm than good. Its possession (which word here includes *assimilation*) leads to the absolutely “Christ-like” life, which is not necessarily one which blazons itself before the world.

The true “secret of Hermes” is incommunicable, and must be acquired by each man for himself. The only thing that can be done for him is to point out the way. That way is the development of the Divine spirit within us—the “At-one-ment” on every plane, physical, intellectual, moral, and spiritual. Let him that would learn “try without ceasing.”

Bath, January 28th, 1883.

H.M.

## OBITUARY.

On January 21st, at 39, Avenue de Ségur, Paris, Madame Rivail (widow of the late Allan Kardec), aged 88 years.

## AN APPARITION.

The following narrative may be relied upon as strictly true. We have the name of the writer, who is a gentleman of the highest respectability and integrity:—

In the year 1868 I was, with my regiment, quartered at Meerut, in the North-West Provinces of Bengal. I was in the habit, like many other people, of going during the hot months as often as practicable to the hill station of Mussoorie. The distance was usually accomplished, in those days at least, in about twenty-four hours. At Mussoorie I became acquainted with Colonel —, who had formerly been in the King of Oude's service. Colonel — owned many houses at Mussoorie, was a pleasant, affable man, was very fond of music, and very hospitable. I saw a great deal of him on the occasions of my visits to Mussoorie, and, during the few years which immediately preceded the year given above, I constantly met at his house a Mr. and Mrs. B., who were, in fact, relations of my own. They were Colonel —'s tenants, invariably renting from him for the season one of his houses, which was situated close to that occupied by Colonel — himself. Mr. and Mrs. B. were very musical. Mr. B. had a beautiful, soft, tenor voice, whilst Mrs. B., though singing well, especially songs of the German school, was invaluable as an accompanist to her husband. The evenings spent at Colonel —'s were invariably musical. The cheery Colonel himself played the flute, and the cornet-à-piston, to an accompaniment on the piano by his daughter—a tall, well-grown girl for her years, but at the time I speak of not more than sixteen or seventeen years of age. Sometimes the Colonel varied the amusements of the evening by snatching up a guitar and singing either some serenade full of moonlight and lovers' vows, or he would mimic, with irresistible drollery, the songs sung by native minstrels to charm, as they imagine, the English ear.

The year 1868 had come to a close. With the termination of the season of course all European visitors had returned to their homes in the plains. In the ordinary course of relief my regiment was ordered to Cawnpore, and from that time I lost sight of Mr. and Mrs. B., whom I left behind at Meerut. That they were happy in their conjugal relations I knew was not the case. I knew that he was much younger than his wife—that he was much sought after for his beautiful singing, and that his wife had already, on one occasion, condoned some flagrant act of his on the most solemn promise of amendment. I cannot, without referring to friends at a distance, give the dates of what follows; but I believe that it was in the beginning of 1869 that society was shocked by hearing that Mr. B. had, in consequence of renewed unhappiness with his wife, shot himself. He shot himself at Meerut, at about eight o'clock in the evening.

On that night, Colonel —'s wife and daughter were together in a bedroom at ten p.m. The former had already got into bed; the latter was brushing out her hair by a cheval glass, and in her night attire. Suddenly the girl exclaimed: "Oh, mamma, there's Mr. B.!" "Where?" cried the scandalised mother, clutching and pulling up the bed-clothes. "There, mamma! Do you not see him? There—he says: 'Good-bye, Sissey—good-bye!'" There, now he's going—now he's gone!" An immediate alarm was given; the room, the house, the garden were carefully searched, without obtaining any satisfactory clue to so extraordinary a scene in a lady's bed-chamber. Colonel — closely questioned the girl, who not only positively adhered to her previous declarations, but now detailed the clothes worn by Mr. B. as he appeared to her. Two days afterwards the post, and newspapers, brought to Mussoorie the news of the suicide of Mr. B. Colonel — and his wife did not communicate the fact to their daughter for some days, as they thought that since the night when she seemed to have seen Mr. B. she had been strangely depressed. When the fact was gently broken to her, it had such an effect that never from that day was any allusion ever made either to the occurrence itself or to the name which was connected with much that evidently had a strong affinity to the young girl's mediumistic tendencies.

**METROPOLITAN SPIRITUAL LYCEUM.**—With the view of testing the possibility of meeting the necessary expenses of the Sunday services at St. Andrew's Hall, by regular personal subscriptions, the Council of the Lyceum respectfully invite such support. In the event of that method promising success, the question of making the services absolutely free to the congregation, as such, will be promptly considered. Earnest Spiritualists should visit the hall at once, judge of the work going on, and of its chance of reaching outsiders, and then determine whether it deserves the encouragement suggested. Particulars of to-morrow (Sunday) evening's service will be found in the advertising columns.

## "CONFESSIONS OF A MEDIUM."

With intense interest many friends on the Continent, among whom the above-named book is in circulation, became acquainted with many of the tricks which some so-called mediums impose on their too credulous dupes. Without accepting in toto the conclusions drawn, we are bound to say that the descriptions of the séances, the sayings and doings of the "spirits," and the different types of sitters, are true to the life.

We can give you the assurance that many items from the Continent, as given in the work, are confirmed by the most fashionable and solid inquirers in Holland and Belgium. There is no reason to doubt that it is not the same in England; at least, we witnessed many séances there just like those depicted in the "Confessions." Moreover, it is ridiculous to pretend that a man cannot be believed because he once cheated and afterwards made a clean breast of it. What would be the consequence if the courts of justice thought likewise?

Most of us think the work a precious contribution to the impartial study of Spiritualism, and consider it to be of great use to truth-seekers. If there is any truth in Spiritualism, and we think there is a good deal in it, that truth cannot be overturned by the imitation of real phenomena.

It is high time, however, that the eyes of honest truth-seekers were opened, and Spiritualism purified from the many dark spots which discredit it. Hiding the head under the wings may be ostrich-like, but Spiritualists must not imitate this stupid "trick." We repeat our conviction that the book merits a careful perusal, and will make a good deal of tricking and cheating impossible in the future. Truth above all.

You have my name, and I remain, dear Sir, truly yours,

R.,

Honorary Member of the C.A.S.

The Hague, January, 1883.

[There are two sides to the question which our correspondent raises. We have read the book to which he refers, and we know, of our own knowledge, that some of the incidents related are so grossly misrepresented as to throw discredit on the rest. No doubt there have been dishonest mediums and too credulous Spiritualists; but as a rule mediums are just as honourable and Spiritualists just as acute and sensible as other people.—Ed. "LIGHT."]

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## ST. ANDREW'S HALL

14, NEWMAN-STREET, OXFORD-STREET, LONDON.

The address on Sunday evening last, delivered with great power and freedom through the mediumship of M. Morse, was upon the question of the miraculous or sequential character of the accepted fact of Immortality. With Spiritualists the answer must be regarded as a "foregone conclusion," while with the outsider it is becoming daily more evident that unless the sequential issue can be successfully maintained, the alternative, as the lecturer put it, is gradually drifting to the single form of uncompromising denial of the alleged truth, because of the increasing unwillingness of educated thinkers to admit the possibility of miracle. With a prompt directness of speech, admirably calculated to awaken interest, the lecture opened with a quotation of the inquiry, "If a man die, shall he live again?" and, although this was not the question before us, it gave opportunity for a pointed contrast between the Christian faith and the scientific thought of the age, which, under an avalanche of doubt, treats the problem as at once unsolved and unsolvable. "Ask of Heaven," says the orthodox believer, who himself, as a rule, has no misgiving of the natural heritage of his soul; but this does not help one who is indisposed to listen to such appeals. It is a melancholy reflection that a faith claiming to be the only Divine religion the world possesses, should be thus associated with doubt, should be unable to supply its adherents with evidence or proof,—involving the certainty of knowledge—precisely because of the self-created difficulty resulting from assigning immortality to miraculous agency. By affirming that "the gift of God is eternal life" a limitation is, in terms, introduced, which favours the believer with a species of ecclesiastical sugar-plum, while imposing an impossible condition upon the mass of mankind. If such a position or such a process of selection could be truthfully maintained with regard to immortality, there would be only one regret open to us, and that would be that we are immortal, for it would be infinitely better to remain here and struggle and fight for progress in the world as we all know it, doing our manly best, and taking our chance of the questionable hereafter. In an eloquent outburst, after Tennyson, we were then charged to ring out every old falsehood, and every hoary wrong and superstition; and to ring in, with the Christ that is to be, every truth, and fresh and living inspiration. Immortality as a sequential fact, as a feature of continuous life, is in

conformity with what we know of nature everywhere. Do not be alarmed by that dreadful word evolution. It is said to be destructive of spirituality; to take God out of life, the soul out of humanity. On the contrary, an intelligent appreciation of evolution places God the firmer on His throne, supplies a surer basis for all philosophy, makes truth the outcome of accepted experience, establishes the correlation of all the forces, the interdependence between all the departments, of being; for evolution is true of all social, intellectual, and spiritual conditions. Civilisation, too, is developed, and even under occasional decay preserves the elements of renewed advance. The world today is what the thought of the past and of the present makes it. And the analogy holds with children, whose very life involves immortality. From the earliest stage of recognised existence there grows an immortal soul, and there is developed from such apparently unpromising material, a Bacon, a Shakespeare, a Goethe. In the infant life are bound up the potentialities of gigantic forces, and the growth of these is but the extension of its inherent powers, with nothing miraculous at all about it. Side by side with the external aspect of things is an internal relation. There is another realm of forces, and unfailing spiritual development becomes as easy and as certain for the expression of intelligence as is the bodily growth of the chubby little dimpled scrap, which presently takes mature form as the red-handed warrior, or the large-hearted sympathetic woman whose active philanthropy influences the character of a nation. Sequence is clear everywhere, and miracles have an awkward habit of dropping to pieces whenever examined minutely. With sequence the self-hood is maintained, and however relatively inferior to his fellows a man may be, if the option is given him, he prefers to remain himself. Yes, the forces of life are continuous, and immortality then becomes the greatest of personal blessings, carrying forward the element of progress and humanity in its best and noblest forms, which are, in truth, the counterparts of the Divine. Approaching then the specific evidence, the lecturer spoke of those who have come to the front, more particularly during the last thirty years, when they were thought to be slumbering quietly beneath the gravel or the sod. They have come, and they come now, knocking, knocking, knocking, and when presently we respond, it is found that of those who were regarded as dead the individuality is there awaiting us. They appeal to the heart and to the understanding, and the people who indulge and encourage this intercourse are called Spiritualists, the very mention of whom provokes a cold shudder and their dismissal to an exceptionally hot place. Nevertheless, the leaders of thought and the preachers of religion must reckon with these unpopular investigators. They are a growing power and they are irrefragable alike in philosophy and morals, for they say they have proof!—proof which all may get for the seeking—proof of the continuity of life, of mind, of the affections, of all that makes us severally the individuals we represent. Upon this proof we get into accord with the higher impulses of being, and reach an assurance of conviction which is, after all, latent in the conscience of every child of man, and sustained, as a sequential fact, by the accepted analogous teachings of mundane science.

The first of the "Humanity" course of four lectures at this hall will be delivered on Sunday next, the 4th February, and a specially interesting series of associated readings will be concurrently introduced.

## BIRMINGHAM.

On Sunday week it was my pleasure to be with some of the Birmingham Spiritualists, and to see the healthy and improving state of their public meetings, as carried on by Mr. and Mrs. Groom, and Mr. Gray. These friends have ever been ready to resign and leave others to do the work better; to receive assistance; or to work without. The last is their present position; and they are unmistakably doing well for the cause they love. They have the sympathy and support of good audiences. On this occasion, Mrs. Groom delivered an excellent address under inspiration, on "Let there be light." It embraced a wide range of thought, showing the various channels through which the light of love and wisdom reach humanity. It was followed by three extempore poems chosen by the audience on—"The Mind," "Justice," and "Love," which received the enthusiastic appreciation of the audience. Mrs. Groom then proceeded to give clairvoyant descriptions of the spirit friends of a great number of strangers present, which were publicly acknowledged to be correct. Overwhelming evidence has been given at these meetings of the reality of clairvoyance, and of the continued existence of departed friends, and it seems a sad loss that detailed reports should not reach the public through the Press.—A. J. SMYTH, Liverpool.

## GLASGOW.

The members of the Glasgow Association of Spiritualists had a treat of no ordinary kind on Sunday evening last, the platform being occupied by Mr. David Duguid who, in response to a request made, had consented to tell the story of how he became connected with the subject of Spiritualism. Mr. Duguid spoke for over an hour, telling of incidents and adventures which to strangers present must have seemed far removed from the possibility of events in the nineteenth century. Nothing could have been of more interest than the story of how, step by step, Mr.

Duguid felt his way till he became a Spiritualist, and one of the most celebrated mediums. It is to be hoped that some of the incidents narrated will be put in writing for publication, as they are well worthy of preservation, and have not hitherto been recorded. One event may be here set down. Mr. Duguid had occasion some twelve years ago to cross the Sound of Mull in an open boat, in very squally weather. Half-way across, the water became so tempestuous, the wind having meanwhile increased in violence, that "fear took possession of the fishermen's hearts" and they hurriedly resolved to put back to shore again. This resolution, however, was strenuously, nay, fiercely opposed by Mr. Duguid, who was distinctly aware of the presence of his "invisible" friend, Jan Steen, the Dutch painter. The latter gave Mr. Duguid clearly to understand that the safety of himself and the other occupants of the boat depended on their pursuing their journey. Hence Mr. Duguid's insistence on this course, in preference to that suggested by the boatmen. By dint of tough pulling and skilful management, they ultimately weathered the storm, and reached the other side in safety. As he was leaving the boat, and mentally noting with gratitude this last "providential intervention" on the part of a familiar spirit and friend, judge of his surprise when one of the boatmen made known the fact that he also had seen the form in the boat; by asking Mr. Duguid who the "man" was to whom he was seen speaking in the midst of the storm. Gifted with that faculty of "second sight," which is by no means uncommon among the Highlanders, the boatman had witnessed the physical Mr. Duguid in conversation with the spiritual Jan Steen. Mr. John Robertson occupied the chair, and, on introducing Mr. Duguid, referred to the value and importance of his life's work, every phase of spiritual phenomena having been manifested through his mediumship.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening last, Mr. Rowe, of North Shields, lectured from the platform of the N.E.S. upon "The Influence of the Art and Literature of Ancient Greece upon Modern Thought." The discourse was a carefully considered and well-digested one, and highly creditable to the lecturer, who strove, with considerable force of reasoning, to show how the inspired endeavours of the past had echoed their presence to the great and lofty inspirations of modern life. Mr. W. C. Robson occupied the chair. The latter gentleman met with a warm reception from the members, he having rejoined the Society after about a twelvemonth's separation, caused, as will be remembered, by the methods adopted by the then ruling powers. We are pleased to observe that the new executive are, in an admirable manner, doing justice all round, and in an energetic way performing good work in reducing the large debt left to them. We believe that about £27 has already been promised, if not actually received, for the purpose.

GATESHEAD.—The platform of the Gateshead Society was on Sunday evening, the 28th, occupied by Mr. Livingstone, trance-speaker, of Hetton-le-Hole. His subject was an exposition of "Spiritual teachings as a higher and more commendable religion for humanity than the harsh and erroneous dogmas of old faiths." While the lecturer commended in a most generous spirit the beauties of some of the older creeds, he nevertheless declaimed in energetic language against some of the theories which are often put forth in the name of Christianity, but which are altogether at variance with the teaching of Jesus. Mr. Burton occupied the chair.—NORTHUMBRIA.

## ROCHDALE.

During the last ten years the Rochdale Spiritualists have passed through a series of vicissitudes. Within the last two years, however, the Society has assumed a somewhat more prosperous condition. Great efforts have been made by the secretary, Mr. Lewis Firth, who has been ably supported by the other officials. There is now every appearance that these efforts are about to be crowned with success. On two occasions recently, Mrs. Emma Hardinge Britten, under the auspices of the Society, has paid visits to the town, and been the means of creating a greater interest in the subject of Spiritualism. She is to pay another visit on Sunday, the 11th February, when it is expected that she will have the opportunity of addressing good audiences, the lectures on this occasion being free, reliance being placed on voluntary contributions for payment of expenses. Mrs. Britten will speak as before in the large room of the Central Stores. In the morning a social gathering will take place at the Society's room (corner of Milnrow-road), when it is anticipated several Spiritualists from the surrounding localities will relate their experiences in connection with their investigations into the Spiritual philosophy.

MISS FOWLER'S TESTIMONIAL.—Will you kindly inform your readers that I have been appointed hon. secretary to the above? Persons wishing to contribute will kindly forward their subscriptions to J. F. Young, Trafalgar House, Llanelli, South Wales. Acknowledgments will be made, by your kind permission, in your columns.—Yours truly, J. F. YOUNG.

We have been asked for the name of the author of "Wonderings," a title poem which recently appeared in these pages. We regret to say that we do not know. It was copied many years ago from a book the title of which has been forgotten.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is It Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Some time ago, I commented on a very striking paper in the *Journal of Science* on some points connected with the development and reproduction of the Protozoa, and raised some interesting questions respecting personality and individual identity arising from them. The January number of the same journal contains some further reflections on organic individuality that are full of suggestive interest. There are, it seems, animals concerning which it is difficult to say whether they are independent beings or parts of some larger totality. These are the compound or colonial organisms, such as the sponges, the hydra, and the like, which are at first produced from a single egg, and are so far entitled to be regarded as *individual*; but which—e.g., the common *serpularia*, or sea-fir,—consist again of multitudes of animalcules, each capturing and digesting its own food, until it dies, and is replaced by others which spring *not from eggs but from buds*. Which, in such a case, is the individual? The whole spray, or the animalcule? It is not easy to say. Take the fresh-water polype known as the hydra. Cut it transversely, longitudinally, obliquely, as you please; each section starts life on its own account, and throws out at its sides buds, each provided with tentacles and with a mouth for capturing and absorbing food. Each such bud grows, is detached, and begins life for itself as a distinct animal; and frequently before this it puts out buds and exercises all the normal functions of animal existence when united to its parent. All the time the hydra can reproduce itself from eggs. We are therefore quite unable to say whether one of these odd little beings has sprung from *egg or bud*. In the former case, it is an animal: in the latter, it is only a bit of an animal, without individuality and separate identity.

These are complex and perplexing considerations. They find a convenient illustration in the case of a particular kind of water-worm which is thus described:—

"It is provided with tentacles at the head, and with a pair of leg-like processes attached to each segment. If one of these creatures is observed for a sufficient length of time it will be found to be constricted at some point towards the hinder part of its body. The part behind the constriction or narrowing grows in length, gains more segments, each with its legs, and develops a head with eyes. But it still for a time remains attached by its head to the mother, from whom it derives its sustenance. It may happen that before the young individual has become fully perfected, and detaches itself, a third portion begins the process of assuming a distinct organisation. Thus Professor Müller found three individuals adhering together in one length in a manner that may be familiarly illustrated by a link of sausages. 'The mother had thirty footed segments: the youngest daughter, or the one nearest the mother, had eleven, but the head was not yet developed. The most remote had seventeen rings, with a head and eyes, and the tail of the mother. The intermediate speci-

men had also seventeen rings and a head.' Successively these portions, as they become fully developed, detach themselves and start on an independent career, producing new individuals in the same manner."

Our ordinary terminology is not adequate to describe these very mixed relations. Whatever consciousness these creatures possess must be common property up to the time of separation. If a cat was reproduced similarly it would be an interesting inquiry, which is the Pussy that jumped on the table and upset the inkstand two months ago? And it would be impossible to say!

There are, then, phases of life accessible to our investigation wherein the problems of personality are by no means such as we can settle. We get from their study a warning against assuming that all life must necessarily exist on the lines of our own. The mystics hold that the human body is the highest conceivable shrine of spirit, being made in the image of God. We are accustomed to think that there is no difficulty in proving identity, and that "the return of the departed" with some superficial utterance that is capable of a kind of verification, is "proof-palpable of immortality." But occasional excursions into unknown domains of life, and pondering on the lessons, so learned, suggest care in coming to conclusions.

My notes on Psychopathy have brought me a number of interesting communications to which I find it impossible to reply individually. Many of my correspondents give cases of healing not different in kind from those to which I have already drawn attention. The multiplication of such cases does not produce any confirmatory effect on my mind. One carefully tested case would go further than a thousand more or less loosely recorded cures. This exact verification is, however, lamentably difficult of attainment. The editor of a little evangelistic journal called *Word and Work* seems, from the number which has been sent me (January 4th, 1883), to have tried to verify an alleged case. He is (I am told) a qualified physician, and he is assuredly not indisposed to welcome evidence of that healing by the prayer of faith which he would expect to find in a time of revival and spiritual upheaval, such as this is. His experience is not encouraging. He proceeded on the same plan as that which I ventured to lay down as satisfactory. Selecting a case, which "offered fair opportunity of testing the claims advanced" he offered to submit it to personal investigation.

The invitation and offer met with no response, or rather, was evaded by the lady in charge of the home, who wrote simply to explain its objects, and to refer to two or three physicians. This, says the editor, "is not satisfactory." Certainly not. Still less satisfactory was it to be referred by the editor of the *Christian Herald* (in which paper the Bethshan report originally appeared) to "a young woman who professed to be cured of hip disease, accompanied by shortening of the limb." The editor very properly refused to have anything to do with such a case "for reasons which medical readers will appreciate." He "deliberately chose what he recognised as a crucial instance of miraculous (*sic*) cure," and he offered to examine it. The refusal or evasion

of that request is regrettable, but not very surprising to one who has experienced the difficulty of getting at real facts in these cases.

Another record of healing is furnished in a pamphlet called "The Healing of Sickness by Scriptural Means. By Karl Andreas." The method adopted by him is to follow, with all the minute precision with which a medical prescription should be treated, the passage in the Epistle of St. James (v. 14-16) which orders anointing with oil by the elders of the church, and the prayer of faith that "the Lord may raise" the sick man up. He demands from the sick person unquestioning faith in the claims made, and belief in the possibility of the miracle of healing in response to prayer. He requires a literal following of the Apostolic directions; and regards "personal holiness" in the "Elder" as essential. It is not pretended that any virtue resides in him or her, nor any efficacy in the oil. To the writer's simple faith it seems enough that these means were once prescribed, and that a promise is attached to their employment. "Any deviation from that passage, in word or deed, or ministering in unbelief, will cause disappointment, as experience has shewn. Even the unbelief of persons present in the sick room . . . and whom mere curiosity brings there, will counteract or bring to nought, partly or wholly, the prayer of faith." This is the claim: and one remembers that our Lord when He healed Jairus' daughter, "suffered no one to follow Him save Peter, James, and John," and that "because of their unbelief" His "mighty works" were once frustrated.

Of the cases recorded, most are not such as are valuable for scientific purposes, or can be adduced as good evidence. But some are very remarkable. I quote one as a specimen, and should be glad to know if Dr. C. is still alive, and can personally confirm the statements made in the subjoined narrative, which I give in Mr. Andreas's own words:—

"The wife of a medical gentleman, Dr. C., residing in London, had, through neuralgia and rheumatic fever, both her legs and three fingers of the right hand paralysed, so that she could not put one foot before the other, and her right hand was wholly shut. In this state she had been for upwards of four months. After all medical means possible had been tried, but all to no purpose, her husband wrote to me asking me to come and pray for her. I went there one evening of the first week in February last, and after I had explained the whole and encouraged her faith, I prayed over her with laying on of hands and anointing with oil with the words, 'Jesus of Nazareth maketh thee whole.' Being done, I asked the lady if she thought that my word was true. She answered, 'I think so; just wait a moment, and I'll try to get up,' when assisted by her husband and myself she got up from her couch, and setting one foot before the other, she walked round the room four times, and when her daughter came in she walked once more round the room, as she said, 'to give another witness for Christ.' Having after this sat down again on her couch, the lady said to me, 'Now, Mr. Andreas, I can shake hands with you, which before I could not do with my right hand,' upon which she shook hands several times with the once wholly clasped right hand, which now had opened. Dr. C. said now to me, 'As a medical man I can assure you that no power upon earth could have enabled my wife to put one foot before the other, for when one of the cleverest physicians in Gray's Inn Hospital was yesterday here, who is one of the greatest medical men in all London, we tried her, but it was impossible, and he proposed an experiment, for her to go for six months through an arsenic-cure; but,' added Dr. C., 'no medical skill upon the face of the earth could effect what you have been the means in God's hand of effecting, and I only just now got this couch for her, thinking that she would spend her remaining days upon it,' and he continued saying, 'Only two days ago I cut the nails of her right hand, and I had to get the scissors under to get to them, but now you see that hand is quite open, and she can almost straighten it.' A few days after, when I paid a second visit to pray for this lady, she was sitting in a chair close to the table, and holding with those once wholly paralysed fingers of the right hand a small stocking-needle; she was mending her husband's stockings, of which she

had a regular pile before her. After that I prayed once more with her, which makes three times altogether, and on asking, as I was going to leave, when I should call again, Dr. C. said, 'Oh, Mr. Andreas, I'll send you a note, perhaps in a week or so, to say when we want you again, lest you should come and not find us at home,' but since that day I have neither seen nor heard anything of them, and of course I have not been, as it is scriptural to be called. Indirectly I have, that is through other people, received tidings that she is going on prosperously and improving fast, and from others I heard how this lady takes out-of-door exercise."

M.A. (Oxon.)

#### A SOLICITOR PLEADS FOR CANDID INQUIRY.

From the "Whitehall Review."

With reference to an article on Spiritualism which appeared in one of the recent numbers of the *Whitehall Review*, a cool, clear-headed country solicitor in large practice writes us as follows: "There is perhaps no one who is less superstitious than myself; but after giving the subject very full and careful consideration I am satisfied that a body of evidence exists amply sufficient to establish the existence of certain most extraordinary phenomena, not only outside of the present ordinary experience of mankind, but I may say opposed to it. This being so, it appears to me that a case has been made out for a calm, philosophical, and scientific investigation of the facts. It is of course hopeless to expect this from ordinary mortals. The way mankind has always proceeded, and I presume, always will proceed, is this: At the various points of their course from barbarism up to their present state of comparative enlightenment they have always assumed that they were fully acquainted with the whole natural laws and forces by which the universe is sustained; and whenever any one discovered a new law or a new force its truth was vehemently denied. In bygone times such discoverers probably suffered martyrdom at the hands of the Church, and in more modern times they have been howled down both by the public and the press (which latter usually swims with the tide), and every term of reproach and opprobrium applied to them. When Newton discovered the law of gravitation he was told it was a lie; when Galileo insisted that the earth turned round he was thrown into prison, and narrowly escaped with his life; when Franklin informed the Royal Society of England that he had drawn electricity from the clouds by means of a kite, they treated him with ridicule and scorn; when Harvey discovered the circulation of the blood, not only the public but his professional brethren laughed at him, said it was untrue, and called him a quack; and last, though not least, when Darwin, twenty-five years ago, published his 'Origin of Species,' a storm of abuse was hurled at his head which it is pitiful to think of, and there was no name under heaven bad enough for him. But before he died it was found that he had discovered a key which unlocked the secrets of the universe, and the same nation which had so abused him while he lived insisted when he died on his being buried in Westminster Abbey as one of their greatest prophets. Spiritualism is just passing through the ordinary course. The mob and the press are howling it down; but, howl as they like, it cannot be put down if, as I believe, there is truth at the bottom of it. I can see clearly that the facts are working their way, and whatever truth there is in Spiritualism must be recognised in time. But it is a most abstruse and difficult subject to investigate, more especially as for worldly purposes it is so often mixed up with deception and fraud. The only way to get at the truth is to collect the facts as far as possible and then sift them. In the beginning of all new sciences it must be expected that in endeavouring to do this a large amount of chaff and rubbish will be got with only a few grains of truth mixed up in it. This was the case, in the past, especially with electricity; but, by proceeding with regard to it precisely as the Psychological Society are now doing with regard to the extraordinary phenomena called Spiritualism, we see what magnificent results have been obtained. The true position now to take up is to maintain that there is a sufficient amount of evidence to prove certain extraordinary mental phenomena, and, that being so, the whole facts ought to be fearlessly and scientifically investigated like any other branch of science. This is the way in which our whole knowledge of the laws of nature—nay, our whole scientific knowledge—has been obtained, and there can be no reason why this method should not be followed in this as in other cases."

He who is indifferent to praise is generally dead to shame.

#### THE DOCTRINE OF "SHELLS."

To the Editor of "LIGHT."

SIR,—As this is a question of extreme importance, practically no less than philosophically, and we have been largely referred to in the discussion of it in your columns, and our teaching impugned, we shall be much obliged if you will allow us to supplement "C.C.M.'s" able exposition of the Theosophical doctrine concerning it by some remarks tending to elucidate it yet more fully.

For the attainment of a sound conclusion upon any subject, it is indispensable that there be, first, sound premises; and secondly, sound reasoning from those premises. For, however excellent in itself may be the superstructure constituted by the latter, it can have no stability unless the former also be secure. It is the second only of these conditions which has been fulfilled by the Hon. Roden Noel. He has reasoned correctly from his premises; but those premises are in themselves defective. Hence, notwithstanding the knowledge and skill displayed in his superstructure, it lacks that first condition of stability—a firm foundation.

The consequences of this characteristic of Mr. Noel's treatment of the subject are, even to his own position, disastrous in the extreme. Not only does he deprive of their only possible explanation some of the principal and most incontestable facts of spiritual cognition; but, even while seeking to uphold the current orthodox presentations of the doctrines of the Trinity, the Logos, and Creation, he, in denying the possibility of differentiation of the Ego, and ignoring the differentiation of Substance, makes the Trinity, the Logos, and the Universe, one and all alike impossible!

This assumption—so fatal—of the indivisibility of the Ego, has its rise in a misconception of the nature of the Substance and the constitution of the entity concerned. Mr. Noel not only treats as simple that which is complex, but, in likening the astral envelope, or "Shell," to a material fabric, such as a coat, and arguing that the former is, when separated from its central Ego, as devoid of consciousness as the latter, he compares things which differ so essentially as to have between them no point of similitude, and which are, therefore, incapable of comparison, namely, living, conscient Substance with lifeless, manufactured stuff.

The following account of the nature and constitution of the individual system will render the Theosophical position clearly intelligible. Taking it for granted that those of your readers who are sufficiently interested in the question to follow this discussion, have already made themselves familiar with "The Perfect Way," we shall refrain from repeating what we have there said respecting the fourfoldness of the constitution of Existence, and come at once to the question of the nature and mode of distribution of Consciousness.

Remembering that Spirit is Consciousness, and that, therefore, all differentiations of Spirit—the material, the astral, and the psychic—are modes of Consciousness, originally proceeding from and indefeasibly permeated by Spirit—it becomes obvious that the consciousness of the Ego of any individual system consists in the sum total of the consciousnesses of all its individual particles, and, though single, is the resultant of the innumerable minute individual personalities which, bound harmoniously together, compose the system.

The consciousness of the Ego thus resulting depends, necessarily, both in quantity and quality, upon the character and condition of the constituent elements of its system. Consciousness, therefore, is not so much a Thing as a Condition, as the following illustration will shew. Let us imagine an incandescent globe, consisting of several concentric spheres or zones, each zone of course containing all those which are nearer to the centre than itself. Of this fiery ball the radiant point, or heart, occupies and constitutes the innermost and central zone; and each successive zone constitutes a circumferential halo more or less intense according to its proximity to, or remoteness from, the radiant point. But each such zone is secondary and derived only, and is not in itself a source of luminous radiation.

This illustration applies alike to Macrocosm and to Microcosm. In the human kingdom the interior zone, which immediately contains the radiant point, the Divine Spirit, and is Nucleus to its Nucleolus, is the Soul, *Psyche*. And by this one indivisible effulgence the successive zones are illuminated in unbroken continuity; but the source of this effulgence is not in them. As his radiant point is the Divine spark, or spiritual Ego, so this effulgence is Consciousness. And inasmuch as Spirit is Con-

sciousness, and Consciousness is manifold, and all things are modes and manifestations of it, the Ego, though One, comprehends in its Unity many personalities. Were it not so, there could be no Universe, no Man; but only one point of Light, spreading no rays—a thing against reason and altogether impossible, since it is the very nature of light to be radiant, that is, to emit itself.

Similarly, in the human system, Consciousness emits Consciousness, and transmits it first to the astral, and last to the material man. First, that is, to the *Amina bruta*, which, after death, constitutes the *Phantom*, *Ruach*, or "Shell;" and, last, to the physical body. But the more concentrated the Consciousness, the brighter and more effulgent the central spark. And every part of man is conscious in its own mode and degree, and capable of independent expression. Thus, in the phenomenal manifestations of *Somnambulism*, either the *Anima Bruta* and the physical body exhibit consciousness, while that of the soul is suspended; or the soul exhibits consciousness while that of the spheres exterior to it is suspended. And the part which remains conscious (a thing dependent on the characters and desires of the person or persons concerned in the manifestation) is capable of reflection, of thought, of memory, even of intelligent invention, according to its kind and its endowments. For, in being diffusive, Consciousness is also divisible.

Now, if from our supposed incandescent globe we take away the central radiant spark, the whole globe does not immediately become dark; but the effulgence lingers in each zone according to its position in regard to the centre, the outermost first becoming dark. So is it at the dissolution of the man. From his outermost and lowest sphere, the physical body, the consciousness speedily departs. In the shade, *Nepesh*, which is an emanation from the dead body, as the "Astral" is from the living,—Mr. Noel seems to confound the shade with the *Ruach*—consciousness lingers a brief while. In the *Ruach* (*Anima bruta*, astral soul, or *Shell*) consciousness lasts long, it may be for many centuries, according to the strength of the lower will of the individual, manifesting the distinctive characteristics of his outer personality. In the soul, the immediate receptacle of the Divine Spirit, the consciousness is everlasting as the soul herself. And while the *Ruach* remains below in the astral sphere, the soul—*Psyche*—obeying the same universal law of gravitation, detaches herself and mounts to the higher atmosphere suited to her, there to undergo purification prior to her further evolution; unless, indeed, she be wholly gross and devoid of aspiration, in which case she remains "bound" in her astral envelope as in a prison.

For being an agglomeration of all the essences of the myriad consciousnesses which compose the human system, the soul is as the apex of a flame—its upper, purer, and intenser part—having for fuel the body, and for lower part the astral sphere. And from these it is separable as is a flame from its fuel, or as one part of a flame from another part, yet leaving an energetic flame behind it; and it is capable of transference to other affinities as a flame is transferable from one mass of combustible material to another.

Meanwhile the *Ruach*, or astral Shell, on its detachment from the soul, continues to operate in the same manner as before such separation, just as does Mr. Noel's hypothetical old coat after he has ceased to wear it. For to everything belongs its proper behaviour. The coat holds its parts and its warp and woof together; and maintains its colour, shape, consistency, and all other of its characteristics, after he has parted with it. It was a coat when he wore it. It is a coat still.

And so with a man's astral Ego. In his lifetime its proper function was to reason and think *electrically* (as distinguished from *psychically*). It is not a coat; it is Substance having life. And when the Soul puts it off, it continues to be what it was; for it is of thought-nature, and it keeps its nature as does the coat. And just as it would be a miracle were the coat, on being discarded, to change its nature and become something else than a coat—say, non-material; so it would be a miracle were the astral phantom, when the soul separates from it, suddenly to change its nature and become something else—say, non-substantial, and devoid of the characteristics it hitherto possessed. Matter remains matter, and psychic substance remains psychic substance. Mr. Noel would make differentiation in the substantial world impossible, a procedure of which the consequences have already been indicated.

This, as we have remarked, is not only a philosophical but a practical question, and we now come to the latter aspect of it. The phantoms of the dead resemble mirrors, having double surfaces. On one side they reflect the earth-sphere and its picture.

of the past. On the other they receive influxes from those higher spheres which have received their higher Egos—these consisting, as already described, of the most sublimated essences of the lower. The interval, however, between the two is better described as of condition than of place or time; for these belong to the physical and mundane, and have no existence for the freed soul. This is because there is no Far or Near in the Divine.

The *Ruach*, however, has hopes which are not without justification. It does not all die. The soul, on attaining Nirvana gathers up all that it has left in the astral of holy memories and worthy experiences. To this end the *Ruach* rises in the astral sphere by the gradual decay and loss of its more material affinities, until these have so disintegrated and perished that its substance is thereby enlightened and purified. But continued commerce and intercourse with earth adds, as it were, fresh fuel to its earthly affinities, keeping these alive, and so hinders its recall to its spiritual Ego. And thus, therefore, the spiritual Ego itself is detained from perfect absorption into the Divine.

The *Ruach* survives only in so much of it as is worthy of such recall. The astral sphere which it inhabits is also its place of purgation. And "Saturn," who, as Time, is the "devourer of his own children," even those who being born only of Time have in them no Divine, enduring element, devours the dross, and suffers only that which is ethereal to escape.

This "death" of the *Ruach* is gradual and natural. It is a process of disintegration and elimination extending over periods greater or less according to the character of the individual. Those which have belonged to evil persons, having strong wills and disposed earthwards, persist longest and manifest most frequently and vividly, because they rise not, but being destined to extinction are not withdrawn from immediate contact with the earth. These are all dross; there is in them no redeemable or redemptive element. The *Ruach* of the righteous, on the other hand, complains if his evolution be disturbed. "Why callest thou me?" he may be represented as saying, "Disturb me not. The memories of my earth-life are chains about my neck. The desire of the past detains me. Suffer me to rise towards my rest, and hinder me not with evocations. But let thy love go after me and encompass me. Rise thou with me through sphere after sphere."

Thus even though, as often happens, the *Ruach* of a righteous man remains near one who, being also righteous, has loved him, it is still after the true soul of his dead that the love of the living friend goes, and not after his lower personality represented in the *Ruach*. And it is the strength and divinity of this love which helps the purgation of the astral soul, being to it an indication of the way it ought to go, "a light shining upon the upward path" which leads from the astral to the celestial and everlasting.

A knowledge of the physical is an indispensable aid to the comprehension of the metaphysical. The chemist is well aware that a great number of substances which to ordinary observation appear indubitably simple, both in their nature and in their operation, are in reality complex and divisible. Thus, water, once universally regarded as an element, is now known by all to be a complex substance composed of two elements united in invariable proportion, and easily divisible into its factors. The same occurs with a number of chemical bodies which, though behaving as simple in many combinations, yet are divisible by analysis into several elementary substances. To all ordinary perception these bodies appear simple entities, since they exhibit affinities as such; but when the right test is applied, they dissolve and separate into their distinct constituents.

Similarly with the human body. The material of the brain is constituted of countless cells and connecting fibres; and each cell has its own consciousness according to its kind and degree. Nevertheless the resultant of all these concordant functions is one Perception and one Consciousness. There is also a consciousness of the nerves, another of the blood, and another of the tissues. There is a consciousness of the eye, another of the ear, and another of the touch. And so with every bodily organ. And all these work continuously in the body, each according to its kind and its order; yet the intellect of the man knows nothing of it. And if one of these living organs be interrogated, it answers after its own kind.

If, then, man comprises in his own physical body so many diverse parts which he can neither direct nor discern, why should it appear strange that his ethereal Self should be similarly multiple? The *Anima bruta* is as an organ of the Spiritual Man; and though it be part of him, its acts, its functions, and its consciousness are not identical with those of the *Anima*

*Dieing*. Consciousness is divisible, and diffusible, in man as in God, in the planet as in the universe. And One Law is throughout all; for "He who worketh is One."

THE WRITERS OF "THE PERFECT WAY."

January, 1883.

### SELF-CONSCIOUSNESS AND DIVINE PERSONALITY.

Although I hope that to no one besides Mr. Haughton will my sentence, "Even if we admit that the One Being must be perfectly self-conscious," seem to imply the opinion that "He is only dimly self-conscious, not quite sure whether he is alive or not," I may point out that the question is not between perfect and imperfect self-consciousness, but between what consciousness can, and what it cannot contain, or be. In that sentence I was supposing that in the Being of God, there are not, as in man, latent or dormant potentialities of form and action, but that in His consciousness the infinite evolution or development is already manifest. Mr. Haughton must pardon me a smile at his naive assumption that "we are perfectly self-conscious," a smile which was irresistibly broadened as I imagined to myself Mrs. Penny's consternation on reading that singular proposition. And when he further tells us that consciousness is "buried out of sight," that "we infer it from its effects," and that it is "the exact opposite of the phenomenal," I must simply confess my inability to conceive what he can possibly mean. But, judging from the alternative he presents to us, I should expect that, with a little agreement upon terms, Mr. Haughton would find himself to be a professor of that philosophy of illusion from which he at present begs to dissent.

In all philosophy there is no more ambiguous term than self-consciousness. According to the now prevalent view, the Ego stands only for the unity of consciousness, and the *Ich Denke* is only the representation of that unity. For a true self-consciousness, or cognition of self, there must be a direct intuition of the Ego as subject—the subject itself must become object. But in such an intuition the distinction between subject and object necessarily and ex hypothesi disappears. For otherwise the object would not be the subject itself, but only a representation of the subject. Now such a complete identification of subject and object is directly opposed to the conception of a personal consciousness, in which this duality is always present. The thought of the Ego can only arise in distinction from the non-Ego. The self-consciousness of God, as Being, would thus give, not "I," but just "Being." It was, of course, in the other, and only really conceivable sense of self-consciousness, as the consciousness of the totality of subjective "content," that I spoke in the passage so curiously misunderstood by Mr. Haughton. But this "content," thus manifest in consciousness, is not being, but ex-istence, a distinction first explicitly pointed out in modern philosophy, I believe, by Fichte, and recognised in the dynamical process of Seyn and Daseyn by Hegel. The clear apprehension of it is one of the conspicuous merits of that remarkable book, "The Perfect Way." In man, it is hardly necessary to repeat, being is only partially existent. All our hope of immortality, all our potentialities of development, presuppose this. We may conceive a supreme and unifying consciousness, in which is a pleroma, a completed fullness of manifestation. But such an intelligence, could it say "I," by so saying, by so opposing the universal self to the universe, would assert *Being*, other than *Existence*, other than *Consciousness*, other than all that even its own consciousness could contain or manifest. Behind Isvara is Brahman. C. C. M.

### SPIRITUALISM IN INDIA.

To the Editor of "LIGHT."

SIR,—Allow me through your columns to express the hearty thanks of the members of the Colootollah Spiritualist Society, to the friend who has kindly sent to them two copies of "Gleanings from the Spirit World," and also to Mr. William Oxley for his offer to send to the Society a few valuable books, viz., "Angelic Revelations concerning the Origin, Ultimatum, and Destiny of Human Spirits," and "Philosophy of Spirit, with a New Version of the Bhagvat Gita," in pursuance of the request which Mr. Eglinton, who had been always so kind to them, made on their behalf to those interested in the spread of Spiritualism abroad, in "LIGHT" of November 18th last. They also take this opportunity to thank publicly Mr. Eglinton, whose favour and kindness they hope to continue to merit always, as also of the other English friends willing to contribute to its progress. I am, sir, your most obedient servant,

PRIVYALAL MALLIK, Hon. Sec.

The Colootollah Spiritualist Society.

57, Sovaram Byssak-lane.

Calcutta, 16th January, 1883.

### HEALING MEDIUMSHIP IN FRANCE.

To the Editor of "LIGHT."

DEAR SIR,—I have translated the following from the last issue of the *Bulletin de la Société Scientifique d'Etudes Psychologiques* of Paris. It is signed by M. Ch. Fauvety, the president of that society. I am sure it will interest many readers of "LIGHT."—Yours truly, J. D.

In one of the poorer quarters of Paris cures have been, and are still being, performed, by imposition of hands, &c. The subjects are mostly poor; many of them have been treated unsuccessfully at hospitals. The healer asks for no payment. What good he does is, he says, for the love of God and of humanity. Orthodox practitioners could gain nothing by prosecuting a heterodox therapist like this, so he goes on in his work unmolested.

The healer's name is Hippolyte. He is between forty and fifty, and is in the business of a watchmaker with his father, a hale and upright man of eighty. The house affairs are managed by a worthy daughter of twenty; two adopted orphan boys complete his household.

In the room at the back of the shop early every morning the daughter is ready to receive sick visitors, giving to each a number in the order of which each will be attended to. At nine o'clock Hippolyte begins and keeps at his work of healing until past noon, and then he goes to the watch-making and mending by which the household is supported.

With respect to his method of treatment, it may be said that Hippolyte has none. He says that as soon as rapport is established between the patient and himself—which seems to be pre-requisite—he has impressions as to what is out of order and what he has to do; sometimes his hands are used to make passes; sometimes somnambule sleep then comes on, in which communications are made through the patient about his case, and what he, the patient, must be told to do, or not to do, to help in the cure. In chronic cases the method generally pursued is evidently calculated to rouse into activity the will and organic forces of the patient, in aid of which Hippolyte magnetises with manipulation. In these manipulations he declares that he is moved by his "spirit guides." In many cases the patient is evidently subjected to the operation of some force acting internally, making him, or enabling him, to execute such movements as are necessary for bringing long disused parts into orderly use.

Various members of the committee of the Society have with me, and without me, watched Hippolyte's treatment, and all concur in recognising in it agencies beyond those of the magnetiser and those of the patient as individuals; and we concur in thinking that if they do exercise any agencies of their own they are also aided by other forces governed by intelligence, and in all cases with the result of positive cure, or palpable amelioration.

Being convinced of the reality of the facts we think it our duty to publish them in the interest, not only of science, but of humanity.

The maladies we saw cured included paralyses, neuralgias, gouty and rheumatic affections, diseases of joints,—some condemned to amputation at hospitals,—spinal disorders, suppressions, &c. As many as thirty patients came some days, of both sexes and all ages. The following few cases will illustrate some of Hippolyte's modes of proceeding; they are from a note containing more written for me by him:—

"A youth suffering from epilepsy was brought to me after much orthodox treatment. As I spoke to him he went into a fit of fearful severity; he foamed at the mouth and his face was livid. I felt myself moved to lay my hands upon him, my right to his heart, my left to his head, and to direct my gaze to his throat. He presently came out of the fit, passing into the somnambule sleep. Then, in answer to questions, he said,—or it was said through him,—that the exciting cause of his fits was fright occasioned by some mischievous companions; he then predicted the day and hour of the next fit, and said he would be well and would not need treatment until then. When he returned to ordinary consciousness he had no memory of what had been said through him. I got his promise to come on the day named. He came in accordance with the promise and went into a similar fit, but less strong, exactly at the predicted hour. My hands were applied as before; the fit lasted but a few minutes, he passing again into the somnambule sleep; in it came another prediction that the next fit would not be until after

twenty-one weeks, and date and hour were named; that the fit following that would be at a still longer interval and would be the last. The fulfilment of these predictions is looked forward to with complete confidence.

"A. Delavigne came, after long and fruitless treatment by the faculty, with chronic articular rheumatism and cold swelling of wrist, and hand, and fingers, quite disabling her from her work of lace-making. In this case the action of a spiritual force upon the inner mechanism of those parts was manifest. While treating her I felt the impulse to put a wooden roller under her hand, and upon this roller, without her own volition, and without any aid from me, her hand was exercised for three hours with intervals of rest. This was repeated at every treatment. Sometimes the bare hand would be made to beat the table forcibly with blow after blow, without any effort of her own, as if to rouse the internal parts of the limb into action. She completely recovered and returned to work.

"A neighbouring tradesman asked my attention to the case of a lady-customer of his. Three weeks previously she came to his shop to make purchases, and while doing so her little boy, who accompanied her, fell down some cellar-steps. Thinking he must be killed—but he was not hurt—she, being weak, having just got about after her confinement, fainted and fell. She was carried home, for it was found that all power had left her lower limbs. She had been under medical treatment ever since, but with no good result; she was getting very weak, had lost desire for food, and was almost sleepless. She came in an invalid's chair and was carried in.

"After the first treatment of twenty minutes she was able to walk to her little carriage. The next day, while under treatment, she passed into somnambule sleep. In it she spoke of her internal condition and predicted coming pains, from reaction, and their duration. At every subsequent treatment she passed into the sleep, assisted with directions, and predicted her full restoration; or all this was given through her. At the end of six weeks, her visits having become less and less frequent, she felt quite well. Her last visit was to tell me, with radiant and grateful countenance, that she had been invited to a *soirée dansante*, and had found that her limbs had entirely regained their full strength and activity."

M. Fauvety says that although people not poor find their way to Hippolyte, the greater number are very poor, as may be judged from the circumstance that on the table were always tickets for bread placed at Hippolyte's disposal by the *Conseil de Bienfaisance* of his district; there was also a wooden bowl to receive the small contributions of the less poor for him to distribute among those who needed better nourishment than their own means afforded, or to pay omnibus fares for those unable to walk.

### BIRTHDAY CONGRATULATIONS.

To the Editor of "LIGHT."

SIR,—I am going to inform you of something that occurred a short time since in my house. I was seventy-two years of age, and my wife and myself were sitting against the fire at about 9 p.m., and I remarked to her that this was my seventy-second birthday, and that I had not had a birthday present in all my life. In a short time we went to bed, at about 9.30. I had got to bed; my wife knelt down in the dressing room to say her prayers. She had only said a few words when the spirits began rapping joyfully all over the room. That room is next to the sleeping room. My wife got off her knees as she was a little timid. The rappings were truly wonderful. I said to my wife, "You need not be afraid; you know what they are; they are giving me a congratulation of my birthday." The rappings then were more numerous than before. I will just say that rappings are a common occurrence in my house on the furniture, &c. I oftentimes converse with them by raps. Sometimes they speak to me, but I thought you would not mind my giving the above particulars.—I am, dear sir, yours truly,

THOS. STOCKING.

Elm-road, Wisbech,

17th January, 1883.

CLAIRVOYANCE.—Dr. Wyld's admirable paper on "Clairvoyance, or the Auto-noetic Action of the Mind," of which we recently gave a summary in the pages of "LIGHT," has been issued in the form of a pamphlet, and is published by Messrs. Trübner, Ludgate Hill.

OFFICE OF "LIGHT."  
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## SUBSCRIPTION RATES.

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## PIECES JUSTIFICATIVES

## OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

The last case I gave was one wherein thought-transference appeared to merge into true clairvoyance, the testimony being that of the "editor of a large provincial paper in the North of England," who sent me his report at the request of Mr. Thomas Bell. Prior to this I had received the following letter from Mr. Bell, which records a sitting with the same sensitive, and is a striking corroboration of the testimony received from others. It is quite possible that my own more recent failures with Miss F. may be due to her seership, for such it really seems to have been, having now passed away. On this point I should be glad of information.

W. F. BARRETT.

Monkstown, Dublin.

## CASE III.

October 14th, 1876.

"SIR,—I observe from the *Daily Telegraph* that you are seeking for information as to whether or no one mind acts on another. Perhaps the following statement of a fact that came under my personal notice may interest you :—

"In December, 1874, I had occasion to go to London at a few hours' notice on business. On attending an appointment I found the gentleman had other engagements which compelled him to defer our meeting four or five hours. I therefore made a call, without previous arrangement or acquaintance, on a lady named Miss L. F., living in Princes-street, Regent-street. During conversation she appeared to go into a dreamy unconscious state. She then told me, without my giving her the slightest clue as to who I was, the name of the town I came from, the nature of the business (law) I had come about, how it would be settled, and when I should return home (I had a return ticket on me); she then correctly described the appearance of my house, stated that it belonged to me, that I was making extensive alterations, and that I had a misunderstanding with a neighbour about a runner of water. She stated that I had a large family, the sons being all in business—except one, who was at school in a large house at a distance—and my daughters being nearly all married and having families. She described the personal appearance of my wife and named her little likes and dislikes. She described the habits and personal appearance of my father, who died twenty-nine years previously, and stated what he died of. She described the personal appearance of a son of mine who died twenty-two years previously, giving me the exact age then if he had been living. She also gave me details of my private affairs that are not generally known. It may be alleged that all the foregoing was mind-reading, but now comes a curious fact pointing to a different conclusion. A few hours before I had left the North, and within twenty-four hours of my interview with Miss F., I received a telegram from Middlesborough stating that a vessel belonging to me was wrecked, and the captain much injured. Up to the time of my interview that was all I knew. She told me of the wreck and the captain's injury, she described the position the vessel was laying in, the nature of the damage she had received the fact that I had only recently insured her, but that nevertheless I should sustain a heavy loss. I asked if the vessel was stranded on a sandy beach; she said 'No.' I asked if she was on the rocks. She said 'No.' And whether she was on a bank of shingle. She said 'No.' In fact she said, 'she is on something like

rocks, but they are not rocks.' On returning North, and getting the surveyor's report I found all her statements, with trifling exceptions, correct, the vessel really having run on a deposit of iron furnace slag or scoria at the mouth of the Tees.

"I remain yours faithfully,

"THOMAS BELL."

Professor W. F. Barrett, Dublin.

In a subsequent letter Mr. Bell writes :—

"I cannot think Miss F. knew anything of me; I only visited her that once, and I have never mixed with the so-called Spiritualists of London. Mind-reading cannot explain all she told me, as she informed me of things—such as the details of the shipwreck—which were wholly unknown to me, and of many other things which were long past and completely forgotten by me."

In a further letter Mr. Bell states that even a more interesting case than that of Miss F. had lately come under his notice, the sensitive in this case being the wife of a clerk in a merchant's office in Newcastle-on-Tyne. He writes :—

"The silent action of the mind of those present on the sensitive certainly does not explain all the facts, for I have frequently asked for a reply to things I knew, and willed, and the answer has come, 'I don't know.' On the other hand, a question was put as to where Meyerbeer's opera of 'L'Africaine' was first played in public. The reply was 'Berlin.' We thought it was in Paris and said so. The answer was: 'I beg your pardon; it was brought out first in Berlin under a different name and failed; it was thereupon withdrawn. The plot was re-written and some years after the piece was brought out in Paris.' On inquiry, we found this actually to have been the case. Here was a case clearly where information was given that none of us knew at the time, and certainly appeared beyond the probable range of knowledge of the sensitive."

The concluding evidence in my possession relating to Miss F., was kindly sent to me by Mr. Hensleigh Wedgwood, who writes as follows :—

"My last experience with Miss F. was, like yours, wholly worthless, but when she was here before I had a very striking one. She said she saw a large commanding looking man who seemed to be my father; he had some title, I think she said, but am not quite sure as to that, but she said he seemed to hold some office. Then she went on to cough and put up her hand to her throat and intimated that he died of choking. All this agreed exactly with my father-in-law, Sir James Mackintosh, who held the office of Commissioner to the Board of Control at his death in 1831, before Miss F. was born, and of whom, of course, she never heard. He died in consequence of a chicken bone sticking in his throat."

As I have already said, I do not hold myself responsible for the accuracy of my informants, but each case must stand on its own merits.

W.F.B.

THE S.P.R. AND THE C.A.S.  
To the Editor of "LIGHT."

SIR,—I am greatly obliged to you for your prompt reply to my inquiries, and for the emphatic denial you have given to the hushed rumour which I had heard that the Spiritualists entertain unkindly feelings towards the S.P.R. I could not believe that there was any truth in the report, but I think good will be done by your assurance that the most friendly relations exist between the two bodies.—Yours truly,

A STUDENT.

[We cannot even guess what could have given rise to so absurd a statement, for which there is not the slightest semblance of foundation. How is it possible that Spiritualists should view with any other feelings than those of the completest satisfaction, the operations of a Society which is doing such excellent work—work in the accomplishment of which every true Spiritualist must rejoice? To be in any sense unfriendly towards the S.P.R. would be to be wanting in fidelity to some to whom Spiritualists owe a debt of lasting gratitude—notably to "M.A. (Oxon.)," who, at the first conference convened by Professor Barrett, succeeded by the judicious proposals which he put before the meeting in giving life and form to the new Society, who has worked heartily with it ever since, and who certainly would not be found in active co-operation with any movement by which the interests of Spiritualism could be jeopardized. No! there is no unfriendly feeling—and there is not likely to be.—ED. "LIGHT."]

## THE MAGNETOSCOPE.

It may not be inapt, before proceeding to more special mention of this extraordinary instrument, to advert to a class of incidents familiar enough to the majority of readers, and which may be described as "phenomena of the death-chamber."

Innumerable are the instances of strange intercommunication between the departing spirit and those to whom its earthly affections were most strongly bound. How is it possible to resist the multitudinous testimonies that such things have been, from pre-historic ages to the present, of constant occurrence? One is forcibly reminded of the words of Imlac, the Sage,—“There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth.”

The eye and ear are alike, in turn, subjected to this mysterious influence. Often the impression is distinct and defined as the material being. Such was that appearance of Lord Lyttelton—narrated in a former paper—at which Mr. Miles Peter Andrews was about to throw his slippers, as at an untimely jester!

Sometimes it is a vague, uneasy, intermittent consciousness, such as that experienced by the Count de M., mentioned in Miss Knight's interesting autobiography :—

"The Count, when minister at Stockholm, was staying at the house of the Count d'Uglas, while the Countess, with her invalid daughter, had gone on to Paris. One morning he told his host that he had passed a most distressing night, having continually seen a kneeling figure—sometimes on one side of the bed, sometimes on the other,—and that though the back was always turned to him, he could well recognise it as his daughter. While speaking, he sketched the figure from memory, and it did, in fact, exactly resemble hers. On comparison of dates, it appeared that the young lady had died at the hour at which her father first became sensible of the spectral presence."

Miss Knight recounts this incident on the authority of the Countess d'Uglas herself.

Such revelations, through the sister sense—that of the ear—are in equal abundance.

A lady, within the circle of my acquaintance, was residing at a watering-place in Kent, at the distance of many miles from the place where a relative, to whom she was warmly attached, lay seriously ill. While sitting alone one evening, there was a slight tap at the door. It was repeated, and my friend rose and opened the door. In the act of doing so, she distinctly heard a soft familiar voice say, "It is I."

At that hour her friend had expired.

A lady known to my sister, was, some twenty years ago, in close attendance on her father, who was suffering from an illness that almost forbade hope of recovery. As she was one evening reading to the invalid, who was seated in his easy chair, she was interrupted by a tap at the door; her "come in" not being followed by the entrance of any one, the reading recommenced, but was again interrupted by a more emphatic tapping. Miss W. then rose and opened the door. No one was to be seen. Somewhat perplexed, she returned to her seat, but had scarcely resumed her book, when a third time the summons was repeated, and now as it were, impatiently. The sick man rose from his chair. "That is for me," he quietly said, and, opening the door, went into the passage. The next moment he sank upon the floor, and his daughter, running to him, caught his last sigh.

Instances of a similar kind may be multiplied by the score, but these may suffice to introduce a theory of possible explanation, to which attention has not, in my opinion, been sufficiently directed. Electricity—powerful magnetoid currents—can, as every one is aware, be generated in the

human frame, and even become controllable by the will. Hence "vitalised electricity"—(its scientific name)—has been the subject of much discussion and experiment, to which the work of Dr. Dubois Reymond, of the Academy of Sciences, Berlin, led the way. If simple variations of temperature can produce such results as we have seen in a former paper ("The Domestic Ghost"), what may not be expected when powerful electric currents, subject to laws and conditions with which we are as yet but imperfectly acquainted, contribute their eccentric influence? Such phenomena declaring themselves within the narrow limit of a house or chamber, might occasion no surprise to the scientific observer. But how, at an immeasurable distance, can these all but immaterial agents act thus strenuously on the material? Mind, says philosophy, is a self-moving force. Agreed. But can it move anything else? Thought may fly to thought, as the detached vital current, attracted by its affinities, shoots through the void, and reveals itself, almost as an actual presence, to one far distant. This may be conceived—but how dull, inert matter can be made obedient to an influence essentially sympathetic, is a more perplexing question. It has been truly said by Herschel, that principles—not phenomena—are the fitting objects of study. It is none the less true that the latter frequently guide the way to the former.

Returning to the subject of the electric currents, the power of which to move substances has been abundantly proved (the old magicians knew something of their value—See "*Les Bigarrures du Seigneur des Accords*,")—need we search beyond their irregular action for an explanation of those remarkable incidents which have been known to accompany the last great change? Strange concussions, atmospheric movements, the ringing of bells, &c., &c., as the electric current darts along the readiest conductor; the actual displacement of heavy inert substances before the silent force of the gaseous combinations suddenly leaping into life; these, and such-like phenomena occurring in the hush and shadow of the chamber of death, may well have acquired a character of the supernatural. It is not in such scenes that the mind readily inclines to philosophical investigations. The half-revealed realities of this perishable sphere lose their grandeur and interest, as we stand gazing into the infinite, whither a beloved soul is hastening, while the ever prompt imagination avails itself of the temporary anarchy of thought to invest that which is, in truth, "such stuff as dreams are made of," with the importance of a real thing. Thus, while a strange circumstance may be impressed indelibly on the memory, the opportunity of tracing out its origin has, for obvious reasons, been permitted to pass away.

One observation more, before we turn to the special subject of this paper—the Magnetoscope. Less liberal than the inquirers of old, who met together expressly to tell or to hear some new thing, and while doing so, caught the first dawn-streaks of the glorious Christian day, the *sacans* of our age evince a marked disfavour for any "new thing" that presumes to make its appearance unfettered by a recognised authority. The door of Areopagus is shut to nameless men, and the stamp of learned societies is necessary to render the new theory admissible within the pale of discussion. Should the poor bantling, born perhaps of some neglected student's brain, become importunate, he is either floored—and expected to consider himself so—by one blow of a scientific bludgeon, or hustled back, with shouts of derisive laughter, into the obscurity from whence he came.

To those unacquainted with the Magnetoscope, I may be allowed to say that it is a very simple instrument, invented by Mr. Rutter, for the purpose of testing the operations of the fluid essence discovered by Reichenbach, called "Odyle," more subtle even than electricity, which, as readers know, is itself seven hundred thousand times finer than air. This "Odyle" besides producing analogous phenomena, further

manifests itself where magnetism does not; in many chemical processes, in vitality, crystals, friction, sun and moon spectra, polarized light, &c. The experiments of Dr. Leger, some years since, were beginning to render the magnetoscope familiar to the public, when the premature death of the professor, leaving his analyses and observations incomplete, withdrew the instrument and its capacities from general notice. The magnetoscope, which can be constructed for a few shillings, and on which any one who pleases may operate without danger or difficulty, is prepared thus:—

A brass rod about a foot long, crowned with a brass disc the size of a florin, is screwed upon an immovable base, such as a heavy table, stone floor, or wall. From beneath the disc extend two arms, one composed of wood or metal (conductors of electricity), the other of animal matter, such as whalebone or porcupine quill (non-conductors). From either arm depends a silk of equal length, with a pendulum of equal weight. The operator places his middle finger lightly on the immovable disc which crowns the instrument, when the pendulum attached to the conducting arm acquires a certain movement (greater or less, according to the nerve power of the operator), while the pendulum from the non-conducting arm remains perfectly still. This proves beyond question that the magnetic current passing through the operator's frame—and that alone—supplies the motive power.

The next extraordinary feature is the manner in which this subtle agent, after shewing that it can govern inert matter, is itself governed by the mere will, thus leading to the conclusion that the will of man is in itself a natural force. The mental process by which these currents are directed, involving a peculiar state of the nervous power, is difficult to explain in a few lines. I am, at this moment, dealing rather with results, and it may be enough to add that I myself, among others, enjoyed many opportunities of witnessing the exercise of this will-power upon the instrument, not only by Dr. Leger himself, whom I knew well, but by those who carefully followed his directions. Dr. Leger's command of the instrument was indeed extraordinary. With his thin finger lightly resting on the immovable machine, he caused the pendulum to vary its oscillations from rotatory to elliptical, from north to south, from east to west, according to previous announcement, or to the chance suggestion of a stander-by.

In the further—and the last—extraordinary characteristic of the magnetoscope, there mingles an element of fancy—so to speak—which might, nevertheless, had Dr. Leger been spared to complete his investigations, have resulted in the discovery of a scientific truth. The doctor had persuaded himself that to every phrenological organ there was found to belong one—and one only—of the seven different oscillations of his magnetoscopic pendulum, i.e., normal rotation, elliptical, or oval, N. and S., E. and W., N.E. and S.W., and S.E. and N.W. By placing his left middle finger on the organ to be tested, and his right, as usual, on the brass disc, the doctor observed that the pendulum began invariably to move in the direction belonging to that organ, the amount of movement indicating the degree of development. According to this evidence, therefore, it would become possible to ascertain, with much accuracy, a man's dispositions and character without the least knowledge of his previous history.

So fascinated was Dr. Leger with what he regarded as a discovery fraught with many beneficial results, that, neglecting for the time his analytic pursuit of the wondrous fluid-essence which was its origin, he started on a tour, and, with his silent oracle, made the round of most of the gaols and lunatic asylums in the kingdom, astonishing governors and doctors with his impromptu biographic sketches of those under their charge, extending, in many cases, even to the very delinquencies for which the criminal portion had

been made responsible. I was indebted to a friend of the deceased professor for an opportunity of inspecting the reports of these examinations, most minutely tabulated by the former, and embracing no less than 883 cases.

One point of difficulty will naturally present itself, on which, however, had the doctor lived to complete his work, some light might have been thrown. Conceding that the magnetoid currents are subject to the operator's will, in what manner, when employed in divining character, can their independent action be secured? Say that the doctor's subject, for the time being, happened to be a gaol ruffian of repulsive aspect, and strongly-developed malific organs, might not the former's secret conviction that his subject was a consummate scoundrel unconsciously prejudice the will that rules the currents that govern the instrument? Fine as was the adjustment of the doctor's invention, far finer was the adjustment of that which he did not invent—the human will.

Quitting, now, its phrenological connection, let me be allowed in a few words, to invite attention to the point at which I would arrive—a possible solution of some of the so-called supernatural events of which our social and domestic history is full. Although these currents are, of course, manifested in the healthy as well as the morbid subject, it is in the latter only that their extreme development and eccentric action attract attention. Hence, it may be reasonably inferred that a diseased condition of the brain, in which this fine fluid is generated, is the real parent of the phenomena. In Morell's "Mental Philosophy," much stress is laid upon the *instinctive* operations of the nervous system, and the power which ideas exert over the physical functions of the body. "Abnormal though they be, they are often highly suggestive of very important truths in connection with that dim and almost unknown region which lies between the conscious and unconscious life of man." Thus, for example, the mind wills, and the hand writes in obedience to its dictates; but that reflex current which perpetually returns to the great sensorium the consciousness of the hand's act, may be wanting. And the curious question has been raised, whether it may not, by affinity, when thus detached, be attracted by, and made to act upon, the morbid system of another?

It must always be held in mind that, knowing as yet but imperfectly the conditions of these fluid agents, we cannot logically assign any precise limitation to their field of action. Electricity needs no artificial agent to direct it to a distant point.

In referring to the possibility that the eliminated force may be attracted to the morbid system of another, so as even to affect the external senses of the latter, a field of consideration is opened, which, fairly examined, might lead to the explanation of a very large class of extra-natural incidents—such as, for example, the supposed warnings of another's death.

With the approach of the last hour of mortal strife, the faltering mind sinks down, as seeking rest, on some familiar scene—"babbles" of its youth's green fields—searches out hungrily for a beloved face—drags from its grave, perhaps of many years, some remembrance exquisitely sweet. In that moment, the lines are laid for the transmission of the swift and secret intelligencer. Sight—that delicate sense, more easily deceived than any—but also, as Macbeth suspected, sometimes worth all the rest—recognises its advent. Soul kisses soul—the "spectre" (as we call it) is complete.

HENRY SPICER.

THE C.A.S.—The first meeting of the newly elected Council of the Central Association of Spiritualists, will be held at 38, Great Russell-street, at 6.30. p.m., on Tuesday next. As some important matters will come before the meeting, it is very desirable that there should be a full attendance.

## SUBJECTION TO SPIRIT INFLUENCES.

To the Editor of "LIGHT."

SIR,—I have long been interested in the spontaneous exercise of a kind of mediumship by two lady friends of mine. I believe that their experiences, strange though they are, are by no means unique; and in the hope that some account of them may be of service to others, I send you this letter which one of my friends has written at my request. My own knowledge of the circumstances described is derived from occasional visits, when my friends have told me something of the experiences which they have been going through. I first learnt of them nearly two years ago. This involuntary writing and this guidance of the hand to form connected sentences out of words detached, seemingly at random, from the printed page had then only made its appearance some few weeks. My friends had submitted themselves entirely to the guidance obtained from these sources, and from the voices mentioned in the letter. They boasted to me that they had no longer a will of their own; they were more than content to submit themselves unquestioningly to this unseen control. But not only were their present actions regulated by this agency. Great things were promised to them by the same means. A mighty awakening was at hand for all the world, and a great part was reserved for them in the new era. A grand and mysterious destiny was dimly foreshadowed for them, and the price of it was their implicit obedience in the present.

I remember that what they told me then impressed me with a strange sense of reality. I knew my friends to be sane women, given to good works, and without any morbid excess of vanity which would render them a ready prey to self-delusion on such topics. My reason refused to accept all that they told me; but they almost forced me to believe, with them, that there was a real external power behind directing and informing them.

When next I saw my friends they had discovered that they had been deceived. They were, if possible, more convinced than ever that they had been under the control of spirits other than their own. But they had now learned to discriminate. Vexatious and misleading monitions, wearisome tasks, and tedious journeys undertaken in vain, directions faithfully followed, which had failed them at the critical moment,—all this had opened their eyes. They had again learned to use the light of their own reason.

Should any of the readers of "LIGHT" be sufficiently interested in this brief narrative to wish for more, my other friend has intimated her willingness to recount her experience also, which slightly differs from that here set forth.—I am, sir, yours faithfully,

FRANK PODMORE.

London, January 20th, 1883.

DEAR MR. PODMORE,—In reply to your request that I should send you a condensed statement of my spiritualistic experience, I must preface such statement by another, viz., that it was not till months after that experience that I first became acquainted with spiritualistic literature. The friend who unfolded to me her own personal experience was theoretically opposed to Spiritualism, although, unconsciously, she introduced the subject to me. She urged upon me the possibility of being taught of God by means of allegorical drawings, and by guidance of the hand in writing, or in reading of the Bible.

The method I refer to is simply this:—I would place my hand upon the book or paper, keeping it perfectly quiet unless moved by an unseen agency beyond my own control; and this would occur quite as readily when I was alone as when in company. I would simply hold my pencil quietly at one edge of the large sheet of drawing-paper, in my friend's presence, and within three minutes it began to move rapidly, tracing a variety of curves and circles, always ending in a large Roman cross extending over the whole drawing.

The exact method of using the Bible for the purpose of direct teaching, is to place the fingers between the covers and open, if guided, at the page thus indicated, and then in the same manner the finger or pencil is moved by unseen agency till it stops under a word or part of a word. The character of this teaching might have been at first simply summed up as advanced Christian thought, giving emphasis and confirmation to what I already believed.

After two or three weeks I began to have directions in benevolent work through the same means, and one or two strikingly helpful, which entirely altered my course of action. About this time I first heard an inward voice speaking clearly to me. I had a very difficult work to accomplish, and the usual method of guidance was out of the question at the time, and the voice

continually directed me, and proved of great service. It altered my previously determined course of action. At first I had only help and no contradictory directions. But after a little while I was much harassed by directions, which were false, viewed as a whole, although having a strange admixture of truth. I was drawn on insensibly to follow them only to find myself befooled. I was assured it was only a trial of patience, yet my outside life became more or less a torture; I became conscious there were forces at work—two forces quite distinct seeking to obtain the ascendancy over my being. The one voice was so exactly a counterpart of the other that I suffered very much in my desire to follow the true one.

At last the inward conflict brought on a horrible attack of neuralgia, which ended, I passed into a trance-condition and saw and heard that which I cannot repeat to anyone. The next night I was again in a state of trance, and this time among the heavenlies. There was apparently no connection between the trance experience and my previous spiritualistic experiences, beyond the fact that the good inward voice appeared to be with me throughout explaining what I did not understand, and when I came to myself it was the same voice which asked me whether or not I could bear to know that the glorious vision I had seen was not altogether as I had taken it. "It was of things yet to come." In a moment of time the freedom of my will was essentially regained, and the first step towards intellectual freedom also achieved. It would be difficult to explain to any save the initiated how complete up to this time had become the slavery of my will to spirit influences, nor, as far as my own consciousness is a safe guide, how unsought these voices had been on my part. It seems to me that my hearing voices was the result, not of any unconscious effort to hear them on my part, but from the attitude of my whole being towards spirit communion. Since then I have had my hand and pencil moved, and have occasionally heard a voice, much to my distress, as it has always proved false, but I have not obeyed any voice, nor written nor drawn anything, since that memorable day of awaking as from a dream.

Of the truth of Spiritualism in some of its fundamental doctrines I have no doubt whatever; they are burned into me. There may be others, like myself, totally ignorant of spiritualist teachings, and hence altogether unarmed against the subtle dangers which attend pre-eminently religious Spiritualism, and if my experience can help anyone I shall be very thankful.

You are quite at liberty to make any use you think best of this note except publishing my name.

L.

January 9th, 1883.

## APPARITIONS.

Visit of a Mother at the moment of death to a distant Son, and transcorporeal visit of the living Father to the same Son.

The writer of the following communication is suffering from a mortal and very painful disorder, which makes the effort of writing a great difficulty to him. But his anxiety to add his testimony to a discredited truth has given him strength to make the exertion.

H. WEDGWOOD.

"My father was a Baptist minister at Soham, Cambridgeshire. In the year 1849, being one of a large family, I went from home to begin the battle of life. There was great love between my mother and me. When I had been away about a year I was sent for in a hurry to see my dear mother, who was thought to be dying. I got leave of absence for a week and went home, and the last day before returning to business, while sitting by my mother's side, I said, 'Mother, if it is possible, when you pass away will you come and tell me?' She said, 'I will if I possibly can.' On the morning of October 7th, 1850, I awoke and felt like a soft hand touch me, and heard the well-known voice say, 'I am gone,' and something seemed to glide away from my side. I awoke the young man who was sleeping with me, and said, 'My mother is gone. She has just been here and told me so,' and just as I said it the clock standing on the stairs struck three. The news came to hand that my mother had died at five minutes to three. So that in about five minutes she had left the body and travelled between forty and fifty miles to me at Riseley, Bedfordshire, if the clocks agreed.

"In the year 1871, I was living at Seaview, Seaton Carew, going daily to Stockton-on-Tees to business. It was race week in August and so a busy time. I was going down into the cellar to fetch butter for a customer, and as I was on the top step I saw my father standing at the bottom of the cellar steps in his shirt and nightcap, and he seemed to walk into the cellar. I went down and fetched the butter and looked for my father,

who was nowhere to be seen. I went up and said to my employer's wife, 'I must go home now, for my father will not last long, and wants to see me.' So on the last day of the races I started and arrived at Amersham, my father's residence, a journey of about 250 miles. On the Saturday afternoon I inquired of my sister how my father was at the time I had seen him at Stockton. She said he lay as if dead for more than half-an-hour; in fact they held a looking-glass to see if he breathed. He died November 23rd, 1871.

"When these things occurred I had never had anything to do with Spiritualism. If it was mentioned in my hearing I always made fun of it and called it superstition.

"21, Cadogan-terrace, "TIMOTHY COOPER.  
"Victoria Park."

#### WHAT IS MATTER? WHAT IS FORCE? To the Editor of "LIGHT."

SIR,—I must crave your kind indulgence for a little space that I may correct what seems to me to be a misconception on the part of your correspondent, G. D. Haughton, as to the meaning which I attach to a certain word in my letter of the 22nd ult.

In mechanical phraseology I understand force as the "rate of change of momentum." In physics, force has been defined as "the cause of motion," and in my use of the term I referred to that quality of matter which manifests itself in attraction, and which Balfour Stewart informs us is designated as chemical affinity when "exerted between atoms of different bodies, in contra-distinction to cohesion, which denotes the attraction between molecules of the same body." Tyndall further informs us that "a group of atoms, drawn and held together by what chemists term affinity, is called a molecule." It may here be urged that atoms are elementary bodies and dependent on exterior force for their activity, but with all due respect to the scientist, the assumption that because, as yet, they have been unable to sub-divide the so-called atoms, therefore these atoms must be the ultimates of matter, is to say the least somewhat untenable, especially if we take into consideration the ignorance of the scientists, as confessed by one of their number in the following words: "We know little or nothing about the shape or size of molecules, or about the forces which actuate them," and which are stated by the same writer to be "beyond the direct scrutiny of the human senses."

The fact that atoms are acted upon by ether waves, which form the lines of communication by which light and energy from the stellar universe penetrate to our own planet, is no proof that the atoms so acted upon may not in themselves contain the essence of life, or spirit. What is this "luminiferous ether" which surrounds all atoms? Science herself describes it "as a substance almost infinitely elastic;" if therefore a substance may it not be called matter? What then is matter? We have no evidence that a single particle of matter has ever been annihilated; it may pass through endless transformations but dissolution always involves reconstruction in other forms. Matter, for aught we know to the contrary, may be eternal, without beginning and without end. The modern theory of evolution tends to show that in Nature there is unity of development and action, and by this term, Nature, is meant not alone this material world on which we make our limited observations, but the boundless and ever extending Universe with its forces, energies and manifestations; the grain of sand and the largest of the rolling orbs of space being alike subject to, and moved by, the same inscrutable force. Thus it will signify little the distinction we draw between matter and spirit; we may almost call them inseparable correlative terms, for there can be but one primordial element—spirit—whatever form it may take for its manifestation. I would just add one further remark: that in this view of Deity, as not outside of, but the all-pervading essence of Nature, there is no necessity for a setting up of exterior communication.

London, February 4th, 1883. F. ARUNDALE.

#### LETTER FROM MR. D. D. HOME. To the Editor of "LIGHT."

SIR,—I find that you have copied in your journal a letter of mine printed in the *Religio-Philosophical Journal* of December 23rd, 1882. In speaking of Dr. D. as an "atheist" I was in error, inasmuch as it would seem that he firmly believed in God as a creative power. I ought to have qualified my real meaning by saying that his doubts were as to the

identity of our individual immortality, and of this he was convinced by what he witnessed in my presence. I am too apt to consider those who doubt the continuity of our individuality in spirit-life, as unbelievers in everything, and the word "atheist" was written thoughtlessly. As this might occasion pain to any survivors, I desire to explain the oversight that I regret to have made.

May I request you at the same time to state that an article, published in a sheet known as *Herald of Progress* and copied in the *Religio-Philosophical Journal* of January 6th, 1883, entitled, "Mr. D. D. Home at Baden-Baden in 1857," is from first to last a fabrication, and wholly untrue! Any one who either knew me or who had assisted at a séance of mine would distinguish the falsity of the statements. The Duke of Sutherland never insulted me by offering me money, nor did I refuse to have a séance at Stafford House. I shall ever have a grateful remembrance of the kindness of his Grace and the Duchess to us when my wife was passing away.

The Prince of Prussia never offered me five thousand florins, for he knew too well my position and his father's interest in me.

As my first meeting with the Prince of Prussia was at once amusing and interesting, I may as well mention it here. The Emperor William of to-day, then (1857) Prince Regent, requested me, through one of his aide-de-camps, to call on him at 3 p.m. I went as desired and on entering the drawing-room I was received by a gentleman whose commanding presence agreeably impressed me, but as he began a series of questions more or less personal I became reticent and replied rather coldly. It was a relief when the door opened and the Prince Regent came in. I was taken aback when he laughingly said, "I see that I do not require to present you to my son, for you already know him."

The last time I saw his Majesty was in the year 1870 during the Franco-Prussian war, at a château near Versailles, and he said to me, "Ah, Mr. Home, when I relate the strange things I have witnessed in your presence they laugh at me, but that does not change the fact, and it is all truth nevertheless."—Faithfully yours,

D. D. HOME.

Hôtel Raissan, Nice, January 30th, 1883.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### ST. ANDREW'S HALL.

14, NEWMAN-STREET, OXFORD-STREET, LONDON.

The subject of the lecture, by Mr. Morse, at this hall, on Sunday last, was "Humanity: its Birth." The treatment of the theme was comprehensive and complete in itself, although, as one of a course embracing also the life, death, and resurrection of Humanity, it should be regarded by the conscientious student as simply preliminary. The guides of the lecturer urged this consideration, and it is especially recommended by the penetrating character of the general views submitted, which were clearly framed to combine an appreciative analysis of the earlier stages of the career of Humanity, and to indicate the probably dominant ideas of the series, designed to complete the picture. The remaining divisions will be introduced consecutively, as quoted, during the current month. Humanity, then, as approached by the lecturer, does not mean either the bare history of the race, in its fame and its triumphs, its horrors and its miseries, or the surface conditions generally of the life of man, but rather those inner qualities and characteristics of our being, which distinguish us as by an elementary divinity. In this sense the birth is not yet consummated, for while the idea represents us as the outcome of the thought of the past and of the present, expressed in the intelligence, the morality, and the spirituality or religion of the human race, account must be taken of the capacity and resources of our nature, whose promise and whose unfoldment have still to encounter the remnants of the difficulties and of the opposition which have so long restrained its development. Thus regarded, the lecturer claimed a ready reverence for the one word "Humanity" as inclusive of the divine principle, and affirmed that the turmoil and the persecutions of the past would have been mitigated or subdued if the framers of human thought, the influential leaders of men, had seen it to be to their interest to recognise the claim. And the difficulty now is largely the result of erroneous conceptions of the origin and qualities of man. The doctrine of a perfect creation and subsequent universal depravity, still prevalent, has lent itself to every form of wrong, although, when the book of Being is interpreted by the works of God, these will never be found to contradict the Word, one form of which is mistakenly quoted to sustain the theory. When it is no longer thought to be a mark of morality and goodness to believe that the race is essentially deformed, and itself incapable of amendment, a truer view of the inheritance of Humanity will prevail: the reverence for life will be justified by the accepted potentialities of Being, and the power and place of many of the great of the earth will crumble away and disappear. When intelli-

gence is not perverted to cruelty, when morality shall be found on the side of the highest right, when religion concerns itself less with creeds and the sanctification of wrong, and more with the inner conscience, so blessed a Trinity will bring to the stage of Earth a foretaste of Heaven, and perceptibly advance the birth of Humanity. The higher thought of the age recognises the situation and perceives clearly enough that the growth which can be already certified furnishes an indisputable guarantee of continued progress, alike for the race and for its individual members. Underlying the three suggested qualities, there is the social idea of Humanity, and this includes the industrial work, whose principle it is to minister to the needs and good of all, although in practice the preferential advantage of classes or divisions of men is still powerfully maintained. The problem of combining the social and industrial under more harmonious conditions, promising the greatest happiness of the greatest number, is one for the near future, and will probably press very heavily presently. For the race, however, which has already achieved so much, in the teeth of such formidable difficulties in other departments, it may be certainly predicated that a happy solution of the problem is not only certain, but that the process itself will help to build up those sterling qualities for which we contend as the inheritance of humanity. Reference was made to the common abuse of the word "selfishness," which, when not misapplied, furnishes the key to many of the mysteries of life. A selfishness which induces a hungry man to feed himself, a sick man to seek a physician, a fallen man to get up again as quickly as possible, is not inconsistent with regard for others; and the maintenance of the selfhood, fairly considered, is the parent of much of the sustained, persistent effort to overcome wrong everywhere, which eventually grasps and embraces all the higher, sweeter, and nobler attributes of human existence. When Humanity is fully born, the intelligence, morality, and religion of the world, with its allied social and industrial conditions, will be found to be in harmony with justice and love, and it is even now an urgent question for each of us, to determine how far we have individually helped or retarded the exhibition of the Divine qualities in the human form, or, in other words, how far we have influenced the "Birth of Humanity."

The subject of the address on Sunday next, the 11th inst., will be "Humanity: its Life."

##### LIVERPOOL.

Mrs. Britten and Mr. Irving Bishop.

Mrs. Britten gave two eloquent discourses on Sunday last, at the Concert Hall, Lord Nelson-street. In the morning the subject was "Spiritualism, the Science of the Age," and in the evening "The History and Status of True Spiritualism, versus Conjurers, Tricksters, and other Opponents." The evening's subject was a very attractive one, and the hall was crowded to excess. Mr. Irving Bishop was amongst the audience, and a large number of his sympathisers. Mrs. Britten, though said to be suffering from indisposition, on account of which the chairman (Mr. Lamont) specially besought the forbearance of her hearers, occupied more than an hour in the delivery of her oration, which was marked by considerable eloquence, and listened to very patiently. She claimed for Spiritualism that it underlay every religion in the world; without it there was no religion. The modern movement had systematised Spiritualism; it was no longer a miracle, and made communication with the spirit-world possible to every living creature. The power shown by tricksters and exponents of Spiritualism was nothing more than the crust or outward shell of the movement. Spiritualism never did, never would pay, and it was because tricksters, possessing medium power, having tried which would pay best, had appeared before the world as "exploders," that they had so confused the mind of the public, that men scarce knew what to believe. Spiritualism was a great science and a great religion; it was a demonstration of immortality, and in every portion of the world the spirit-telegraph was working, and every creature who had passed from this earth answered in the spirit, to the earnest inquiry "O spirit, how dost thou live?" "I am happy or I am miserable in precise proportion to the good or evil I have done on earth." Mrs. Britten, at the close of her address, invited questions, and added, "Let them be put now, and we will answer them, and don't put them to-morrow, when we are gone." Several questions having been put and answered to the apparent satisfaction of the inquirers, Mr. Bishop, who was greeted with loud applause, said that as a prominent Spiritualist, Mr. Fowler, had stated in letters to the newspapers that he (Mr. Bishop) was aided in his performances by spirits and he would make a first-class medium, he should like to know through Mrs. Britten, as she was controlled by the spirits, what they thought about Mr. Fowler's charge, which he declared to be wholly false. Renewed applause greeted the question. Mrs. Britten's reply was, that "if the questioner proclaimed himself to be a fraud, we should be glad to give him the credit. (Laughter, and signs of dissent.) If the gentleman positively asserts that that which he does is done by trick or any contrivance of a mechanical character we give him the benefit of his assertions. We only ask him to be kind and generous to us. In the spirit of fraternity, we give him the credit of performing the work he

does by talents of his own peculiar kind. Why should he deny to the Spiritualists their assertions when they proclaim that they are controlled by spirits; that the phenomena they produce is not wrought by themselves? We believe every living creature is more or less a subject of spirit control. It is most probable that our questioner is aided in his performances by the spirits of a like character. (Laughter and confusion.) The best propagandists the world has ever seen are the exponents of Spiritualism. I believe our friend is doing a very valuable work in the propaganda of Spiritualism." Mr. Bishop asserted that his question had not been answered, and in this he had the sympathy of a large section of the audience, who applauded most warmly. Mrs. Britten, however, declined to be drawn into a discussion of the question, and the meeting ultimately broke up in disorder.

##### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening last Mr. Thomas Dawson, of Gateshead, lectured from the platform of the N.E.S., his subject being "Gleanings from the Harvest Field of Spiritualism." The speaker handled his subject in so admirable a manner as to draw from his audience the highest commendation. Mr. Dawson promises well as a platform speaker, and we trust he may have his ready faculty of speech utilised to its fullest extent. Mr. Kersey occupied the chair.

GATESHEAD.—Last Sunday evening Mr. John G. Grey gave to the friends of the G.S.E.S., an excellent address on "Spiritualism," which met with the appreciation of an attentive and fairly good audience.

ASHINGTON.—On Sunday last Mr. H. Burton, of the Gateshead Society, lectured from the platform of the Ashington Society. There was a large audience, who listened with marked attention to a discourse upon "Our Immortality," which was regarded by all present as one of the most interesting and instructive they had ever listened to. Mr. Greaves occupied the chair, and spoke in glowing terms of the lecture. He had in the past been led to understand that Mr. Burton had tendencies to Atheism, and had done his level best to enforce his views, but the discourse he had listened to that evening astonished him, being so distinctively and unmistakably Theistic.

MISS WOOD.—After the lecture a large company retired to the house of Mr. Winlow and held a séance with Miss Wood, of the most conclusive nature. The medium was thoroughly secured by tape and seals, which were found intact at the end of the sitting, precluding her moving in the slightest degree without being discovered. Little Pocha presented herself very clearly, and distinctly moved a short way into the circle, and chatted for a while, and retired. Another form about the size of the medium afterwards presented itself, and finally a tall form appeared at the opening of the curtains and made some peculiar signs with its right hand and arm, and was recognised by a company of friends from Pegasuswood. They afterwards stated that at their private circle Mr. Wake, a medium well known in Northumberland, passed over some ten months ago, and had promised to present himself at this sitting, and make the said signs as a mark of recognition.—NORTHUMBRIA.

##### GLASGOW.

On Sunday last, the platform of the Glasgow Association was occupied morning and evening by the Vice-President, Mr. James McDowall, the author of a series of papers on "Matter and Spirit," which appeared at intervals in the pages of *The Medium* during last year. Mr. McDowall is a working man of great mental capacity who has elaborated a system of philosophy, which for some time back he has expounded at the morning services. He is most patient as a teacher, a man gentle in speech and demeanour, and though his system as a whole may not be readily grasped, the members have to admire the many beautiful settings forth of truth with which his lectures are studded. In the evening Mr. McDowall gave his experiences in his early study of Mesmerism, and how the perusal of an old number of *Human Nature*, which he found on a book-stall, had been the means of first letting in the light on the subject of Spiritualism. Without rest he has followed the subject till now. Altogether the address was of an attractive kind, and at the close several questions were satisfactorily answered. Next Sunday Mr. John Griffin will speak, his subject being, "My Experiences, and the Teachings of Spiritualism."

##### TO CORRESPONDENTS.

G. T.—The address of the Rev. W. E. Beardman, is "3, Rochester-square, Camden-road, N.W."

S. C. H.—Your communication on "The After-Life of the Lower Animals" shall appear in our next.

N. D.—You will find Mr. Home's present address at the foot of his letter on our 70th page.

F. S.—We will send a copy to the gentleman referred to if you will kindly favour us with his address.

A. E.—You should attend the Sunday Evening Lectures given by Mr. Morse, at St. Andrew's Hall, Newman-street, Oxford-street.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frische, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HODDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Hoddin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin. December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Mr. Spicer's interesting paper on the Magnetoscope came opportunely with a copy of Mr. Rutter's "Human Electricity," which the kindness of a friend enabled me to read in its transition through my hands to the S.P.R. It is an interesting book, worthy of careful study, which Mr. Spicer shews us how to apply usefully. I find, with the pleased smile with which one greets an old friend, that a certain Quarterly Reviewer was hard at work on "dominant ideas" as far back as 1853, and I turn with "expectant attention" to the close of Mr. Rutter's rejoinder, and find (as I expected) that he "is not prepared to assent to the absurdities which have lately been set down to the potencies of 'suggestion,' 'expectant attention,' and 'dominant ideas.'" No: and thirty years make us none the more disposed to heed them than Mr. Rutter was.

I note, with regret, the removal of one more prominent Spiritualist from the field of active work. Dr. S. B. Brittan, the "editor at large" of American Spiritualism, did for many years a very prominent work, especially in refuting objections and removing misconceptions respecting the subject of which he knew so much. He wielded a powerful pen, and used it fearlessly in defence of truth.

The moral reflections of the *Spectator* on the last "Methrathon" (as the Birmingham fortune-teller and wizard called himself) are almost as curious as the widespread belief in his pretensions which the trial revealed. It is not singular that a belief, which has been handed down from generation to generation from time immemorial, should survive in districts little touched by the fashionable scepticism in things spiritual: especially when their recognised teachers, "the established clergy, despise the whole set of ideas too much to speak of them," and therefore do nothing to direct thought and belief into proper channels. It is this ignoring, scoffing, contemptuous attitude that has so failed in all times, and so fails now, to make any serious impression on beliefs that are founded on reality, though they possibly and probably distort facts grievously and draw from them ludicrous inferences in many cases. The *Spectator* writer "can testify of his own knowledge to positive faith in astrology . . . as existing among fairly-educated persons!" I am happy to confirm him. I know several "fairly-educated persons" who have such belief as the result of careful investigation: and I venture to think that such knowledge is more excellent than the clergy's attitude of disgust that cannot bear to speak of what they have made no effort to understand. Yes: "Positive beliefs, hardly distinguishable from belief in magic, are still in existence in England:" and I make bold to say that it is better to deal with them, purify them of "superstition," and investigate their claims to attention, than to assume

the clerical attitude of superior scorn. That has failed at any rate. The crude beliefs linger and spread, because they have some misunderstood or distorted truth at the bottom of them. Let science direct the light of modern knowledge on them, and tell us whether any, and, if so, what truth is in them. That is nobler work than sneering.

I am indebted to Mr. John Wetherbee for a copy of the *Boston Commonwealth*, (January 20th), containing a paper on "A Watchnight with the Spirits" which records some noteworthy facts. The meeting was held, as the title indicates, at the death of 1882 and the birth of 1883. Miss Berry, the medium, has not been long enough at the work to become hackneyed. Mr. Wetherbee speaks very highly of her powers, of her intelligence, and of her integrity. Some fifteen or twenty people were present. The medium sat in an angle of the room, and the observers (if we can call them so in darkness) sat in a horse-shoe circle in front of her. The room was absolutely dark. The description of what occurred is important enough for extended quotation.

"Soon appeared one or two mellow (what are called in circles) electric lights. They were more or less bright, but shed no light on the surrounding darkness. There were several of them, some more extended than others. In a few minutes one of them, which seemed to be on the floor, extended itself upwards, became about two feet long and two or three inches wide, then seemed to sink into the floor, and all was dark. Then it was repeated; and another, higher up in the room, descended; and others of different forms and sizes appeared till the whole together made a full-sized or adult human figure, under the circumstances wonderful to behold. Then suddenly, after a few motions manifesting life, it dropped to the floor in a shapeless lump of mellow light, and then went out as before. Then, in the same way, by degrees it reappeared; this time the full form, visible by its fiery outlines and lighted folds and trimmings, became a thing of life, moving around gracefully and naturally. During this witching or ghostly hour some twenty of these radiant forms appeared; or forms with radiant outlines. Sometimes two or more appeared at the same time. Once a child, perfect in form, about three feet high, appeared by the side of an adult spirit. Some one said: 'Why don't the adult spirit take it up?' The spirit stooped then and took the spirit child in its arms and caressed it, and moved about with it some time. These radiant forms were often much nearer some of the friends than they were to the medium, who kept her seat, and by her voice we knew all the time where she was. Some of the friends were so fortunately seated that these forms in moving about would not only come near them, but the sweep of their skirts, trimmed with light, would pass between them and their feet when a little extended, as they were seated. They saw the passage, but felt nothing, it being apparently intangible to the touch, though unmistakably real. The forms all had the appearance of being jet black, with illuminated outlines and trimmings, folds, belts, caps, and parts of the form glistening with this light, making perceptible the black or illuminated parts of the figure. All these forms seemed to disappear in one way, and 'dematerialise' seems to be the word to express it. When disappearing, the light or figure shrunk into a somewhat shapeless mass of light and gradually sank to the floor, growing beautifully less and then going out, or dematerialising as if it sank into the carpet or floor."

A very remarkable manifestation at the same séance is thus recorded. It will not (as Mr. Wetherbee says) be soon forgotten by those who saw it.

"A shapeless lump of woolly or fleecy-looking light, about

the size of a man's hat, appeared on the floor, a little in front of the medium, and about as near to the lookers-on. While watching it, wondering what would come next, some one started, rather spontaneously, the good old hymn, often sung at religious meetings, beginning 'Come, Holy Spirit, heavenly Dove!' and during the singing the lump of shapeless light on the floor flew up into the air a perfect dove—flew about the room—wing movements perfect, as if a thing of life. This was no flash; it lasted quite a while. All saw this illuminated bird—saw it sustain itself naturally, fly to and fro, and then descend, again apparently assuming the original mass of formless, fleecy light on the floor, which then grew less and less, and, in the usual way with all these radiant apparitions, went out—extinguished itself."

The Himalayan Brother has got into a novel. "Mr. Isaacs," by F. Marion Crawford (Macmillan), gives us some curious details about these beings, in whom the author seems fully to believe. Ram Lal (the Koot Hoomi of the novel) is an Adept who appears in proper style as a Brother, "in astral shape while his body is quietly asleep in a lamasery in Tibet." Moreover, he "controls the forces of nature," so as to raise a "fleecy mist" at a most opportune moment. And he talks metaphysics and philosophy in a very bewildering manner. Spite of some defects, the book is fascinating, and worth reading.

M.A. (OXON.)

#### DO LOWER ANIMALS LIVE HEREAFTER?

To the Editor of "LIGHT."

SIR,—I desire to supplement the interesting anecdote recorded in your paper of February 3rd.

I see no reason why the "pets" we have loved on earth may not be restored to us after our removal to the sphere we call Heaven. To me, it is certain that whatever God knows will add to our happiness there will be there enjoyed by us. To some the restoration of a dog or a bird may be a very small matter; to others it will not be so. I have a dog for which a dealer might give me twenty shillings; I would not part with it if he were to offer me £200. That sum could bring me nothing that would yield me so much enjoyment as I derive from the companionship of my friend with four feet.

But to the purpose of my letter.

Some months ago, "sitting" with Mrs. Jencken, I had this message from my wife: "Do you remember a little bird I had that I was very fond of? It died: its spirit is flitting about me now." I thought no more of it until, about two months afterwards, I was at Bath, where a little boy (of high-class parents and position) gave me, among other messages, this from my wife: "I have brought my little Dickey with me: he is on your shoulder now!"

I have another anecdote to tell. My wife had a beautiful little dog that she loved dearly: it loved her as dearly: indeed it seldom left her, and was on her bed when she "died." I gave it—or rather lent it in perpetuity—to the good woman from whom I had purchased it six years before. I could not well keep two, and I knew the dear pet could not be in safer or better hands. It died. At one of my "sittings" I put this question to my wife: "I have just had a sad loss; can you tell me what it is? I ask it as a test." No one present but myself had the slightest idea what I meant. I got no reply, although I repeated the question several times, and was consequently somewhat pained at receiving no response. But to my great delight, and also to my utter astonishment, I confess—I found written on a sheet of paper under my hand, these words:

"My dear little Blackie is with me."

Now, its name was "Minnie"; no one knew it by any other. I doubt if anyone had ever heard it called by any other. But she used to do so to distinguish it from mine; mine was little "Whitey"; hers little "Blackie."

I need not say the message was "direct writing," with which the "medium" had nothing to do—could have had nothing to do. Moreover, it is so exactly the handwriting of Mrs. S. C. Hall, that I should have no hesitation in presenting it as an autograph.

It is by no means the only specimen of her writing—"direct writing"—which she has given to me since she left earth; one I have that contains 140 words, written in less than a minute, in the full light of mid-day. Mrs. Jencken could as easily have

written that long communication, covering a large sheet of paper on both sides, as I could have moved the moon—one of the few things a man may yet safely pronounce to be "impossible." I have had the communication photographed, both sides, and send you one of the photographs.

Any person acquainted with her handwriting would recognise it at once. She writes to me concerning many things known to me only, and has brought with her her child—the only child we had who lived (and her earth-life was very brief). She is now not a child, but a "young lady" (as was she, his daughter, of whom the poet, Longfellow writes).

She, too, has written to me—*direct writing*.

Delusion or fraud is utterly out of the question. I believe Mrs. Jencken to be entirely incapable of either—of any wrong thought indeed; but if she were, I take good care to render either an impossibility. It is my duty to do so at all times.

But that is a topic on which I shall have probably much to say to you at a not distant date. My book, "Retrospect of a Long Life," is finished, and I may have leisure to do some more work in some other way.

I trust to advance the cause whence I have derived happiness incalculable; for she who was my companion, guide, comforter, friend, and wife, during fifty-six years of earth-life, is all these and more, now that she is a saint in Heaven. I have, not only frequently, but continually, evidence of her presence as clear, convincing, and conclusive as I have that there are four fingers and a thumb on my right hand.

I believe I shall demonstrate that fact to the conviction of any intelligent and upright reader of the statement I shall make: and I think I shall be heard with as much attention, and trust, and confidence, as I should be in a court of justice, upon any subject on which I could not fail to be rightly informed.—Truly yours,

S. C. HALL.

3, Sussex-place, Kensington, W.,

February 5th, 1883.

#### SUBJECTION TO SPIRIT INFLUENCES.

To the Editor of "LIGHT."

SIR,—I think that Mr. Frank Podmore is doing good service to the cause of Spiritualism by bringing forward the experiences of his friend, as narrated in "LIGHT" of the 10th inst.

I am perfectly certain that no disaster to the truth can possibly take place from a free and candid expression of opinion on the part of those who have passed through the ordeal of incipient mediumship, but, on the contrary, these experiences may serve as guide and warning to others who are yet in the "Valley of the Shadow," and who may by their help avoid the many pitfalls in which that "Valley" abounds. It appears to me to be almost a matter of necessity in commencing the study of any new subject, that the mental attitude of the student should be that described by Mr. Podmore as one of submission. The danger lies in allowing that submission to degenerate into servility.

With those of us who are mediumistic, and who possess even the most moderate share of vanity, there is always a tendency to believe that we are in some way, not to be explained, the especial objects of the watchful care of higher powers; and this belief, in all probability, is the medium which distorts and perverts the truth which we are gradually drawing to ourselves, and ends in travesty that which otherwise might have been of the highest value.

These painful experiences ought, at least, to teach us to remember that whilst accepting gratefully any suggestion from the spirit-world which may help us to form the line of battle to the best advantage, yet that the actual conflict must be borne by ourselves.

It is easy enough to induce others to work out for us our school lessons, and we may, for a time, receive credit for that which we do not deserve, but in what will that avail us when we come to pass the examination of life? I have heard many voices during my state of transition, but one voice stronger than all the rest has ever warned me not to accept all that was told to me as absolute truth, but to test everything at the bar of my own reason.—Yours faithfully,

EDMOND W. WADE.

Lewisham, February 12th, 1883.

Many Spiritualists will learn with regret that Mr. W. Davis, of Clapton, who is so well known as a trustworthy and excellent medium, has been suffering from a severe illness, and we are expressing the wish of his friends that he will soon recover.

#### LETTERS ON THEOSOPHY.

(FROM AN ANGLO-INDIAN TO A LONDON THEOSOPHIST.)

No. IV.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven, or some sphere of punishment, for all the rest of eternity, since they are reluctant to contemplate the notion of final annihilation even for their mere personal entities, unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of millenniums. Thus the Heaven of vulgar theology—not to speak of the hell—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth-life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning, but no end,—and found enjoyable in the highest degree. But each person is simply himself or herself as on earth, in a new spiritual body, with recollection of the past life on earth, and perceptions of the continued life in progress here for the living friends and relations left behind. Now a Heaven which constituted a watchtower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish, and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in the conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like—annihilation-like—trance, waiting for the resurrection at the end of the world. The resurrection, by-the-by, has an occult meaning, which the present explanation may help to elucidate, but of that more anon. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either open or not open yet for the reception of souls, and then one of the two lines of speculation, above roughly indicated, must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge—within the range of ordinary human understanding—can be presented to the reader in language as lucid as a diamond and, no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life, which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of

intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar; to whom its minutest details are no longer strange. From these the information comes which we are about to lay before the reader.

Rejecting the unscientific name which has become encrusted with too many mis-conceptions to be convenient, let us keep to the Oriental designation of that region or state into which the higher principles of human creatures pass at death. Devachan, to begin with, makes no offer of eternal accommodation to the finite personalities of dying men. It has already been explained that when the four higher principles escape from the body—i.e., from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *religions* remain in the *Kama loka*, or immediate vicinity or atmosphere of the earth; and the higher two, invested with consciousness by having assimilated all that is adapted to a superior state of existence from the fifth principle, *manas*, or animal soul, pass into a temporary period of oblivion from which they are, so to speak, born into Devachan. Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth; that which survives in Devachan is the man's own self-conscious personality—under some restrictions, indeed, which we will come to directly, but still it is the same personality, as regards its feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music, would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none in Devachan of those whom he or she loved. But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them they will be there. It is not necessary to say more to give a clue to the position. Devachan is a subjective state. It will seem as real as the chairs and tables round us,—and remember that above all things to the profound philosophy of Occultism are the chairs and tables, and the whole of the objective scenery of the world, unreal; merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there.

Now, we fancy very few Western thinkers at the first glance will welcome this account of the Heaven awaiting them beyond the grave, but we are not weaving pleasant fancies; we are describing natural facts, and to say that a condition of things is unacceptable to the imagination is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible anything which can be described as a felicitous spiritual existence after death for mankind at large. And Devachan is a purely and absolutely felicitous condition for all who attain it. There is no inequality or injustice in the system. Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering. It is a life of effects, not of causes; a life of being paid your earnings, big or little, not of labouring for them. Therefore it is impossible to be, during that life, cognisant of what is going on on earth. Under the operation of such cognition, there would be no true happiness possible in the state after death.

But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination which cannot escape from its present surroundings. To begin with about monotony; no one will complain of having experienced monotony during the minute or moment, or half-hour, as it may have been, of the greatest happiness he may have enjoyed in

life. Most people have had some happy moments at all events to look back to, for the purpose of this comparison, and let us take such a minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed, unchangeable sensation of intense happiness goes on and on,—not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time, until the efficient impulse has exhausted itself. It is not a reality, it is a mere dream, objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality, all the while is being cheated by nature, and must encounter a terrible shock when it wakes to its mistake. But in the nature of things it never does nor can wake. Its waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there even possibly a parting from its chosen associates. Those associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them, even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away.

There is a sense of unreality about the whole affair which is painful to the mind at first no doubt, but this is probably much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People, to begin with, would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unfailing certainty. Not merely as regards the duration of the blissful state, which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realise. But the indication of its character is enough to shew how perfectly it falls into its appointed place in the whole scheme of evolution.

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past, there is no opportunity while the soul inhabits it for the punctual requital of evil deeds. But nature does not content herself with either forgiving sins in a free and easy way or damning sinners outright, like a lazy master too indolent rather than too good-natured to govern his household justly. The Karma of evil, be it great or small, is as certainly operative at the appointed time as the Karma of good. But the place of its operation is not Devachan. The rebirth into objective existence is the event for which the Karma of evil patiently waits; and then it irresistibly asserts itself. Not that the Karma of good exhausts itself in Devachan, leaving the unhappy monad to develop a new consciousness, with no material beyond the evil deeds of its last personality. The rebirth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep, a peaceful night, with dreams more vivid than day, and imperishable for many centuries, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth-life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other than the Devachan state to be dealt with. For once in Devachan, there is very little opportunity for communication between a

spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth, those friends, if the bond of affection has been sufficiently strong, will be with the happy spirit still, to all intents and purposes for him, and as happy, blissful, innocent, as the disembodied dreamer himself. It is possible, however, for yet living persons to have visions of Devachan, though such visions are rare and only one-sided, the entities in Devachan sighted by the earthly clairvoyant being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odysseised, so to say, by the aura of the spirit in the Devachan, becomes for a few minutes that departed personality, and writes in the handwriting of the latter, in his language, and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport* is in plain fact an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between earth-life and Devachan, which has already been referred to as *Kama loka*. On the subject of shells or elementaries so much has been written of late that this branch of the subject may be passed over lightly now. The upper duad having won in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all, with a remnant of the fifth, its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time, an empty shell, though alive for awhile to a certain extent. A word or two of explanation, however, is required in reference to the complete two-principled being which remains in the *Kama loka*, when the upper duad does not win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purpose of communication with still living people, than the shell. And so it might be if it remained in *Kama loka*, but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies, and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere," of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere; but since the explanation in these fragments of the seven-fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning-point in the cyclic chain—and this eighth sphere is out of circuit, a *cul de sac*, and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manvantaric chain, which is lower than our own in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give. One statement, though, is definitely made, viz., that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something

which the higher principles may draw to themselves, something to redeem the page of existence just past from total destruction. And here it must be remembered that the recollections of life in Devachan, very vivid as they are so far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure, even though many such pages will then seem to him most likely very dull reading, and will not be frequently referred to. It is this revival eventually of recollections concerning all the long-forgotten personalities that is really meant by the doctrine of the resurrection, of which the modern Prayer-books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teaching at present under conveyance to the reader. It may be worth while to do this as a separate undertaking at a later period, but meanwhile, to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when, at last, "the resurrection" has been accomplished—there will be no entirely infamous pages; for even if any given spiritual individuality has, occasionally, during its passage through the worlds, been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex, that spiritual individuality, in such cases, will have retained in its own affinities no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book; and at the time of death the spiritual individuality will have passed into the unconscious gestation state, from which it will be reborn in due time into its next life of objective activity. All the self-consciousness connected with that existence will have passed into the lower world, there eventually to "perish everlastingly," an expression of which, as of so many more, modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common-sense of the matter would shew, there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of causes, this earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *Karma*, the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh *Karma*, whatever they may be, for this will be generated by the use we make of them in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old *Karma* bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready money transactions with nature, so to speak, of which it may hardly be necessary to make any entry in her books. But the great inequalities of life, as regards the start in it, which different human beings make, is a manifest consequence of old *Karma*, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects—the state in which the principles liberated from the body are still in *Kama loka*, and physically in the atmosphere of the earth; the state of Devachan, and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the *Kama loka* even is not immediately re-awakened after death. When a man dies his soul, or fifth principle, becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in *Kama loka* has to last but a few moments, hours, days, weeks, months, or years, whether he dies a natural or a violent death, whether this occurs in youth or age, whether the Ego has been good, bad, or indifferent, his consciousness

leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter its perceptive faculties become extinct for ever, and the Ego's spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayava rupa* may be thrown into objectivity as in the case of apparitions after death; but unless it is projected by a conscious or intense desire to see or appear to some one shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in *Kama loka* is obviously, from what has been already said, a phenomenon that depends on the characteristics of the principle passing unconsciously at the moment out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the Ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is, of course, of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years, is spoken of as almost impossible in the ordinary course of nature, while the stay in Devachan, which rewards a very rich *Karma*, is sometimes said to extend to enormous periods.

In conclusion, it may be added that this is a mere sketch of the state of things under examination as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details, and this will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

A. P. S.

## A TAHITIAN SEER.

The accompanying extract from an article on Tahiti, published in the Chronicle of the London Missionary Society for the present month, is worth placing in a position where it can be more readily accessible to those interested in psychical research. I hope, therefore, you may be able to find room for it in your columns. The writer is the Rev. J. L. Green, who has for several years been a missionary in Tahiti, and may be taken as a trustworthy witness. It ought not to be too late to have this story thoroughly investigated; even should it turn out to be partly mythical, the characteristic *a priori* reasoning and the consequent behaviour of the scientific men of Tahiti are too good to be lost. "One touch of nature makes the whole world kin."

Dublin, February 5th.

W.F.B.

"There existed in former times in the 'Court' at Tahiti a custom which found also a place in the 'Court' of England in early days. It was customary for the King of Tahiti to have among his attendants a 'jester,' and some few years before the Island had been visited by foreign ships, this jester suddenly renounced the gods of the island; he moreover denounced them as utterly unworthy of the worship rendered to them; he also predicted that, ere long, large canoes without outriggers would come across the sea, bringing strange people with them; their skins would be white, but their bodies would be all covered over except their faces. He also stated that the people on one of these ships would tell them of another God whom all the Tahitians would ultimately worship; that the arrival of this large canoe would be preceded by a 'rapu fenua,' a 'trembling of the earth.' This jester was remonstrated with, threatened, and warned of the consequences of treating the gods of his fathers with such contempt; but he still persisted, and positively refused to give any further heed to the worship of those idols. The utter absurdity of the idea of a canoe, however large, crossing the sea without any outrigger was proved to the satisfaction of some, at least, of the people, when they removed the outrigger of one of their canoes, and took the canoe outside the reef in a heavy sea; it rolled and tossed about for some time, and ultimately filled with water. This prophet-jester was henceforth regarded as deficient in reason, and therefore, was allowed to indulge in his fanatical denunciation. Strange as it may seem, a year or two before the arrival of the *Duff*, a severe earthquake shock was felt all over the island, the first and last on record. The people became alarmed, and began to think that after all the 'jester' was not far wrong; for in the meantime the possibility of a large canoe without an outrigger living at sea had been proved by the arrival of foreign ships at the island. At length the *Duff* [the L.M.S. missionary ship] arrived, and the people were told of another God, to whom alone homage was due, and who alone could save from sin. The natives called this ship *Te rapu*, the Trembling, and these first missionaries were permitted to see the system of idolatry, which had kept the natives in bondage to Satan for so many ages, tremble and fall before the mighty power and influence of the Gospel of Christ."

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## PIÈCES JUSTIFICATIVES

## OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

The following evidence, relating to Miss F., has been kindly sent to me by Mr. Hensleigh Wedgwood, in addition to that which was reported last week:—

"To set against your failure with Miss F., I must tell you of a sitting I had with her to-day. You know the way she goes on, so that it is extremely difficult to give a consecutive account of her addresses. In this street lived a cousin of mine, with whom we have all been very intimate all our lives, latterly a great invalid, suffering very much from his chest, a bachelor who died in the end of the summer leaving me a legacy. Miss F. said she felt his presence, causing a numbness down one side, then expressing pain in her chest and painful coughing. She said he was a cousin of mine who lived near me, and had lately died after months of illness; he was alone, unmarried; his sister C. was with him at his death. (She was there two days before.) He had a sister Susan. (True.) She heard the name 'Ratmus.' (It was Erasmus.) She made one or two attempts at this before she got it. I suggested Horace (the name of a nephew), which she repudiated. My cousin, she said, was very tired of life, and was glad to die. I fully agreed with this, and have repeatedly said so of him since his death. He was happy now, she said, and wished me to know that he recognised that I had been right and he wrong. I used constantly to tell my spiritualist stories to him, while he held that everything supernatural was impossible. He went on to say that 'he had done what was right by everybody, and we were to enjoy it. He had given me a surprise, a pleasant one.'

"Most of these particulars Miss F. could have heard from no one. I had nearly forgotten one matter that she could not have got even from reading my mind. She talked about the time of his death, which she said wasn't this and wasn't that. I said it was about two months ago. She said that would make it in September, which I thought it was. She said it seemed to her that it was in August, and on coming home I find it was August 26th. She spoke of his great intimacy with me, which in fact had continued for fifty years."

The next case is one of those interesting but somewhat rare examples of clairvoyance induced by the mesmeric sleep. In this instance my informant gives me permission to publish his name. He is the Rev. Thomas Myers, and I will merely add that his vicarage is in the North of England, and that he is the nephew of the revered and learned Rev. Frederic Myers.

Monkstown, Dublin.

W. F. BARRETT.

CASE IV.  
CLAIRVOYANCE.

November 4th, 1876.

I think from a letter of yours in the last *Spectator* you will be interested in the following facts, of which my wife's family has a store. Some few years ago my wife and her sisters discovered that a friend and dependant, a poor woman, had an extraordinary power, when they put her (for her health) into a mesmeric sleep. Such things as these occurred:—

*Fact No. 1.*—This person, we will call her W., was put into the sleep at Durham. My wife's brother, Mr. C., desired W.,

through his sister, the operator, to visit a certain house, the number and street of which were given her, in London. She was entirely ignorant of London, and the house and family were unknown to all except Mr. C. She said she had found it, and went upstairs into a room in which she found a young lady—a corpse. She said they were bringing up the coffin, and she spelt out a name on the coffin lid, which was the name of the dead young girl. W. informed them that the deceased young lady's friends were most anxious that Mr. C. should perform the funeral ceremony (he was a clergyman), and said that a letter had been sent off earnestly urging his going up from Durham to London. Mr. C. only knew that the girl was very ill. It turned out, however, that she was actually dead; the letter arrived next day earnestly desiring Mr. C.'s attendance to perform the funeral service.

*Fact No. 2.*—Another of my wife's brothers (Mr. G.) was most anxious to see an uncle upon a matter of important business, but he had no knowledge of his address, except that he lived somewhere in London. Mr. G. came to the house, and W. was sent into this mesmeric sleep. He said, "I am going to London to-morrow; ask W. where my uncle lives." They did so. A certain address was given. Mr. G. drove from the station straight to the house, and found the address was correct.

*Fact No. 3.*—W., in her sleep, was told to go and see a lady in London, and was asked certain questions about her, among others: "What is she doing?" The reply was, "Sitting at the table, drinking a cup of tea." This seemed very unlikely, as it was in the middle of the day, about one o'clock. Mr. G. had occasion shortly afterwards to pay this lady a visit, and asked her if she could recollect what she was doing in the middle of that day, saying that he had a special reason for inquiry, and that it was not mere curiosity. She confessed that she was drinking a cup of tea—her usual practice before going into the city.

In accordance with my request Mr. Myers kindly obtained the revision of the foregoing account by each of those who were present at the time; hence it may, I think, be taken as a substantially correct statement of facts. I was, however, anxious to know more about this clairvoyante, and in reply to my inquiries Mr. Myers writes as follows:—

"The person W. is alive now (1876), but the power she possesses is not known beyond my wife's family. This clairvoyante is perfectly trustworthy, is an ignorant, uneducated woman, and my wife's family have kept her name secret, and also her whereabouts—chiefly, I believe, in accordance with her own desire, as she does not wish notoriety, and is afraid of being thought a witch. Those who know her are fully convinced of her high principle and conscientiousness, and she has a larger share of common sense than most people possess in her rank of life."

## THE FORENSIC GHOST.

Whether or not the defective ventilation of our courts of law be inimical to the phantom constitution, or whether these sensitive essences, oppressed with the absurdities of forensic costume and manners, take fright at the first glimmer of a counsel's wig, or at the titter that follows his joke—there can be no question of the extreme difficulty that has always been experienced in bringing a spectre fairly to judicial book. The office of detective seems better suited to its method. If we may trust recorded testimony, both sworn and unsworn, a ghost has suggested essential evidence, indicated lines of prosecution, even convened witnesses—and, all being ready, marched, so to speak, up to the very gate of justice. There, however, in this country at least, the spectre has invariably come to a stand. An objection to be sworn in that impressive manner so familiar to the frequenters of British courts of justice, may have something to do with it. Cross-examination by a sceptic in horse-hair, whose incredulity goes the length of impeaching one's very existence, and whose questions, in any case, must pierce one's substance through and through, may be sufficiently alarming. It is, as Dogberry observes, "most tolerable and not to be endured," that flesh and film should be thus pitted against each other; and, consequently, we need not be surprised that a tacit understanding has been arrived at, to eliminate altogether the accusing or litigious shade. If flesh and blood, that can speak well up to a jury,

and stand bullying, cannot convict a man, shall a shadow have that power? No. The ghost's word—appraised by the Prince of Denmark at "a thousand pound"—is now, in the jealous eye of the law, not worth one dump.

I would not, however, be thought to speak too lightly on the subject. Few things are more censurable than the habit, only too prevalent in our time, of speaking with over-familiarity of things that lie beyond the hitherto ascertained limit of natural laws. Nothing in this educated age astonishes one more than the extreme narrowness of that district which separates absolute scepticism from blind credulity. They are such close neighbours, that, without risk of offending one or the other, the reasonable mind has scarcely space to stir. With the former, the mere act of inquiry—"whether these things are so"—seems to involve a sort of abandonment of principle; with the latter, the most superficial examination seems enough. Without in the least challenging the wisdom of that arrangement which has outlawed the ghost, it is interesting to trace the manner in which, within the memory of the existing generation, what we are compelled to call supernatural interposition, has, to all appearance, contributed to the ends of justice. Thus in the case of a notorious murder near Brighton—some thirty years ago—a dream and a dream alone gave clue to the real authors of the crime, and to the spot where the victim's remains would be—and actually were—discovered. A remarkable instance of what, in Scotland, would have been termed second-sight, occurred within my recollection in a Midland county, and though, in accordance with practice, suppressed at the trial of the murderer, was received, and attested upon oath, at the preceding inquest. A market gardener, known from his fine presence as "Noble Eden," was murdered while at work in his fields at a long distance from home. His wife, ironing at a dresser by the kitchen window, saw her husband run swiftly past, pursued by another man, who brandished a stone-breaking hammer, as if threatening to strike. Aware from the first that it was a spectral illusion, and impressed with the conviction that some evil had befallen her husband, Mrs. Eden and a neighbour, who confirmed her testimony, at once gave an alarm. Search was made at the spot to which he had intended to proceed, when the body was discovered, cold and lifeless, the murderous weapon—a stone hammer—lying beside him.

Another example of this species of warning attracted some attention in the "barking" times at Edinburgh—the voice of one of the victims, recognised under circumstances irreconcilable with any known law of nature, having led to the suspecting, and thence to the conviction, of those monstrous criminals. A gentleman, not long deceased, used to relate that, while resident near Fort George, N.B., the disappearance of an old woman employed by many in the neighbourhood as a messenger, created much excitement. One evening as Mr. H. was sitting reading in an arbour, the missing woman suddenly thrust her head through the leafy shield! There was a broad crimson streak round her neck. She uttered no word, but an impression seemed to be conveyed to Mr. H.'s mind that she had been murdered, and that her body lay concealed beneath stable refuse, in a distant byre. Search was made there, the corpse was found, and the woman's husband, subsequently tried for the murder, was executed, confessing the crime.

In the French courts, questions of ghost, or no ghost, seem to have been permitted a wider range. Counsel has been freely heard on either part. In a case that, now many years ago, stirred up the whole philosophy of the subject, so much curious matter was elicited as to make the record worth preserving. Honoré Mirabel, a poor labourer on the estate of a family named Gay, near Marseilles, invoked the protection of the law, under the following extraordinary circumstances:—

While lying one night under an almond tree, trying to

sleep, he suddenly noticed a man of remarkable appearance, standing in the full moonlight at the window of a neighbouring house. Knowing the house to be unoccupied, he rose to question the intruder, when the latter disappeared. Fetching a ladder, Mirabel mounted to the window, but found no one. Struck with terror, he descended again with all speed, and had barely touched the ground when a voice accosted him.

"Pertuisan!" (he was of Pertuis) "there is a large treasure buried close at hand. Dig, and it is yours."

A small stone was dropped on the terrace, as though to denote the spot.

For reasons not explained, the favoured Mirabel hesitated to pursue the adventure alone, but communicated with one Bernard, a labourer in the employ of a farmeress—Madame Paret. This lady being admitted to their confidence, the three met next night at the haunted spot, and after digging to a considerable depth, came upon a large parcel wrapped in many folds of linen. Struck with the pick-axe, it returned unmistakably the melodious sound of coin; but the dirty and—as Paret suggested—plague-tainted appearance of the covering, checked their curiosity until, having been taken home and well soaked in wine, the parcel was opened, and revealed more than a thousand large Portugal pieces of gold.

It is strange, but true, that Mirabel was allowed to retain the whole of the treasure. But Mirabel was not the happier for it. He feared for its safety. He feared for his own life. Moreover, the laws respecting "treasure trove" were peculiarly explicit. It was questionable how far the decision of the ghost might be held to override them. In France, of treasure found in the highway, half went to the Crown, half to the finder. If discovered by magical arts, the whole went to the Crown, with a penalty on the finder. To these existing claims, the phantom had made no allusion.

In some perplexity, honest Mirabel consulted another friend, one Auguier, a tradesman of Marseilles, who advised that the secret should be confined to those who already knew it, adding that he (Auguier) was prepared to devote himself, heart and soul, to his friend's best interests, lend him any cash he needed (so as not to exhibit the foreign money), and, in fine, become his perpetual solace, monitor, and guard! The friendship thus happily inaugurated, resulted in Mirabel resolving to entrust the entire treasure to the custody of his friend, and appointing time and place for that purpose. On the way to this rendezvous, Mirabel, fell in with one Gaspard Deleuil, whom (Auguier being already in sight) he requested to wait for him beside a thicket; then going forward, he handed to the trusty Auguier two sealed bags, one secured with red ribbon, the other with blue, and received in return the following satisfactory document:—

"I acknowledge myself indebted to Honoré Mirabel twenty thousand livres, which I promise to pay on demand, acquitting him, moreover, of forty livres which he owes me. Done at Marseilles, this seventh of September.

"(Signed) LOUIS AUGUIER."

This little matter settled, Mirabel retired to his native village, and after starring it there for a few weeks as a man of wealth, revisited Marseilles. He had passed a jovial evening with his friend and banker, Auguier, when, on his way home through a dark street, he was assailed by a powerful ruffian, who felled him to the ground, wounded, and made his escape. This incident begat a certain suspicion in the mind of Mirabel. As soon as he was able, he called on Auguier, and demanded the return of his treasure, or liquidation of the bond. His friend was lost in astonishment. What an extraordinary application was here! "Money? What money?" With honest indignation, he denied the whole transaction. Mirabel must be mad! To establish his sanity, and at the same time, refresh the memory of his quondam friend, Mirabel appealed to the

law, and in due course, the Lieutenant-Criminal, with his officer, appeared at Auguier's house, and made perquisition. No money was found, but the two bags that had contained it were, with the red and blue ribbons that had secured them. Auguier, questioned, gave a somewhat different version of the matter from that of Mirabel. He had indeed enjoyed a casual acquaintance with that gentleman. They had dined together, once, at Auguier's house. He had accepted the hospitality of M. Mirabel, as often, at a tavern. He had advanced that gentleman a crown. Mirabel had spoken of a ghost and money, and had talked of placing the latter of these in his charge—but had, in effect, limited his confidence to the deposit of two empty bags, and some ribbon. Deeply impressed with the marvellous history, the Lieutenant-Criminal decided that process should issue. It did.

Madame Paret, questioned, said that Mirabel had called on her, pale and agitated, and declared that he had been holding converse with an apparition, which had pointed out some hidden treasure. She was present when search was made, and the money found, and remembered hearing Mirabel say that he had subsequently entrusted it to Auguier. This testimony was confirmed by Deleuil, who, on the 7th September, had met Mirabel near the Porte des Fainéants (Idlers' Gate), and seen him deliver two bags, and take a receipt or bond in exchange.

François Fournière, questioned, confirmed the story of the ghost and the gold, and added that Mirabel seemed profoundly affected by the extraordinary favour and generosity shewn him by the spirit. He took the witness to his chamber, and there displayed to him a large bag, filled with gold coin. Other witnesses deposed to the sudden intimacy between Mirabel and Auguier, dating from the period of the discovery of the gold, and sundry experts testified to the resemblance between Auguier's autograph and the writing of the before-mentioned bond.

The ghost and Mirabel carried the day. It was a mere "walk over." The Lieutenant-Criminal, entirely with them, decreed that Auguier should be arrested and submitted to the "question." Appeal, however, was made to Parliament, at Aix. Persons began to censure the ready credence given by the magistrate to the story of the ghost, and an able advocate of the day prepared to do battle with the shade.

Is it credible (he asked, at the hearing) that a spirit should quit the repose of another world, simply to inform M. Mirabel, of whom it knew nothing, of the existence and hiding-place of this treasure? How officious must be the nature of such a ghost! how slight the prescience that failed to foresee that Mirabel would be deprived of his treasure by the first knave he had the misfortune to trust! Bah! There was, assure yourselves, no such spirit! And if no ghost—no gold. If no gold, then no ground for the accusation of Auguier. The case, he urged, was laden with suspicion. How, pray, was it that the woman Paret and the witness Deleuil demanded no share in the alleged booty? Were these excellent persons superior to the common weaknesses of humanity? The witness Paret saw a parcel discovered. The rest of her evidence was hearsay. The witness Deleuil saw the exchange of bags and paper. The rest of his testimony—spectre included—was hearsay also. The climax of injustice was surely attained, when we see M. Auguier, that respectable, estimable, substantial merchant (he was a small tallow chandler) of France's proudest sea mart, submitted, on the uncorroborated word of a nameless spectre, to the "question"! Let ten thousand witnesses testify to that which is contrary to nature and the light of reason—their evidence is worthless and vain. Take an example. The traditions of the noble house of Lusignan allege that the fairy Melusina, who had the tail of a serpent, and bathed every Saturday in a marble cellar reserved for her use, had once revealed a treasure to some weak idiot, who was immediately robbed of it by

another! Is it on a fable no less ridiculous that Auguier—the just, the respected family-father—the loyal citizen—the scrupulous purveyor—must be adjudged guilty! Never! Such justice might be current at Cathay—might be rampant in the yet unexplored islands of the Eastern Archipelago, might be whispered of even in Britain, but in France, gentlemen—no. One thousand times, no! Acquit, therefore, at once, this much injured man, and render him the compensation his wrongs demand.

It was now, however, the phantom's innings. Turning on the court the night side of nature, the ghost's advocate pointed out that the gist of Auguier's defence consisted of a senseless satire upon supernatural visitations. Was it, he asked, intended to contradict Holy Writ? to deny a truth attested by Scripture—by the Fathers of the Church—by general experience and testimony—and by the Faculty of Theology of Paris? "Desiring," says the recent decree of that enlightened body, "to satisfy pious scruples, we have, after very careful consideration of the subject, resolved, that the spirits of the departed may and do, by supernatural power and Divine license, reappear unto the living." The weight of probability (he maintained) inclined to the side of this singular apparition being the spirit of one so deceased—perhaps a remote ancestor of Mirabel—or one who, in this life, sympathised with honest endeavour, and wished to endow the struggling, toiling peasant with the means of rest and ease. The speaker here adduced a number of instances of these reappearances, and then addressed himself to the terrestrial facts. Madame Paret had proved that the treasure was found. Deleuil, that it had passed into the hands of Auguier. Other witnesses had proved that Auguier had used many artifices to obtain possession of the gold, cultivating a romantic attachment for this humble labourer, and seeking to inspire him with fears for his personal safety, so long as he retained so large a sum in his hands. Upon the whole, he urged—unless it had been possible to subpoena the very phantom itself—the claim of Mirabel could hardly address itself more strongly to the favourable judgment of the court.

The court, however, felt some hesitation, and at length required that the peasant Bernard should be produced, and undergo a very rigid examination. He stated that, on a certain day, Mirabel told him that a ghost had revealed to him the hidden treasure. That, on the following morning, they searched the spot, but found no money. That, on this, he laughed at Mirabel, snapped his fingers, and went away. That subsequently Mirabel declared he had discovered eighteen pieces of gold—then twelve—then thirty-five—but exhibited none of them. That Mirabel had, however, sent him twenty sols, to give to a priest, to say masses for the soul of the departed, to whom he owed so much, and that he had certainly spoken of handing the treasure to Auguier, and taking the receipt.

The matter was singularly obscure. There was no question that a large sum had, somehow, come into the possession of Mirabel. If he had really found it (and witnesses had proved the apparent discovery), who had revealed the precious deposit to this poor clown? The scale was inclining steadily towards the spectral side, when new and startling testimony appeared. To consider this, a new process was decreed—the main object of which was to discover, first of all, how and whence the money came into Mirabel's possession. Under the pressure of this inquiry, the witness Paret at length confessed—first, that she had never actually seen one coin of the supposed treasure; secondly, that she did not credit one word of Mirabel's story; thirdly, that, if she had deposed otherwise, it was at the earnest entreaty of Mirabel himself. Three new experts unanimously agreed that the document supposed to be written by Auguier, was a well executed forgery.

This, after twenty months, three processes, and the examination of fifty-two witnesses, was fatal to the ghost. He

was put out of court. The final decree acquitted Auguier, and condemned Mirabel to the galleys for life.

Why had he done all this?—At an after period, he confessed that an enemy of Auguier's had devised the spectral fable, as a ground for an intended accusation, and to substantiate the latter had lent him (for exhibition) the sum of 20,000 livres. By an after process, the man alluded to, one Barthélemy, was sentenced to the galleys for life.

So far as records go, this singular case was the last in which, in French law-courts, the question of ghost or no ghost has been made the subject of sworn testimony and legal argument.

HENRY SPICER.

### THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR,—With reference to Mr. Spicer's observations in "LIGHT" on the Magnetoscope I may, perhaps, save experimenters some trouble if I narrate the result of my experience with the instrument some thirty years ago.

At that time the instrument in Mr. Rutter's hands created a considerable amount of excitement in Brighton and London society.

On one occasion I was invited to attend a meeting of medical men to witness the experiments with the instrument as performed by a physician of eminence who was enthusiastic in its praise. He undertook to prove that various metals on being taken into one hand, while with a finger of the other hand he touched the button attached to the pendulum, caused oscillations invariably of a definite kind—for instance, gold caused the pendulum to oscillate in one direction, iron caused oscillations in another direction, and arsenic in a third direction.

On witnessing those operations it occurred to me to ask the operator if the oscillations would be the same if he were ignorant of the nature of the metal placed in his hand; and he replied it made no difference. Whereupon the experiment was tried and immediate failure was the result. Then it became evident that the oscillations depended on the operator's unconscious muscular movements in obedience to his expectations.

It was afterwards shewn that if the instrument were placed at the end of a stiff table ten feet long, and the operator manipulated with his fingers at the other end of the table, the pendulum could be made to oscillate in any direction desired.

These experiments resulted in the rapid decline, death and burial of the Magnetoscope.

GEORGE WYLD, M.D.

To the Editor of "LIGHT."

SIR,—Mr. Spicer's interesting description of the Magnetoscope is not exactly clear to me; perhaps he will kindly explain the following points:—1. Why is silk used to suspend the pendulum from the conducting arm, since silk is a non-conductor? 2. What purpose does the non-conducting arm serve, as the use of silk to both brings them on a par? 3. Since brass is a conductor, what prevents the fluid running to earth through the supporting pillar? or is it insulated?

If it is magnetism, I do not know of any substance which the magnetic fluid will not penetrate; then, of what use are non-conductors?

If it is "odyle" force, or so-called animal magnetism, I have never found any substance, from a silk handkerchief to a stone wall, prevent its action, and there is plenty of proof that its power can be exercised through a distance of many miles. I shall be glad if someone who has tried this instrument will give the readers of "LIGHT" their experience, in the interest of truth.—I am, yours truly,

J. F. YOUNG.

To the Editor of "LIGHT."

SIR,—May I ask Mr. Spicer, through the medium of your columns, if the Magnetoscope is to be purchased ready made, and if so where?—Yours truly,

W. W. C.

Dorking, February 13th, 1883.

"GHOSTS."—At the Fortnightly Discussion Meeting of the C.A.S., to be held at 7.30 on Monday week, 26th instant, at 38, Great Russell-street, Mr. F. Podmore will read a paper on "Ghosts." We trust that there will be a large gathering of members, and that the members will also endeavour to induce their friends to accompany them. These meetings are free to all who desire to attend.

### SPIRITUALISM UNMASKED.

Challenge to Mr. Bishop.

To the Editor of "LIGHT."

SIR,—From an article in the *Liverpool Mercury* I extract the following:—

"One of the most extraordinary demonstrations of thought-reading perhaps ever witnessed was given under very wonderful conditions, and in the presence of thousands of people, in the open air on Saturday afternoon, by Mr. W. Irving Bishop. Some days ago Mr. William Ladyman, dentist, Daulby-street, wrote to Mr. Bishop, making the following proposition:—'As one of your committee on the occasion of your last visit here, I have had frequent inquiries as to the scope of your power of "thought-reading," and it has been doubted whether you could as successfully experiment in the open air. One of the questioners has gone so far as to place in my hands the sum of £10, asking me to communicate to you the following offer:—He declares himself willing to forfeit that sum if you will find a pin which shall be concealed in the street within a radius of 500 yards of your present residence. The experiment, he wishes, should take place twelve hours after the pin has been hidden. He will allow half an hour for the experiment, and has asked me to become the medium of the experiment. If you deposit a similar sum, he is willing that whichever party wins should give the money to a local charity.' Mr. Bishop replied, accepting the challenge, making the following conditions for the test:—'I shall be securely blindfolded, and a committee of well-known gentlemen will superintend the proceedings. The only connection I ask between the concealer of the pin and myself will be a slender copper wire, but he must form in his mind an accurate image of the pin and its hiding-place. An empty pincushion will be placed in the balcony of the hotel, and the task imposed upon me is to find the pin and return it to the cushion before half-past one.'"

After these conditions had been agreed to, the pin to be sought for was marked by the Rev. J. H. Skeeves (who seems to have taken great interest in the "unmasking" process), and Mr. Ladyman proceeded to hide it. At the appointed time Mr. Bishop started from his hotel in the presence of six or seven thousand spectators, and probably accompanied by his committee of "well-known gentlemen." After a headlong rush for a period of six minutes, Bishop found the pin in the balcony of the Neptune Hotel, the discovery being greeted with loud cheers by the crowd which had followed. In the evening, so I learn from the paper quoted, Bishop's performance was witnessed by an immense audience, and "many well-known savants were present." I have quoted at this length that your readers may understand the whole transaction by which Spiritualism was "unmasked," and I will now proceed to explain why I venture to trouble you with this narrative of Mr. Bishop's skill in thought-reading. It will at once strike your readers that the evidence presented is of the very weakest kind, and is such as no Spiritualist would accept in his investigation with a reputed medium. The great flaw that presents itself is—who is the gentleman who was so willing to trust his friend Mr. Ladyman with the hiding of the pin, and by which he advertised Bishop more than anything else could have done? Supposing we were to declare anonymously that we had seen an astounding phenomenon occur in the presence of a medium, would not Mr. Bishop be the first to challenge the evidence on the ground of the writers being unknown to him? Without at all imputing to the gentlemen connected with this experiment any conscious deception, it will strike one as being most extraordinary that a committee of well-known gentlemen, but unknown to Bishop, was not chosen to hide the pin, when the success of the phenomenon under such conditions would have conclusively proved to the thinking portion of the public that thought-reading was an actual fact. And as I read the article in question, I could not help feeling that, considering the advantages Bishop was to derive from the experiment, there is another and very simple explanation than that of the pin having been found by "thought-reading." Indeed, the explanation is so obvious that no one will be mystified as to what it is. But assuming it to have been a genuine exhibition of Bishop's mental power, I shall be pleased to make the following offer:—I will place in the hands of the Psychical Society the sum of £10, and that Society shall choose a committee of six of its members, to mark and hide a pin in a similar manner to that adopted by Mr. Ladyman. Bishop shall allow himself the like conditions of being blindfolded and a copper wire; and if he, under these circumstances, will guide any one of the six gentlemen to the spot where the pin is hidden, I will forfeit the sum above-named, and will publish the result in the newspapers. Should the Psychical Society and Mr. Bishop consent to this, and the latter succeed, he will at once see the importance it will give him in having been

successful with a committee of scientific gentlemen, whose testimony no one will doubt, besides having clearly demonstrated that his power of thought-reading has stood the calm and deliberate test of a body of men who have already satisfied themselves of the existence of such a power.

The allusion in the *Liverpool Mercury* to Spiritualism being "unmasked" is unworthy further notice.—Yours faithfully,  
W. E.  
Onslow-gardens, S.W.

#### BISHOP WILBERFORCE SEES A GHOST.

*Vanity Fair* gives the following story as having been told by the late Bishop Wilberforce:—

"It happened that once I was staying in one of the old country houses, which had remained in the possession of an old Roman Catholic family. Wanting a book, I went down late one night into the library. I saw there an old gentleman sitting in a chair, who, on my taking a book, got up and passed to a door behind him. I begged him not to disturb himself, and went again upstairs. The next night I wanted the second volume, and again saw the old man. The next day I said to Lord—, 'I fear I have disturbed your chaplain or librarian,' and told him whom I had seen. Lord—replied, 'Oh, that room is haunted by an old priest.' I then determined to speak to him, and accordingly the same night I went down again, and when the figure rose I observed that it had on a clerical dress. I then said, 'Who are you? I am a Bishop of the Church of England; why are you here, and what want you?' The figure replied, 'I was a priest in this house, and having heard the last confession of one of the lords, I put it down on paper and hid it here. Death prevented my destroying it, and I have waited here watching lest it should be found. Swear that you will destroy it unread, and I will leave for ever this place.' I swore that I would do as he wished, and he pointed to some old books. I took one down, and the figure shook his head. I took down another and found a paper in it. I at once took it to the fireplace, lighted it with my candle, and disappeared, and, I believe, has never been seen again."

#### MISS WOOD'S MEDIUMSHIP.

We find the following paragraph in the *Harbinger of Light* (Melbourne):—

"We learn from 'LIGHT' that Miss Wood, the medium for spirit materialization, who was said to have been 'exposed' a few years ago, is now giving sances to members of the Central Association of Spiritualists, London, of an eminently satisfactory character."

This paragraph will be misleading if it is taken to have reference to recent sances. We have no desire to say a word to the injury of Miss Wood; and if her late sances at the rooms of the C.A.S. had really been "eminently satisfactory," it would have given us great pleasure to announce the fact. But her recent course of "test" sances—Miss Wood sitting near the curtains of the cabinet, but outside of it, and in view of the committee, the light never being sufficiently subdued to prevent her being seen—were absolutely without results. It is, however, due to Miss Wood that we should say that she has herself proposed another course of sittings, expressing confidence that they will be attended with success. For further information we refer our readers to a report of the last Council meeting of the C.A.S., given in the present number of "LIGHT."

AT THE POINT OF DEATH.—M. Constant Savy, who wrote on Spiritualism, thus relates in his "Pensées et Méditations" an extraordinary experience when he was apparently at the point of death:—"I felt very ill. I had no strength. It seemed to me that my life was making efforts to resist death, but in vain, and that life was about to escape. My soul detached itself little by little from the matter spread all over my frame. I felt it retiring from all those parts with which it is so intimately united, and as if I were concentrating myself upon one single point—the heart, and a thousand obscure cloudy thoughts about my future spirit-life occupied me. Little by little nature faded from before me, taking irregular and strange forms. I all but lost thought, and only retained my feeling, and this was love. But I could not manifest my love. My soul was centred in one single spot in my body yet I could not command it. It felt some distractions still, caused by bodily pains and the grief of those round me. My life was now only attached to matter by one of the many thousand links that had formerly bound it. Suddenly marking the passage from this world to the next there came thick darkness, then brilliant light; then I saw what spiritual light was and, in it, all I had loved, who had inspired my life, who seemed to dwell in me and float about me. They waited for me, and we completed each others' lives. The happiness penetrated me. Then I saw into the centre and secrets of earth—the mines, the floods, insects, and depths of volcanoes—nothing all over the earth seemed hidden from sight."

### SPIRITUALISM IN LONDON & THE PROVINCES.

#### CENTRAL ASSOCIATION OF SPIRITUALISTS.

The first meeting of the newly elected Council of the C.A.S. was held at 38, Great Russell-street, on Tuesday evening last. There was a very full attendance. Mr. E. Dawson Rogers took the chair as a Vice-President of the Association, but retired from the room on an intimation from Mr. Morse that he was about to propose a resolution in the course of which his (Mr. E. Dawson Rogers') name would be mentioned.

Mr. Morell Theobald was then called to the chair, and proposed that Mr. E. Dawson Rogers should be elected President of the Association for the ensuing year. This was seconded by Mr. Morse, and carried unanimously.

Mr. E. Dawson Rogers having been recalled and informed of what had been done, thanked the Council for this expression of their kindly feeling, but said that as the position was one of no little responsibility he should like to take time before he decided whether he should accept it or not.

The Vice-Presidents were then re-elected, with the addition of the name of Mr. Morell Theobald.

The usual committees were appointed, and on the motion of Mr. Morell Theobald several members were chosen to constitute a special committee to consider and report on the financial position of the Association, and the best means of either increasing its funds or decreasing its expenditure.

A report was brought up from the committee constituting the circle for the recent sances with Miss Wood, but as it appeared that the report had not been seen and approved by all the members, it was referred back to the committee. The purport of the report was that the sances had been without results. In answer to inquiries it was stated that Miss Wood had proposed another series of sittings, and that the committee had assented; but that the date for their commencement had been deferred from time to time at Miss Wood's request, and the committee were still without information as to the period which would suit her.

Mr. Farmer brought up a number of valuable suggestions for active work by the Association, and moved the appointment of a committee to consider them, and, as far as possible, to take steps for giving them effect. This was seconded by Mr. Morell Theobald, and cordially adopted.

#### ST. ANDREWS HALL.

14, NEWMAN-STREET, OXFORD-STREET, LONDON.

The audience at this hall on Sunday last, when the subject of the lecture was "Humanity: Its Life," must have been profoundly interested alike by the form and the substance of the discourse, and it probably occurred to many of the regular visitors that the growing power of the manipulation of the medium by the unquestionably competent control is a tolerably effective demonstration of their own theory of evolution; for the clear and incisive style, the rich variety of illustration and argument, sustaining and adorning, but never confusing the dominant ideas, characteristic of every delivery, are increasingly evident as the series progresses. The Council of the Metropolitan Spiritual Lyceum are rightly a little restive; they do not approve limiting the benefits of such exhaustive teaching to the area represented by the influence of the fluctuating personal attendance, and will never be satisfied until their resources enable them to issue *verbatim* reports of each lecture for broadcast distribution. To every individual who was present on Sunday last a bare selection of some of the points then raised must be in the nature of a personal aggravation, and cannot fail to provoke a sentiment of hostility towards the reporter who says so little and omits so much. Well, the subject on this occasion was introduced by a reproduction of the leading thought of the preceding lecture—that humanity is to be regarded as an expression of the will and purpose of the Divinity, and that any indicated condition of human progress represents simply the sum, at that stage, of the Divine revelation to the human consciousness. The life of this humanity, always throbbing and eager, and depending for its vigour and completeness upon the combined intellectual, moral, and physical development of the race, was then reviewed under the various and struggling aspects of its barbaric past, and traced to the glowing promise of its encouraging present. From the misery and strife of that more or less unhappy past were evolved in man those higher qualities which, while securing his release from oppression and wrong, and supplying a guarantee that further progress would be expedited precisely because it would start from the advanced position thus reached, permitted his appropriation of the wreck of those precedent conditions as the materials for his development. Progress worked for, fought for, is firmly grasped, and a relapse becomes impossible in the presence of the capacity for a better and nobler life, resulting from the conflict itself, with its associated assurance that as the road from the brutal animal past had been so successfully traversed, so should humanity continue the journey to its glorious angelic future—to its God. Anticipating, perhaps, the surprise of his hearers, accustomed to his invective against every form of war and its adjuncts, the lecturer explained why he put the representative of conflict, the warrior, in the front of the elementary conditions of the progress of the race. First, as a matter of fact, he was

there, and that in itself would be a sufficient reason; but next and indisputably, there did emerge from the relentlessly fierce and cruel and bloodthirsty strife, everywhere prevalent in the past, a range of powers and a robustness of character which enabled man to vindicate his common right "To be, and to be happy in that being." Resulting from the establishment of social order by this agency of Force, the politician appeared, to secure, if possible, to every section of the community its fair share,—or, perhaps, to special classes, an unfair share,—of the blessings and advantages of public government. And between these two—between the warrior and the politician—there arose another order, exercising at first wisely, and then with cunning, a preponderating influence—retained in large measure to this day—the order of the priest, sanctifying the deeds of the warrior, standing, in all things, between this world and the next, claiming to be the interpreter of the Divine will, and giving thus a specific and ostensibly wholesome direction to the life of humanity. But do these representatives of ruling powers, in their earlier characteristics, express by their external relations the internal principles of this life? Clearly not. Still, the function of the priest is not a failure, although the character of the priesthood will change; nor is the politician or the warrior of the past a failure, for each and all, upon the lower plane of being, in relation to which we have so far regarded them, were certainly the exterior expression of interior qualities, and of powerful facts in life. But the genesis and exodus of man are not summed up in threescore years and ten. All external facts respond to interior spiritual necessities, and as these are fully realised in their truer nature, we come to rely more upon the intuitional tendencies of man, and perceive that the race is indeed the manifestation of the Divinity. From these three ruling factors are evolved other three. The sanguinary horrors of the trade of the warrior provoke rebellion. From rebellion is presently introduced the reformer, encouraging a love of freedom and a hatred of war as needful preliminary conditions for a true and fruitful life of humanity. The politician, already a patriot, then takes to larger views, and finds his country and kindred everywhere, when philosophy comes forward and teaches, that however full of blunders and miseries and apparent failures the life of humanity may have seemed to be when viewed from one pedestal (a process which was deprecated), there has not been, and cannot be, stagnation. Agitation of thought, said the lecturer—taking liberties with a phrase commonly introduced otherwise—is the beginning of wisdom, and the conflicts of philosophy constrain intellectual progress, assist the politician, and presently further the evolution of the Divine principle. Following the philosopher, we must note the seer, but not necessarily in the spiritual sense, which would limit his perception to celestial things perhaps. There are born into this world, from time to time, men capable of detecting, analysing, guiding, the dominant features of an age in every department; men who recognise some principle of being which the race does not or did not see; but of which they affirm the inherent Divinity, and its quality to minister to the progress and happiness of the world. With such capacity of insight it is only another step to perceive that the ultimate triumph of the truly spiritual shall be final and complete, when truth, honesty, purity, wisdom, and nobility of character generally will prove to be the enduring elements of human existence, until life shall compass a perfection of universal love, and in the brotherhood of man the world shall recognise the Fatherhood of God. This spiritual force, then, is the one essential element needful to perfect the life of humanity, and its prevalence is ultimately certain; for, although this is not quite so near as we should like it to be, it must be remembered that the actual qualities of the life of one generation are prolific of good to the next; and the seer perceives the reality of this, beneath the outward and apparently adverse surroundings which temporarily repress the expression of the Divine principle in man. As the advance is, in a measure, achieved, philosophy will apply her truths to all the affairs of life, will fight and struggle with intense earnestness, and then—may God protect and sustain the right! for the day of humanity and peace is at hand, when the truer religion shall disestablish every wrong, and bring its consolations to every striving soul; when liturgies and rituals shall disappear, and ambassadors between God and humanity receive their discharge. What a liberation for the conscience of humanity! what a larger life, combining all the higher qualities of the politician, the philosopher, and priest! Let us salute this advancing perfection of the life of humanity, this erect presentment of the Divine, proudly conscious that all its deeds are of love, that it is incapable of a lie or a fraudulent pretence in thought or act, and that its one absorbing purpose is the greatest good of the greatest number.—S. B.

The next address of the series, for Sunday, the 18th, is entitled "Humanity: its Death."

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—The hall at Weirs Court, on Sunday evening last, was well attended, a goodly audience having assembled to hear an address from Mr. W. H. Robinson on "Some Proofs of a Future Life after Physical Death." The speaker, who read his discourse, handled the subject in a thoroughly able manner, clinching his arguments with most conclusive deductions. The address was highly appreciated by the company present, and was

deservedly applauded. Mr. Kersey occupied the chair, and in the name of the members expressed a desire that Mr. Robinson should visit them again at an early date.

GATESHEAD.—Mr. S. Compton, an old spiritualistic worker in the North of England, addressed the friends at Gateshead, on Sunday evening last, upon his "Experiences in Spiritualism." Illustrating his doubts and fears as a Methodist in regard to some austerities of his former creeds, he proceeded to show how he was led by contact with Spiritualism to eschew the old landmarks and take a bold stand for the facts and philosophy of our movement, which he characterised in an interesting discourse as the most beautiful, and of all forms of truth the most appreciable, that had been given to the world. Mr. Burton occupied the chair, and announced that on Sunday next, February 18th, Mr. T. P. Barkas would lecture on "God in Nature."—NORTHUMBRIA.

#### SPIRITUALISM AND THOUGHT-READING IN LANCASHIRE.

The Rev. E. Heath, B.A., one of the curates of the parish church at Ulverston, has become a convert to Spiritualism, though he was formerly particularly incredulous on the subject. At a recent church entertainment at Ulverston, his co-curate, the Rev. V. G. McNally, gave some examples of thought-reading which were quite as successful as the performances of the same kind by Stuart Cumberland and Irving Bishop. Mr. McNally twice found, while blind-folded, an image and also a pin, which had been hidden during his absence in an ante-room, by members of a committee appointed by the audience. On Friday evening, the Rev. E. H. Sugden, B.A., a Wesleyan minister, gave a series of thought-reading experiments in the Wesleyan school at Cloughton, in a manner which proved him to be even more expert than Mr. Bishop. Both Mr. McNally and Mr. Sugden assert that the power of thought-reading is practically a universal gift; indeed, Mr. Bishop recently asserted in Liverpool that there was hardly a family in that city in which there was not some one endowed with the capacity. It seems a strange irony of circumstances that the clergy, who have been such bitter antagonists of Spiritualism, should be the pioneers in the demonstration as a fact of that which has been equally as incredible to the majority of mankind, and which indeed is closely allied to Spiritualism, and must lead to that all-important and highly-favourable result, for Spiritualists—the recognition by scientists, of the psychological element as a reality. The *Liverpool* newspapers lately have been teeming with correspondence on the subjects of Thought-reading and Spiritualism, and Mr. Bishop's exploits there have caused an immense sensation, and are leading people to ask themselves whether, if mankind at large, and scientific men in particular, have been so wrong as to the possibility of the power which Mr. Bishop exercises, they may not be equally wrong as to the possibility of spirit communion. On the whole, therefore, the expositions of such men as Bishop and Cumberland, accompanied though they are with attacks on Spiritualism, may prove to be a distinct gain to it. The *Liverpool Post* maintains that thought-reading is no more to be credited than Spiritualism, and asserts that no sane man can possibly believe that Bishop's recent extraordinary pin-finding manifestation in the streets of Liverpool was produced without collusion. There must then be a considerable number of insane people in Liverpool, considering how the public shewed their acceptance of Bishop's assurances that the exploit was genuine, by cheering him enthusiastically. The *Liverpool Post* does not see that by its remark it is furnishing an argument in favour of Spiritualism, since it plainly tells all who have had proof of thought-reading that as they have accepted the one they are logically bound to accept the other; and no doubt many of its readers will duly appreciate the hint.—(Communicated.)

#### TO CORRESPONDENTS.

S. N.—Your kind suggestion shall have consideration.

W. E.—Apply to the secretary of the Central Association of Spiritualists, 38, Great Russell-street, W.C.

J. E. P.—Received just as we are going to press. Shall be able to publish your communication next week, we hope.

"SHELLS."—We have several letters on "Shells" in reply to the "Writers of 'The Perfect Way';" but their publication would simply lead to further controversy on a subject of which we feel that very many of our readers are already becoming somewhat weary.

MR. WASHINGTON IRVING BISHOP has recently been astonishing the people of Liverpool by his remarkable experiments in thought-reading, and, in addition, "exposing" Spiritualism. During his visit to that city a hot controversy took place in the newspapers, it having been alleged that Mr. Bishop had started his public career as a professional medium, a statement which he promptly and emphatically denied. Having had some intimation that he at one period professed to have the gift of mediumship, we shall be glad if our readers in the United States will kindly send us proof that such was the case, if it really was so.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is incorporated the British National Association of Spiritualists. Established 1873.)

38 GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organized body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation. The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Schools are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season. Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

## TERMS OF MEMBERSHIP.

Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London ... £ 0 19 6  
Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library ... £ 1 1 0  
Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges.  
Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.  
All communications and enquiries should be addressed to the Resident Secretary, Mr. T. H. Blyton, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

## HONORARY OR CORRESPONDING MEMBERS.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.  
Ahmed Hassan Pasha, Khan de Rasim Pasha a Bahijé, Capoussou, Constantinople.  
The Baron von Vay, President of the Spiritual Society at Pesth.  
The Baroness Adeline von Vay, Gossnitz, bei Pötsch, Styria, via Graz, Austria.  
The Baroness Galdenstätt, 23, Rue de Trévise, Paris.  
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Mrs. J. M. Spear, 2216, Mount Vernon-street, Philadelphia.  
J. H. Gleditsius, Esq., Merignac, Gironde, France.  
Samuel Chisney, Esq.  
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.  
Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.  
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M. A. Anthelm, Esq., Rue de la Paix, 137, Schaerbeek, Les-Bruxelles.  
Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.  
Z. Teet, Esq., M.D., Union Springs, Cayuga Co., New York.  
Comte de Balle, Hôtel de l'Athénée, Rue Serbie, Paris.  
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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The world is the poorer this disastrous year—so young, yet so full of sorrow and distress—for the withdrawal of many great men. Its opening hours saw the release of one who was great among statesmen, and whose singular honour it was to stand out in a national crisis as the saviour of his country. "Poor Doré" is gone. Why (parenthetically) do people speak of those who have advanced into a presumably higher state of being as "poor"? Poor in what? It is we who remain in this state, and lament our own great loss, who are poor; but they can hardly be the worse, and are, we trust, much better for their deliverance from the burden of the flesh. And now Wagner is gone. Probably no man of our generation more distinctly shewed the divine mark of Genius than he. Erratic it was—genius like his does not conform to petty rules, and is not governed by conventionalities; but none, surely, will deny that his was a master-mind, and that we are the richer for his work, as we are assuredly the poorer for his loss. Like all men of genius, he seems to have had his flashes of inspiration outside of that which he received in his own proper work. There all genius is inspiration. But he had his premonitions too. While directing a concert in honour of his wife's birthday, he suddenly laid down his bâton, saying, "I shall never direct an orchestra again, nor compose any more." Being asked his reason for so dire a prophecy, he replied, "I shall die before the spring comes," and now, before the flowers of earliest spring gladden us, his spirit is free. "His body lies in state, beneath its pall of cloth of gold." What of that master-spirit that has left the worn-out tenement?

Psychopathic notes continue to pour in. From the evident interest taken in the subject I feel sure that I may quote a case which has reached me from a private source, before I direct attention to the remarkable records of mesmeric healing, and of surgical operations during the mesmeric sleep of the patient, which are little known to the present generation. It is most surprising that records of the amputation of limbs, such as were recorded by observers whose qualifications are beyond doubt, and whose honesty is unimpeached, should have faded out as they have. The study of the reports of the Mesmeric Hospital is full of interest and instruction. There can be no fair cause for doubt that nature has endowed man, or some men at any rate, with a gift that is lamentably neglected. But before I go into this question, I will give a case of healing by a lady in private life, whose name I have no authority to make public. This lady is a Spiritualist, and attributes her gift to spirit-power, but from the great prejudice against the subject in her family, she spoke of it as "Mesmerism." I quote the case from among others in a private letter addressed to myself.

"We had a coachman who had been with us since he was a lad. Some seven or eight years ago, he had for several months been suffering from failing eye-sight. One morning in London he said to me with much emotion, that he feared he should have to give up his situation, his left eye having become so blind that it was quite useless to him, and he feared to drive me through the crowded streets of London, lest an accident should befall me. He added that he had had advice from several medical men to no purpose, and he had that morning consulted a chemist, who told him he feared it was a bad case, and he dared not interfere in it. My grown-up daughter was in the room, and I said in French to her, that sooner than lose a valuable and attached servant, I would try what I could do, if she would remain in the room. I then had him sit down, and made passes over his left eye, when he said, 'It feels like pins and needles going through it.' After a few minutes he said, 'Why it is not so dim as it was.' Feeling tired, I then told him to come again to me in the afternoon, when I again made passes and breathed over the eye, with increasing success. I regularly continued this for four or five days more and more successfully, until his left eye was not only completely restored, but his right eye thoroughly cleared also. He resumed his duties at once as coachman through the London season, and ever since; being still with us, with perfectly good eye-sight. I have since cured a fellow Spiritualist in a similar manner of a medically acknowledged cataract of a very bad type, and it has never returned."

A volume of Reports of the London Mesmeric Infirmary, 36, Weymouth-street, Portland-place, extending from 1849 to 1869, furnishes abundant and striking evidence of the value of mesmerism as a curative agent, and of its efficacy as an anæsthetic. Scattered up and down in the records of these twenty years, are cures of neuralgia, nervous pains and disorders, chorea, sciatica, and similar ailments. This one would look for, but other and more serious diseases yield to the same treatment. One remarkable case is that of inflammation of the shoulder-joint, in a boy of eleven years of age. The case was sent by Dr. Elliotson to Professor Ferguson, of King's College. He pronounced it one of slow inflammation, and recommended blistering, and cod liver oil. The shoulder was extremely tender to the touch, "the weight and dragging of the arm were insupportable," and the "disease threatened to produce devastation of the shoulder-joint, suppuration, exfoliation, and all the sad results of scrofulous disease of joints." Dr. Elliotson sent the patient to the Mesmeric Infirmary on the 22nd of March, 1854. Mr. Gardiner mesmerised the shoulder daily with instant effect. By the 13th of May the boy "could move the shoulder in all directions, allow it to hang down, and bear it to be pressed upon, and the arm to be moved in all directions by another person." Dr. Elliotson sent the patient to Mr. Ferguson, who wrote back that it was "indeed highly gratifying to see such a favourable change in a case which looked so alarming." There can be no mistake about such a cure as this.

Other cases of organic disease, or functional affections—I exclude nervous ailments for my present purpose—are very numerous. Inflammation of the eyes, asthma, abscesses, tumours, dropsy, paralysis of limbs, epilepsy, skin diseases, rheumatic and gouty affections, sprains, hemiplegia,—one case, in which the patient could not walk without the aid of two sticks, dragged his right leg, and could not bend it, was perfectly cured in six weeks—chronic bronchitis, hæmaturia, chronic pericarditis, quinsy, chronic ophthalmia with

ulceration, and nebulous opacity of the cornea (a case of Mr. White Cooper's, of extreme severity, cured absolutely in six months by daily mesmerism)—these are among the diseases which are recorded as having been treated with perfect success. Many of the cases are remarkable in a high degree, and all are recorded with complete precision by properly qualified observers. I might quote dozens where unquestioned cures of unmistakable disease were wrought. But I may, perhaps, do better if I first point to one of several cases where surgical operations were performed painlessly on mesmerised patients. I have before me a pamphlet of Dr. Elliotson's, in which he records, among other cases, one which may serve as a specimen.

The patient was a labourer, six feet high and forty-two years of age, who had suffered for nearly five years from neglected disease of the left knee, "the interior of the joint of which was found after amputation to be deeply and extensively ulcerated." He was mesmerised by Sir (then Mr.) William Topham, and the limb was removed by Mr. W. Squire Ward, surgeon, of Wellow Hall. "Mr. Ward, after one earnest look at the man, slowly plunged his knife into the centre of the outside of the thigh, directly to the bone, and then made a clear incision round the bone to the opposite point on the inside of the thigh. . . . The placid look of the man's countenance never changed for an instant, his whole frame rested, uncontrolled, in perfect stillness and repose; not a muscle was seen to twitch. To the end of the operation, including the sawing of the bone, securing the arteries, and applying the bandages, occupying a period of upwards of twenty minutes, he lay like a statue." Nor was this perfect repose interfered with when Mr. Ward "twice touched pretty roughly and with the points of the forceps, so that he in fact pricked, the divided end of the sciatic nerve." After the man had been removed to another room he stated, in answer to Mr. Topham, "I never felt any pain at all; only once I felt as if I heard a kind of crunching." The crunching, no doubt, was the sawing of the thigh bone.

M.A. (Oxon.)

#### THE ROYAL GIFT OF HEALING.

The power of healing disease by a virtue conveyed through the hands has been known in all times and in all parts of the world, as testified by the histories of nations and by the narratives of nearly all travellers among primitive peoples. Exercised in the past by kings and priests, it was regarded as proper to them in their presumed divine character. Thus Shakespeare (*Macbeth*, Act 4 Sc. 3) puts this into the mouth of the king's physician:—

" \* \* \* How he solicits Heaven  
Himself best knows; but strangely visited people,  
All swollen and ulcerous, pitiful to the eye,  
The mere despair of surgery, he cures.  
\* \* \*  
\* \* \* For the succeeding royalty he leaves  
The healing benediction."

But when subjects and laity were found to be similarly endowed it became clear that it was a gift belonging to our common humanity.

It is interesting, nevertheless, and instructive to learn what this power has done by royal hands.

In France history speaks of several kings conspicuous for the gift of healing, from Clovis downward. Philippe I. is named as one who lost the gift through the irregularities of his life. Some kings, we are told by Heylin in his *Cosmographie*, before exercising it prepared themselves by fasting. Philippe de Valois healed 1,400 sick people; Louis XIV. 1,600, using the formula with each "*Le Roy te touche, Dieu te guerisse*" ("The King touches, may God heal thee!")

In England several kings from the time of Edward the Confessor, used the power. The so-called miraculous gifts of some of them are spoken of by Jeremy Collier. Malmesbury relates that a woman afflicted with scrofula was cured by the king rubbing her neck with his fingers—a royal precedent for this mode of healing. John of Gaddesden, chief Court physician,

when he found he could not cure certain patients submitted them to the king for touching. Clowes, Queen Elizabeth's physician, speaks of scrofula as a disease repugnant to nature, but curable by the royal touch. Evelyn, in his diary, March 23th, 1684, writes that: "So many were taken to be touched that each was required to have a certificate, and so great was the concourse of people with children at the surgeon's door for certificates that six or seven were crushed to death." The *London Gazette* for October, 1686, announced that the king would heal weekly, on Fridays. Wiseman, in his work on surgery, alludes to cures of King's Evil by the touch.

But as if to make it manifest that the efficacy of the touch was not specially royal, in the reign of the same king, Charles II., appeared Valentine Greatrakes, curing by the hand not only King's Evil but many other so-called intractable diseases. He published a book at Oxford, entitled, "An Account of Marvellous Cures Performed by the Stroking of the Hands, by Mr. Valentine Greatrakes." This book was dedicated to the Hon. Robert Boyle, and contained the testimonies of persons of eminence in Church and State. It was reprinted in 1723.

Among kings the power seems to have varied in degree as we, in the present day, find it vary among us subjects. Some of them seem to have been advised to strengthen the power by a preliminary fast; the fasting of one was of nine days' duration. What was a royal fast we are not informed; surely not abstaining from food; perhaps it was taking fish, eggs, brown bread, and milk, instead of red meats and wines. Greatrakes himself could not, perhaps, have had a better dietetic preparation for his healing work; and modern magnetisers and mesmerisers might fast with advantage in a similar way.

After Greatrakes, one named Leverett, a gardener, announced himself as a healer; but he was not equal to extensive work, for he complained that "after touching thirty or forty sick he felt as much goodness gone from him as if he had been digging eight roods of ground."

The kings who touched and rubbed, Greatrakes and Leverett, magnetisers, mesmerisers, and healers of subsequent and the present times, are they not all of one category? All of us may have the power to heal; some may be more largely endowed than others; each may have it of a particular degree and quality.

In many cases one touching or application is enough, but in very many others, repetitions more or less frequent are found necessary.

It astonishes many who have suffered from ailments which have come on quickly to find how quickly they have passed off under the action of the human magnetic or mesmeric force (*fluid*). This has been when they have been particularly reactive to the force, or susceptible. For illustration:—A lady, at times, comes to me, who is constitutionally subject to attacks of excessive morbid sensitiveness. I lay my hand, in mental prayer, upon her head, and tranquillity of the nervous system follows on the instant. If a suffering fellow-creature comes, I always pray mentally to the Heavenly Father for power to heal; for His is the power acting through us who make no claim to any special divine quality. A clergyman came with such derangement of the nervous system that his duties were impossible to him. A few mesmerisations restored his equilibrium, and he returned to his pulpit. Another came limping in with bad gouty pain; after a short treatment he rose, shook his limbs, and then danced about, saying, "This is not clerical, friend Didier, but it is joyful and thankful." A lady came recently with erysipelas of the face; her nose was very much swollen. Her troubles vanished at the end of one sitting. I have just received news from one who was pronounced to have his left lung consolidated in consequence of inflammation. I mesmerised him a few times during one month. He writes that he continues quite well.

Happier results from the too much disregarded human magnetism could not follow the historically-vaunted royal touch than those which abound in the experience of all mesmerisers.

In this work of healing beneficent spirits may co-operate, and some mesmerisers say they are conscious of it. This is quite credible and reasonable to those who believe, as I do, that there is an interblending of the spiritual with this sphere of being.

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington.

METROPOLITAN SPIRITUAL LYCEUM.—A sufficient number of male candidates to form two circles for preliminary investigation, are now before the Council, who will be glad to receive immediately the names of a few ladies.

#### STRAY THOUGHTS ON CURRENT TOPICS.

##### The Value of Organisation.

It is a maxim familiar to us all that "Union is Strength"; and by virtue of belief in the maxim, and by social necessity, organisations have sprung into existence, whose objects have been the investigation of spiritualistic phenomena, the expounding of spiritual philosophy, and the dissemination of the literature of the movement.

Now I venture to assert that these objects are good and useful ones, and I have frequently been perplexed and pained at the inconsistency which, whilst working zealously for Spiritualism in a particular direction, unmercifully condemns all methods not associated with its own. Is not organisation strength? Is it not better than want of organisation? No man of sense will dispute the point.

That organisation is absolutely necessary was proved in the past, and is being proved to-day, and a statement of how Spiritualism has developed itself in this town will show some of the causes which led to the establishing of a society.

About three years ago Spiritualism in North Shields was under a cloud. It had but few followers, but few defenders, and I think only two or three "circles." Since then much progress has been made. A few pious men and women (as earnest as pious) commenced the investigation of its phenomena in a proper frame of mind. They soon became convinced of the reality of spirit-communion, and this great fact so gladdened their whole being, that since that hour they have steadily pursued their upward course untroubled by the threats of former companions, and unawed by the voice of priestly authority. The fear of death was dispelled; and with enlightened vision they beheld all things made new; the Gospel of Jesus being at last to them a message of love and peace. It has interested and pleased me exceedingly, and is a cause of profound thankfulness, to hear men and women rapidly approaching their allotted term of three score years and ten, say: "Thank God for the light and blessings which Spiritualism has brought me. I was like one walking in darkness; the teachings of the churches and chapels never gave me such hope of immortality, such a glimpse of the 'life beyond the river.' Now I can understand the Gospels, and can appreciate the teachings of Paul."

Sir, this is no exaggeration. These remarks I have heard again, again, and again, and it is well to let them come to the front sometimes as an answer to the oft-repeated inquiry:—"What good is there in Spiritualism?"

Well, several additional circles were established in our midst; but one, the chief circle, grew to such dimensions as to make the inmates of the small house in which it was held, somewhat alarmed for the comfort of the sitters. The sitters, too, with commendable consideration, began to fear that they were intruding on the domestic comfort of their hosts, and thus it came to pass that a suggestion was made to hire a room to be used solely for investigating the phenomena of Spiritualism and engaging in devotional exercises. Thus was the Society born.

Unprejudiced minds will admit the difficulty of holding séances in small rooms overcrowded with enthusiastic sitters. Under such conditions physical comfort is impossible, and harmony exceedingly difficult of acquiring. It may be said—"Break up the large circle, and hold séances in several homes instead of in one." Here we are confronted with difficulties known only to the poor. Some member of the circle who would gladly offer his premises for holding a weekly service, is precluded from doing so because he is possessed of only two rooms, and the partitions are so thin that the presence of unfamiliar men and women would disturb the sleeping children. Another has three rooms, but the aged parents who live with the family are prejudiced against Spiritualism, and filial respect moves the children to be silent on a theme they long to expound. Another member has a sick wife; a wife has a sick husband; a son dare not broach the subject to his parents; and in hundreds of other different ways, easy enough to conceive, many true-hearted Spiritualists are prevented from carrying out their wishes. Under these circumstances what is to be done? Break up circle-sitting? Forego spirit-communion? Or go from door to door asking permission to sit with the inmates? Or as another alternative, shall they purchase the weekly literature of the movement, and read of spirit-communion they must never enjoy; and of phenomenal wonders they are doomed never to witness? Really, sir, I have no patience with people who can view Spiritualism from no other standpoint than that which leads to the advancement of their

own particular interests or hobbies. Organisation is absolutely necessary to diffuse abroad a knowledge of spiritual phenomena, philosophy, science, and religion, but like all things connected with and inter-penetrating human affairs, it is not an unalloyed blessing.

We Spiritualists may boast as we please about freedom of thought, and may profess to esteem a man for what he is intrinsically worth, rather than for his worldly possessions; but I have found, to my great regret, too much consideration given to those who are only great in worldly wealth. Spiritualists, as a rule, have not strength of mind sufficient to move them to elect to the highest offices men super-eminent in moral and spiritual qualities. The chief desire has seemed to be to elect men who occupy the best social positions, and are best able to subscribe to financial projects. And yet my experience has shewn me that the truest manhood of England is to be found amongst those who earn their living by the sweat of their brows.

My heart, Mr. Editor, went out in affection the other evening to one of these, a man earning about twenty-six or seven shillings a week, with which he supports himself, a wife, and several children. We had assembled for devotion, and my friend offered up a beautiful prayer, in which the following passage occurred:—"O Thou Infinite and All Merciful Father, we thank Thee for the blessings of this life, for Thy bounteousness and ever-loving care. Thou hast been with us and guarded us in the past; O be our Father, Friend, and Guide in days to come. Teach us to approach Thee with grateful hearts, and in a spirit of humility to ask the aid of Thy holy ones, the angels, who execute Thy will by ministering to the wants of their mortal brethren. And in every trial to which Thou mayest think fit to subject us, O teach us to recognise the hand of a watchful Parent teaching His children their strength and weakness; and thus may we grow in wisdom, blessed by the influence of Thy abiding love."

Sir, this prayer, coming from one barely able to keep body and soul together, struck me as a splendid example of true manhood; such manhood as, if a soldier, would conquer the world with a leader like Cromwell; if an inspired speaker, would work as Paul and Jesus did, and unhesitatingly die their deaths, if necessary; but if constrained by circumstances to the drudgery of a mechanical life, would strive to see in every gleam of light which brightened the darkness of his lot the smile of an angel, the presence of his God.

If societies are in need of representative Spiritualists, let them choose men of this stamp—men good in disposition, rather than remarkable for the swollen state of their dollar bags. Not that one should object to riches, or inveigh against the owners of England's broad acres, but if the richest man in the community be chosen to occupy the highest place of honour, let it be plainly seen by all that he is as good as he is rich. In conclusion, I would add, for the sake of peace and harmony let the term of office for which officers are elected be as brief as possible, so as to distribute the burdens and honours of societies as widely as possible. This will prevent complaint of overwork, or the presuming of one man above his fellows, and check the tendency of societies to split up into two hostile camps, like the great political parties of the State.

Yes, sir! organisation is a necessity of our cause, and let us aim to make it a success by teaching each unit to work for the interest of all, rather than for his own personal comfort or glorification.

North Shields.

T.C.E.

#### THE OTHER SIDE.

Father, when my life is over, and I stand upon the shore,  
With the dear world all behind me, and eternity before,  
In that ocean, O my Father! must I plunge for evermore?

Father! life is sweet, and sweeter is the sense that I am Thine;  
Can the love I bear Thee perish, or can space that love confine?  
If my soul can die and lose Thee, how, Eternal, art Thou mine?

Could a finite thing created in the bounds of time and space,  
Could it live and grow and love Thee, catch the glory of Thy face,  
Fade and die, be gone for ever, have no being, know no place?

No, my soul will not believe it; Thou'rt in me and I in Thee.  
I will listen to the message that my own soul brings to me,  
Shamed that Faith should ask a token, doubt her own eternity.

When that ocean closes round me, let what will, O Lord, betide;  
Though the dear world fade behind me, Thou wilt guard me,  
Thou wilt guide;

Thou wilt still be with me, Father—with me on the other side.  
E.B.

## SPIRIT INTERCOURSE AND ITS LESSONS.

By the Author of "The Life Beyond the Grave."

It is one of the popular delusions that Spiritualism begins and ends with table-rapping and other wonders, and it often takes some time before the new convert to Spiritualism can interest himself in anything higher. We are all naturally prone to be selfish, and our first question is usually "What personal advantage can I gain from this Spiritualism?" Thus inquirers run from one clairvoyant to another to have their fortunes told or to be advised how they can make money. Others go from séance to séance intent upon seeing some new marvel.

All who thus pursue Spiritualism from selfish motives invariably come to grief. The advice they receive turns out to be bad, or phenomena prove to be fraudulent which at first were beyond all doubt genuine. This is the reward of all who abuse Spiritualism. It was never intended to benefit us in material affairs nor yet to gratify a morbid curiosity, but to elevate our thoughts and purify and ennoble us; to lead us nearer to the Christ-life. It teaches us that there is a life beyond the grave, and what the nature and conditions of that life are; but its chief aim is to induce us to lead better lives here and thus better prepare ourselves for the life to come.

I have for twelve months or more attended weekly séances at which no physical phenomena whatever have been witnessed—nothing but clairvoyance and trance-mediumship, and séances of this kind seem to me best calculated to benefit the sitters.

For the benefit of non-Spiritualists it may be as well to observe that the medium is a respectable, pure-minded young woman, quite incapable of any dishonesty, and the spirits "possess" her precisely in the same way that spirits possessed men in the days of Christ and the Apostles, when we read of Christ carrying on a conversation with a possessing spirit. The spirit of the medium is either temporarily withdrawn from the body or mesmerised into a state of unconsciousness, and the spirit controlling simply uses her bodily organs for the purpose of speaking to us. Since, of course, the spirit has parted company with its own physical organs, it follows that in order to make itself heard in the world of matter it must temporarily borrow a material body from a medium. This is the rationale of trance-mediumship. The medium after the séance knows nothing whatever of what she has said or done.

At these weekly gatherings the teachings of the spirits have been of the highest and purest description, corresponding to the lofty morality taught by Christ; but without one scrap of "doctrine." Such lessons in charity, kindness, forbearance, forgiveness, unselfishness and purity, as we have received from these holy messengers, accompanied usually by soul-inspiring prayers to the Most High, could only come from the pure and the good in the spirit-world, and would for ever set at rest in the minds of all who heard them any doubts as to "whether Spiritualism is of God," or is not "forbidden in the Bible," &c.

In order to obtain pure and holy influences like these it is necessary to keep the circle select, and exclude all whose spirit surroundings are impure or likely to be inharmonious. Thus only can successful séances and truthful messages be obtained.

The greatest lesson which we have derived from these séances seems to be from observing how much time is devoted by the spirit guides of the medium to raising their darkened and unhappy fellow creatures on the other side. Scores of unhappy men and women ("spirits," of course, and invisible to us) have been brought to this circle and have listened in rapt attention (so we have been afterwards told) to the addresses delivered by the bright and lofty spirits who have controlled and spoken through the medium. Often when we have wondered how any good could be done to others by our small weekly gatherings, our spirit friends have said, "If you could see the tearful faces of those unhappy ones who gathered round, and listened to the words of comfort and hope the medium has uttered, and could read their thankful hearts and see what happiness has been bestowed, what hopes have been raised, what darkness of despair, has been illumined by these words of love, you would not think the time has been wasted although on your side you may have seen nothing."

We have had murderers, suicides, drunkards, thieves, libertines, and harlots brought to our gatherings and spiritually raised. At first they have been full of hatred, revenge, gloom and doubt, but under the sweet and loving influence of the bright spirits conducting the circle, their hearts have been gradually touched, and as their aspirations have become brighter

they have one by one been allowed to control and speak through the medium, and have poured out their confessions of sin, suffering, and repentance, and have been invariably taught that they must pray to God for help and must then seek out those they have wronged and obtain their forgiveness; and that in order to raise themselves to a happier condition, they must, above all things, busy themselves in raising those beneath them or their late companions.

Invariably the first duty that a repentant sinner seems to be enjoined to engage in is to *win over some of his late companions in evil*. It seems to be one of the great laws of spirit-life that the high and bright spirits are really less fit and less able to raise the lower and darkened ones than are those who are nearest to their own level. The latter seem better able to understand their needs. How true this law is in our own world! The poor criminal can be more easily touched by a man who has been reformed from his own ranks—who has felt and suffered as he has and can sympathise more closely with him—than by the refined scholar from Oxford or Cambridge. Hence it is that working men prefer Methodist preachers and men from their own station in life. So it is in spirit-life; the high and bright ones always work through intermediaries, and thus it is that Christ is not personally visible to any in the spirit-world whom we communicate with, though his influence is felt everywhere.

The great work, therefore, in the next life whereby people "get on," is helping to raise those below them. Therein lies their happiness, and thereby alone do they improve their surroundings.

Another great lesson that our spirit circle has taught us is that every darkened one can be touched by the power of love. Thus, if it is a woman who has fallen and is grovelling in sin, in vile thoughts and evil companionship, there is almost always some purer and brighter one who is drawn by the all-powerful attraction of love to try and raise the unhappy one. With men it is almost invariably the one who is destined to be his counterpart, his eternal companion in spirit-life. Not until these are united in love (which can only be by the lower one being raised to the level of the brighter one) can they be perfectly happy. Occasionally it is a sister or a mother, but whoever it is, there is invariably some angel bending over the sinner trying to raise him or her.

The great lessons which our circle has taught us may be summarised as follows:—

That no mere creed is of the slightest avail in the next life in promoting our happiness. The one thing that can alone raise us in the next life is leading a good life here; and we cannot better illustrate a good life than by pointing to the exhortations of Christ in the Four Gospels.

That mere belief in Christ's Atonement will not in the least do away with the necessity of wiping out our sins, in personal repentance, in acts of compensation to the injured one, or in forgiveness for wrongs suffered; and not until every wrong has been thus atoned for by ourselves can we rise in the life beyond the grave.

## THOUGHT-READING AS AN AMUSEMENT.

By F. Corder.

From "Cassell's Family Magazine."

The statement that this extraordinary power is attainable to some degree by almost every individual will probably be received with surprise and incredulity, yet such is the fact. Incomprehensible as this mysterious phenomenon is, it is so easily produced that it is singular that it has only so recently attracted notice. The marvels of mesmerism and clairvoyance (which seem to be in some sort related to this) are best left in the hands of scientific and duly qualified men, being dangerous things for the ignorant to meddle with; but thought-reading is a simple matter which can hurt no one, but may afford to many some hours of interesting and novel recreation. It is as a novel amusement for social evenings that we here intend to describe some of its simpler phenomena.

First, to enlighten such of our readers as have never seen any thought-reading, or heard it described, we will give an example. Two persons are *equally* concerned in the result; one of these fixes his mind wholly and absorbingly upon some object, say, which he either sees actually, or in his mind's eye. The success of the experiment depends much upon the thinker's power—a power sometimes to be acquired, and enormously to be developed by practice—of concentrating his mind upon the one idea.

The other person—the reader—who has his eyes usually bandaged, so that no external objects may distract his attention, grasps the thinker's hands (the two sitting face to face, and as closely as possible), and holds his own mind as blank as possible. If he have any gift of receptivity he will soon, sometimes instantly, see in his mind's eye the form of the object, more or less vaguely, and then perhaps all its details. The appearance of an object, written words, figures, colours, may all be discerned with marvellous accuracy after a little practice, the chief condition being that two people who by experiment find that they suit one another well, should develop their powers by practice, and not try much with others.

But now to clear the ground by some very simple preliminary experiments, which conclusively prove that one mind may affect another by the simple exercise of the will. Let one person, as subject, stand passively, with closed eyes and relaxed ankle-muscles, ready to fall in any direction. Let two others stand, one before and the other behind the subject, with outstretched arms, and rest the palms of their hands as lightly as possible against his sides, neither supporting nor pressing him. Now, if these two firmly and simultaneously *will* the subject to fall in a certain direction when he lets himself go, ten to one he will fall as they wish. The direction is best determined by a fourth person, who should stand in such a position as to be invisible to the subject, even if his eyes were open, and should indicate "forwards," "backwards," "right," or "left" by a silent gesture. Of course the sceptic will say that the subject is unconsciously pressed over on that side. Well, then let the sceptic try.

The second experiment is of the same nature, but brings us nearer to thought-reading proper. The subject is blindfolded and taken out of the room. The rest of the company then decide upon some act for him to perform—to touch or move a certain article of furniture or the like. Two steady-minded persons then fetch him in, and place each a hand on his shoulder, taking care neither to impede nor direct his movements. They keep their minds firmly fixed on wishing him to perform the appointed act. The success of the experiment will then be more or less complete according as those concerned are fitted for the business of Reading or Thinking. These two experiments form a fund of amusement for a family party which is not too juvenile or noisy; for we cannot too strongly impress upon would-be experimentalists that all matters of this kind require to be undertaken in a sober and unexcited frame of mind, levity and laughter being fatal to success.

In early experiments in actual thought-reading, the Thinker, who will probably find unexpected difficulty in concentrating his mind on one thing, had better think of actual and simple objects, placing them on a small table close to him, so that he sees nothing else. The Reader, too, will find a difficulty in allowing his mind to become blank at will, and may scarcely be able to refrain from guessing, or wondering, what the object may be. The slightest exercise of the brain in this way is probably fatal to success. A sheet of bright-coloured paper is said to be the easiest thing to guess, and a row of figures the most difficult, though our own experience does not quite corroborate this. When a good Reader and Thinker have been found, many astounding experiments may be successfully undertaken, a few of which we will here enumerate.

1. Completely unknown objects may be described, written words and even sentences discerned, the position of a hidden article indicated, or any desired act performed by the experienced Reader.

2. Some person may pinch or otherwise hurt the Thinker in any part, and the Reader will experience a feeling of pain in a corresponding place.

3. Any flavour, however delicate or peculiar, tasted by the Thinker can be detected by the Reader.

4. The preceding experiments, as well as many others, are rendered far more marvellous when accomplished *without contact*. In fact, after a little practice, a good Reader can succeed equally well when the Thinker is at a distance of some yards.

We must here particularly impress upon our readers one thing. *Thought-reading* is a misnomer. *Mental picture-reading* is the real name for this power. When, for instance, the Thinker has fixed upon a word or a number he must not keep the mere *idea* of it in his head, or repeat it perpetually to himself; he must see it in his mind's eye, as if written up in chalk letters, for it is only by the faculty of *inner sight*—if there is such a

thing—that the Reader reads. Thought-reading is very fatiguing to both parties concerned, but especially to the Reader, who should beware of too long-continued exercise of his powers. We have spoken of both in the masculine gender for convenience, but according to our own experience, men make the best Thinkers and women the best Readers. This may not be an universal rule, however.

There remains but one thing more to say. Every one who sees these phenomena will ask—does ask—"What explanation do you—does science—offer for these marvels?" The answer is very simple, and may be given in one word—None.

## THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR,—With regard to the "Magnetoscope"—pronounced by your correspondent, Dr. Wyld, to be "dead and buried"—I am able to announce, with pleasure, that it has merely enjoyed what we hope may prove to have been an invigorating slumber; a work on the subject having been for some time in preparation, by a physician in Edinburgh, to whom all the memoranda, instruments, &c., of the late Dr. Leger, were delivered by that gentleman's executors.

Possibly, the meeting referred to by Dr. Wyld, as having taken place at Brighton, under the auspices of a physician of eminence, may mean the series of experiments made by Dr. Madden and W. Sharp, Esq., F.R.S., with a view of testing the influence of various substances—gold, iron, arsenic, &c., upon Dr. Leger's instrument.

Dr. Madden (a homoeopathic practitioner, at Brighton) had, at first, warmly advocated the invention, and performed with it, in public, many surprising experiments. Subsequently, however, a doubt arose in his mind whether the unconscious exercise of muscular power was not a larger element in the matter than had been believed.

The remarks and observations of the two gentlemen, though unfavourable to Dr. Leger's views, were made in a true philosophical spirit, were published by him in their own words, and welcomed as a means of eliciting a deeper attention to the analysis, and more careful appreciation of the surrounding circumstances. He merely complained that the experimentalists had not separated his chaff from his wheat, and, on the failure of one or two experiments, taken upon them to pronounce the whole unworthy of scientific investigation.

To meet their principal objections, Dr. Leger remodelled his instrument in such a manner as to preclude the possibility of its being influenced by muscular force; and this had not long been completed when his premature death withdrew the subject from public notice.

To the questions of your correspondent, Mr. J. T. Young, I can only say that if he will refer to the "Philosophical Transactions" for 1759, and the experiments of Robert Symmer, and Cigna, he may modify his opinion as to silk being a non-conductor.

The only use of the magnetoscope's non-conducting arm was (as explained in my former letter) to prove that the electric current alone supplied the motive power—the touch of the operator's finger on the immovable disc setting the pendulum or the conducting arm in violent motion, while the other remained still.

In reply to "W. W. C.," I cannot inform him where a magnetoscope, as remodelled by Dr. Leger, can be obtained, ready made. During that gentleman's life, the instruments were constructed and sold, under his direction, by an agent whose name I cannot recall. Their price was about two guineas.

HENRY SPICER.

MESMERIC CLAIRVOYANCE.—Professor Barrett has sent us particulars of another very interesting and well-authenticated case of clairvoyance. It will appear in our next issue.

C. A. S. CONVERSAZIONE.—The next conversazione at 38, Great Russell-street, will be held on the evening of Monday week, March 5th, when it is expected that some matters of interest will be brought before the meeting.

GHOSTS!—We remind our readers again of the circumstance that, at the Fortnightly Discussion Meeting to be held at 7.30, on Monday evening next, at the rooms of the C. A. S., 38, Great Russell-street, Mr. Podmore will read a paper on "Ghosts." Mr. Podmore has been so fortunate as to collect some valuable information on the subject, and his paper therefore may be expected to have a special interest.

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## GENERAL GHOST-LOGY.

"It is an interesting inquiry," writes the pious and eloquent author of the *Protoplast*, "how far we are warranted by profane and sacred history to believe in the visitation of departed spirits in visible form. Whatever may be said of the credulity of the vulgar, men of great intellect have, almost invariably, been believers in what are commonly called supernatural appearances; and I never met a person of any strength of mind who set aside the mass of evidence which has accumulated on the subject."

Even though these apparitions, occurring in close relation to passing events, may have their origin in the unhealthy action of the brain, yet they may be used by the Omnipotent for a manifested purpose and a special end. In this manner it may be surmised that the disturbed brain of the unhappy Saul produced an image of Samuel, the Almighty using this circumstance as a means to make known the coming judgment;—a more reasonable explanation than that the spirit of Samuel was directly sent—since, in the latter case, he would not have murmured at the mission—"Why hast thou disquieted me?" &c.

God still works wonders, but by natural means; nor need we be apprehensive that, in dwelling on these means, our faith in the illimitable power which created the laws by which it works will be weakened. As is the sameness of elementary matter to the chemist, who, while using the affinities of elementary substances for each other, never can transmute them, so, by whatever new and wondrous path we approach the Eternal Source, the end is the same—a something existent, insoluble, never to be demonstrated. The keen-sighted hero who discovered that Providence generally sided with the big battalions, was, after all, not much in error—merely overlooking the predestinating hand that beckoned those great battalions to the field.

Vast as is the amount of knowledge the labours of fifty centuries have gathered in, an infinite harvest yet remains to reap. Has any science even ventured to imagine a limit to its sphere of search? Is, for example, the animal kingdom exhausted? Combinations of matter, new to us, are constantly producing new forms of life. Even with some whose generations have long been denizens of this globe, we are yet imperfectly, if at all, acquainted.

So late as 1868, there was added to the Zoological Gardens, and still exists there, a huge animal—the hairy-eared, two-horned rhinoceros (*R. Lasiotis*), never previously known, and of which no part or portion was to be found in any museum, at home or abroad.

Mr. Henry Lee, writing of the marine monster known as the sea-serpent, of which twenty-three appearances (some testified on oath) have been recorded, concludes an able paper in these words:—

"I think it by no means impossible that gigantic animals, unknown to science, may have their *habitat* in the greater depths of the sea, only occasionally coming to the surface,

and, further, that there may still exist, though supposed to be extinct, some of the old sea reptiles whose fossil remains tell of their magnitude and habits, as well as others of species unknown even to paleontologists."

And the popular physiologist, Dr. Andrew Wilson, asks:—

"Is there anything more improbable in the idea of a gigantic development of an ordinary marine snake into a veritable giant of its race, than in the production of cuttle fishes, which, until the last few years, remained unknown to the foremost pioneers of science?"

Another distinguished naturalist, long resident in Central Africa, has assured us that, in the trackless wastes and forests, stretching south and east, there will be unquestionably found animals hitherto unclassified by the zoologist, not excepting the "fabled" unicorn.

So, in the rich abundance of the vegetable kingdom, how little is revealed, compared with what lies hid, of the powers and properties of those innumerable structures, every one of which, we have reason to believe, has its especial adaptation to the ever-changing, ever-recurring needs of man! The treasury of nature seems never the poorer for the perpetual drain. So will it probably remain, until the laborious pursuit of knowledge is lost in the light of infinite wisdom. Yet it is good for us to gather up the fragments of that benign feast with which creation began, and he that would restrict the search by arrogant announcements that in such and such a walk there is nothing more to find, is false to his fellow-workers, false to nature, false to God.

Seeing then how limited is our acquaintance with things of lower nature, it is strange that any new suggestion having reference to that complex structure, man himself, and seeming capable of analysis, should be so frequently received with disfavour. The discoverer of a new organ in the material human frame would be hailed as a sort of benefactor to his kind. How much more does he deserve who demonstrates powers hitherto latent in the nobler part of man! On what principle is examination deprecated? If an assumed discovery be beneficent, how much may not be lost! If noxious, the bare denial of its existence is but a feeble remedy. Let those who desire to promote legitimate inquiry bear in mind that a broad distinction lies between cases of mere cerebral excitement and such as I have hitherto treated of. Hallucinations are as fully recognised, if they are not quite so common, as colds in the head. Few of those who might have noticed the twitch or toss of the head peculiar to an eminent counsel (it was, I believe, Mr. Bodkin), were aware that it was engendered by a perpetual vision of a raven on his left shoulder. A gentleman, not long since residing in Broadway, New York, transacted business daily under the immediate supervision of his deceased great-uncle, who, in a laced coat and ruffles, occupied a large easy chair, placed expressly to receive the honoured vision, without whose company, Mr. R. declared, he could not, after a time, accomplish his day's work in comfort.

Intense application has frequently produced delusions of this kind, and when no relaxation has been afforded to the over-taxed brain they have become permanent. Similar results have attended extreme grief, or long continued anxiety. Often, if a sense is not subjected to actual delusion, it is quickened to an inconceivable degree. I once heard a lady, in a mixed circle, relate a curious experience of her own, which bears upon this question.

She had one day attended afternoon service at a little country church in the neighbourhood of the house at which she was visiting. Owing to some private sorrow which oppressed her mind, she found unusual difficulty in following the sacred ritual. In spite of herself, the rebel thoughts would perpetually revert to worldly crosses and cares, when, happening to raise her eyes, she saw—clearly and sharply written on the white panels of the singers' gallery, which

but the moment before were black, the text: "*Blessed are they that mourn, for they shall be comforted.*" While yet gazing on the reassuring words, they began to fade away, and presently became completely invisible.

Pondering on this strange occurrence, and unwilling to doubt the evidence of her own eyes, she repaired to the church on the following day, and, placing herself in the same position as before, fixed her gaze intently on the gallery. Nothing was to be seen! She then ascended to the gallery itself, and examined the panel closely. Presently she was enabled to distinguish the forms of certain letters which had evidently once composed a text, since painted over. The closest scrutiny could not have revealed a continuous meaning, had not her impression of the previous day guided her to the conclusion that the text she had seen so distinctly had actually at one time been painted on the face of the gallery.

There are instances in which the collision of two ardent and impressible natures, dwelling, for the time, upon a common object, has produced similar phenomena. That very blunt and homely proverb, "One fool makes many" may be not wholly devoid of a certain philosophical significance.

It was, I think, in 1848, that an occurrence took place in a rural locality, though within ten miles of the metropolis, which came more immediately under my own observation. A large landed proprietor, not very far from London, had, for his head gamekeeper, a man named Hunt, a big powerful fellow, who had served in the army, and was rather noted in the village in which he lived for his daring, reckless character, evinced more than once in the petty wars of a preserve peculiarly exposed to the forays of the modern moss-troopers of London. Village scandal whispered that Mr. Hunt and his lady lived not always on the happiest terms; that the gentleman's habits were—to use a gentle term—indomestic, his affections flighty, his attentions discursive,—a certain rustic belle of the neighbourhood being, moreover, confidently pointed at as the principal cause of those family dissensions which were hurrying Mrs. Hunt to a premature grave. However that may have been, it did so happen that the poor woman became very ill, and, after a short interval, expired.

That rigid system of economy, hinted at by Hamlet as possibly pervading his royal mother's household, prevailed likewise in that of Mr. Hunt; for, within two days of his wife's decease, he and his inamorata were made one. They had been married about a month, when, one night, after retiring to rest, an eager tapping was heard outside the lattice. Imagining it was some traveller who had missed his road, the lady got up, went to the window, opened it, and dropped, with a piercing shriek, upon the floor.

"What now, girl! What's that for?" growled her lord.

"Your wife! your wife!" screamed the girl, wringing her hands, and pointing, as if fascinated, to the open window. "There! you can see her! There—there!"

"Nonsense, you frightened fool!" said her affable lord. "Go, look again, and shut the window, can't you?"

The woman, however, persisted, and although (being, as the neighbours afterwards assured us, a "plucky wench") she soon recovered some composure, nothing could induce her to close the window, or to return to bed. At last, with an angry oath, Hunt got up and approached the window. The next instant he staggered back, white as a sheet, and in strong convulsions! His wife, scarcely less agitated than himself, had to obtain assistance,—and it was some time before the man was sufficiently himself to tell his story. He had, he solemnly averred, seen his deceased wife standing within a foot of the lattice, in the dress she usually wore, and gazing full in his face!

So utterly was the man's courage prostrated by what he had seen, that he was, for hours, like one suddenly struck with frenzy. The scene was described as terrible, in the

extreme, to those to whom Hunt's fearless character was most familiar. Seated in a chair, his gigantic frame quivering from head to foot in a sort of agony of horror—he perpetually wrung his hands, repeating:—

"My wife! my wife! She is come back to punish me for my sins! What shall I do? What shall I do?" &c.

Nor could the presence and reasonings of the neighbours, whom his new wife had called around them, prevail, for many hours, to restore him to anything like his former self. She, on the other hand, had completely regained her self-possession, and repeated, in a perfectly calm and collected manner, her profound conviction that it was the spirit of her deceased predecessor, and nothing else, that had occasioned their alarm. Six weeks later, Hunt was thrown from his horse, which, by trampling on his face and head, injured him so severely as to endanger his life—an accident of which the apparition was at once pronounced to have been the harbinger.

The story lingered in the village records for many a year, and I remember being invited, during a shooting visit to the neighbourhood, to visit the very cottage, and be introduced to the very lattice-window, made celebrated by the ghostly visitation.

In connection with the general subject of these illusions of eye or ear, I do not know that any incident has puzzled me more than that with which I will conclude this paper. It is simply inexplicable on the basis of any theory hitherto suggested, while to doubt it is to believe that several gentlemen of high intelligence and stainless honour have united in the invention and dissemination of a gross and most circumstantial falsehood.

Some twenty-five years since, curious rumours were afloat, relative to a certain old family seat, of which it is not permissible to state more than that it was situated near Frome, Somersetshire. Despite its ghostly reputation, however, it was never without occupants, nor did the rumours I have alluded to cause any diminution in the number of visitors who were constantly availing themselves of the owner's hospitality. The circumstance most frequently associated with the rumours aforesaid, was that on almost every night, at twelve o'clock, a certain something—only describable as a *sound*—entered one of the corridors at one end, and passed out at the other. It mattered not who might be present. At certain seasons, almost as regularly as night succeeded day, the strange sound recurred, and was precisely that which would have been occasioned by a lady wearing the high-heeled shoes of a former period (nay, of this!), and a full silk dress, sweeping through the corridor. Nothing was ever *seen*. It so happened that my brother met, at a dinner-party, one of the more recent ear-witnesses of this phenomenon, and the following account is almost in the latter's words:—

"I was visiting two years ago, at a house near Frome, when my attention was attracted, one day at dinner, to a conversation that was going on relative to the haunted character of B. House, near Frome. When informed of the details, I learned that a particular corridor in the mansion was, almost every night, the scene of an occurrence that had hitherto defied all explanation. One of the party present had himself been a guest at B., and, being sceptical and devoid of fear, requested permission to keep vigil in the haunted gallery. He did so, witnessed the phenomenon, and frankly owned that nothing on earth would induce him to repeat the experiment.

"My curiosity being thoroughly roused by the manifest belief accorded by all present to this gentleman's story, I obtained an introduction to the proprietor of B., and received from him a ready permission to pass a night, or more, if desired, in the haunted spot. I was empowered, moreover, to select any companion I chose, and accordingly invited an old friend, Mr. W. K.—who happened to be shooting in the neighbourhood—to accompany me. K.,

like myself, was disposed to incredulity, and was positively assured either that nothing unusual would occur on the night when two such sentries were on duty, or that we should have no great difficulty in unearthing the disturbing spirit.

"The family were from home, but, having authority to make any arrangements we pleased, K. and I proceeded to B., intending, at all events, to devote two days to the experiment. This was not to be carried out! We dined early, and, in order to make certain of the clearness of our heads, drank nothing but a little table-beer. It wanted yet several hours to midnight when we took up our position in the corridor. It was of considerable length, with a door at each extremity, and one or two at the side. As the watch was to be a prolonged one, and it was necessary to keep awake and alert, we had brought some cards, and now, combining business with pleasure, we placed our table so as completely to barricade the passage—our two chairs exactly filling up the space that remained, so that no mortal creature could possibly press through without disturbing us. We also placed two lighted candles on the floor, near the wall, at two or three feet from the table, on the side from which the mysterious footsteps always approached—and, with two life-preservers within reach, our preparations were complete.

"We played piquet, and then *écarté*, till the house-clock sounded midnight. Mechanically, we dropped the cards, and gazed along the dim corridor. No sounds followed, and after a minute or so, we took up our cards, when K. observed, with a yawn, that as the visitor never came after twelve we might as well finish the game and retire. I looked at my watch, and found that the house-clock was fast. It wanted yet three minutes, and we accordingly waited.

"Exactly at the time specified the door at the end seemed to open and re-close. A conviction, not easy to describe, was upon our minds that *something* had entered. Another instant and the silence was broken by a tapping sound, as of a light person, wearing high-heeled shoes, quietly approaching us up the gallery, each step more distinct than the last, as would be the case under ordinary circumstances. It was a firm, regular tread—light, yet determined—and was accompanied by a sound between a sweep, a rustle, and a whistle, not comparable to anything but the brushing of a stiff silken dress against the walls.

"How K. and I looked, as the sounds advanced, as it were, to storm us, I will not pretend to say. For myself, I was petrified with amazement; and neither of us, I believe, moved hand or foot. On—on—on—came the tap and rustle. They reached the lighted candles on the floor, and passed them without even disturbing the flame. Then the tapping ceased, but the invisible silken robe seemed to rise, brushing the wall on both sides close to our heads. Then the tapping re-commenced on the *other* side of the table, and, so receding, made its exit at the other door. There had not been even a shadow at which to grasp or strike. It was sound alone."

Such was the history; and I feel, as I have said, that any attempt to explain this phenomenon to my own satisfaction, and that of others, would be perfectly futile. It was understood that, on one occasion, a nurse in the family was compelled, one night, to pass through the corridor at the witching hour, leading with her a little girl *who was deaf and dumb*. While doing so the sounds passed. The child shrank back in the utmost terror, struggling and moaning to get away. Nor could she ever be induced to enter the corridor again without evincing the most frantic alarm.

The mansion of B. remains in the occupation of the same family; but certain modern improvements have greatly changed its aspect since the occurrence of the incident I have mentioned.

HENRY SPICER.

### "CONFESSIONS OF A MEDIUM."

To the Editor of "LIGHT."

SIR,—The footnote under Mr. Riko's article (I have his consent to name him), in your issue of the 3rd inst., induces me to ask permission for a few remarks in your columns; and I sincerely hope the impartiality of "LIGHT" will be such that my reasonable request will be granted.

Scientific men like Crookes, Zollner, and others, have rendered great service by demonstrating the reality of phenomena in a rational way. Others may be also useful in bringing their experience before the Spiritualists, and exposing the John King business of certain well-known individuals who advertise their names as mediums. And this, in our opinion, is what the author of the "Confessions" did.

It is not the question whether he acted properly in the past, when he came to the knowledge of the way in which the so-called manifestations were produced by the famous medium (F). The only questions to be considered are: Did the author tell the truth? and did not he turn to the right path in abandoning a career which fills every man of character with the utmost disgust?

That he tells nothing but the truth, as far as regards the Continent, we know. Correspondence from people belonging to the fashionable class in different places lies before us, and confirms the author's narrative in every detail; and are we to consider that while he tells the truth as regards the Continent he is lying in regard to England? We are not disposed here to accept such an explanation. That it is not agreeable for dupes to learn from the Press in what way the famous medium imposed upon their credulity we must admit; but let it be borne in mind that, even in this case, private interest ought to be sacrificed for public benefit.

Has not every inquirer for some time past observed how various mediums, one after the other, after having been exposed, have finished their career by leaving "the spirits" on the stage in the form of muslin, beards, and phosphor oil? Is this not the chief and only reason why the flood of miracles, by which spiritualistic organs were overflowed, has now been stopped? Let us have moral courage enough to answer in the affirmative.

And now, as regards the author's resolution to turn his back towards tricks and tricksters, and to warn the public against them. Should not every honest man applaud such a step? Was there left any other way for the author to settle the account with God and his own conscience?

When I, therefore, congratulate the author of "Confessions" on his work I am but expressing the feelings of a number of inquirers here; amongst whom the book is well-known and duly appreciated.—Enclosing my card, I remain, dear Sir, respectfully your subscriber,

The Hague.

J.

### CURE OF DIABETES.

To the Editor of "LIGHT."

SIR,—I will feel greatly obliged to any of your correspondents who will furnish me with authentic information as to the cure of a genuine case of diabetes mellitus through any "mesmeric" or "healing" agency. The disease is recognised as incurable by the profession, running its own course according to circumstances. It appears to me that if one-tenth of what we hear of the cure of functional nervous diseases is true, diabetes ought to come within the range of possible cure; since it is pretty clear that, if the disease can be traced to disorder of nerve-centres at the top of the spinal cord, it is a near neighbour to diseases directly amenable to *rital treatment*.

If any gentleman has personal experience in this matter he will greatly oblige by communicating with the undersigned, as a friend and patient of his might thereby be benefited.

Trusting you can find space for my question,—I am, Sir, your obedient servant,

J. E. P.

P.S.—Can anyone tell me if the *Zoist* records a cure of diabetes?

February 17th, 1883.

SPIRITUALISM AND INSANITY.—The psychological phenomena which present themselves in certain phases of mediumship, claim the attention and profound study of the scientific physician; for they suggest the cause and the remedy for a large class of mental derangements which hitherto have only been consigned to incurability in lunatic asylums.—*Dr. Chazavain.*

### PERSONALITY AND THE UNIVERSAL MIND.

By John G. Purdon, M.B.T.C.D.

Sir Isaac Newton, in the queries at the end of his "Opticks," after offering what he considered to be fair and reasonable suggestions as to the ultimate constitution of the material universe, concludes as follows:—

"Now by the help of these Principles, all material Things seem to have been composed of the hard and solid Particles above mentioned, Various associated in the first Creation by the Counsel of an intelligent Agent. For it became him who created them to set them in order. And if he did so, it's unphilosophical to seek for any other Origin of the World, or to pretend that it might arise out of a Chaos by the mere Laws of Nature: though being once form'd, it may continue by those Laws for many Ages. For while Comets move in very eccentric Orbs in all manner of Positions, blind Fate could never make all the Planets move one and the same way in Orbs concentrick, some inconsiderable irregularities excepted, which may have arisen from the mutual Actions of Comets and Planets upon one another, and which will be apt to increase; till this System wants a Reformation. Such a wonderful Uniformity as the Planetary System must be allowed the Effect of Choice. And so must the Uniformity in the Bodies of Animals, they having generally a right and a left side shaped alike, and on either side of their Bodies two Legs behind, and either two Arms, or two Legs, or two Wings before upon their Shoulders, and between their Shoulders a Neck running down into a Back-bone, and a Head upon it; and in the Head two Ears, two Eyes, a Nose, a Mouth, and a Tongue, alike situated. Also the first Contrivance of these very artificial Parts of Animals, the Eyes, Ears, Brain, Muscles, Heart, Lungs, Midriff, Glands, Larynx, Hands, Wings, Swimming Bladders, natural Spectacles, and other Organs of Sense and Motion; and the Instinct of Brutes and Insects can be the effect of nothing else than the Wisdom and Skill of a powerful ever living Agent, who being in all Places, is more able by his Will to move the Bodies within his boundless uniform Sensorium, and thereby to form and reform the Parts of the Universe, than we are by our Will to move the Parts of our own Bodies. And yet we are not to consider the World as the Body of God, or the several parts thereof, as the Parts of God. He is an uniform Being, void of Organs, Members or Parts, and they are his Creatures subordinate to him, and subservient to his Will; and he is no more the Soul of them, than the Soul of a Man is the Soul of the Species of Things carried through the Organs of Sense into the place of its Sensation, where it perceives them by means of its immediate Presence, without the Intervention of any third thing. The Organs of Sense are not for enabling the Soul to perceive the Species of Things in its Sensorium, but only for conveying them thither; and God has no need of such Organs, he being everywhere present to the Things themselves. And since Space is divisible in infinitum, and Matter is not necessarily in all places, it may be also allowed that God is able to create Particles of Matter of several Sizes and Figures, and in several Proportions to Space, and perhaps of different Densities and Forces, and thereby to vary the Laws of Nature, and make Worlds of several sorts in several Parts of the Universe. At least, I see nothing of Contradiction in all this."

To the above I venture to add:—

Man's personality comes with and by the unity of apperception.

God's personality as a conception of the reason is subsequent to the establishment of the intuition of self.

The human organism with its inseparable mode of expressing motion (subjectively recognised as change in time), is the structural counterpart of the unity of apperception. But the organism as superficially viewed, i.e., when beheld as object by the aid of the outward eyes, supplying us only with results and not with process, we have given us but a surface view of the unity of apperception; and hence we are, as it were, outside of our own personality, regarding it as object—as one.

Hence, if the personality of God is not out of all relation with that of man (and we are taught by Revelation that it is not), God must intuit with what we would call, for want of a more exact mode of expression, the infinity of apperception; when, to continue and complete the analogy, His organism would be the integral, not of those objective facts and changes perceivable in Nature (which are but the inversions and transformations of our several organic conditions under the glamour of the sense organs and the forms of sensuous intuition), but of *seles*; that is to say, of a spiritual community, from our conditioned point of view. Thus the organism of God is an assembly of an infinite number of similar units, with subjective value in terms of an inner life—of life within a life; an idea which we can directly understand only by inclusion, or, symbolically, in the recognition of the fact that the human organism is compounded of a practically infinite number of separate units, which may be spiritual monads separately lost in that great statistical fact—the unity of apperception.

How a single personality may realise itself as the universal consent of an infinite number of others is a mystery which reveals itself best when there is a perturbation or conflict, and when, through alteration in the plan of opposing forces, a subject is seen to usurp the place of the legitimate ruler, or when in extreme cases that which was an ordered assembly becomes transformed into a legion of disorderly beings.

Our question is one of the substantiality of cause and the permanence of formal law. It can only be consistently handled after the analogy suggested by the mathematical form of the laws of thought. The person is the integral or sum from one aspect and the differential or constituent element from the other. It is in fact the unit of will; that is to say, will either to command or to obey. Infinities are not all of one order, but may be the infinitely great to that of a lower order, and the infinitely small to that of a higher order; since we must not forget that in mathematics all quantitative expression including infinity is relative. And so in considering the personality of God after the analogy of human personality, if we take all the perturbations of the latter into consideration we shall find in the changes which, as a permanent substantial reality (permanent within certain time limits, at any rate) it may undergo through its alternation as *quantum* from infinity to unity, and *vice versa*, a possible indication of the nature of that transcendent personality which yet was preserved when it became flesh and dwelt among us.

Newton does not in the above-quoted passages apply the term person to God, but he implies his belief that God is a person in the same sense that he himself is a man, and he rests content in the belief that the method of investigation pursued by him in the reduction of natural changes to law and order will be found, from the very constitution of the mind itself, to be applicable to all questions raised by the inquisitive faculty, which rests upon no less noble a basis than the principle of causality.

"As in Mathematics, so in natural Philosophy, the Investigation of difficult Things by the Method of Analysis ought ever to precede the Method of Composition. This Analysis consists in making Experiments and Observations, and in drawing general conclusions from them by Induction and admitting of no Objection against the Conclusions but such as are taken from Experiments or other certain Truths. For Hypotheses are not to be regarded in experimental Philosophy. And although the arguing from Experiments and Observations by Induction be no Demonstration of general Conclusions; yet it is the best way of arguing which the Nature of Things admits of, and may be looked upon as so much the stronger, by how much the Induction is more general. And if no Exception occur from Phenomena, the Conclusion may be pronounced generally. But if at any time afterwards any Exception shall occur from Experiments, it may then begin to be pronounced with such Exceptions as occur. By this way of Analysis we may proceed from Compounds to Ingredients, and from Motions to the Forces producing them; and in general from Effects to their Causes, and from particular Causes to more general ones, till the Argument end in the most general. This is the Method of Analysis: And the Synthesis consists in assuming the Causes discovered and established as Principles, and by their explaining the Phenomena produced from them, and proving the Explanations."

It is evident from this passage that Newton would have pushed forward into the region of causes as far as the limits of his thinking power would have permitted, if only Nature had supplied the data for his work. He would have trusted the inborn strength of the human mind to arrive at a correct induction and would not have hampered himself by fine-spun and childish disquisitions as to the proper significance of the term *cause* which has offered so many obstacles to the advancement of philosophy at the hands of verbose system-builders. By cause he meant *Vera Causa*, or true and sufficient means of accounting for a given phenomenon otherwise than by mere words and guesswork; an explanation which should justify its use through the results of its application, or be otherwise valueless. He regarded God as cause after the analogy of natural causes, and he did not scruple to consider Him *Vera Causa* of the universe, founding his belief upon the principle of causality though not in so many words.

God as spiritual cause has always manifested Himself through man; the question of the personality of God can only be approached through a full understanding of the nature of the personality of man, presented under its most generalised conditions; and this seems to be the task most germane to the genius of modern Spiritualism regarded as a branch of natural science.

(To be continued.)

## TO A NOVICE IN SPIRITUALISM.

Extract from a Private Letter.

"As was to be expected the first book on Spiritualism did not altogether convince you. Wallace's little book of 200 pages makes a very admirable beginning, being a kind of alphabet of the subject, but he does not get much beyond preliminaries. From Wallace one gathers hardly more than that here is a subject at least worthy of careful investigation; one would not so readily gather that modern Spiritualism is a great philosophy and a great religion. But this is true. If you were living within easy reach of me I should be glad to talk you into, at least, some conception of its greatness. . . . You can have yet simply no conception whatever of the infinite scope, of the infinite beauty, of the infinite love, of this great religion, as revealed by its accredited seers and teachers, Andrew Jackson Davis being chief. It is as great as the world is, and as beautiful. It is the religion (being inclusive of all others) which will yet bind in its golden embrace all the nations of the earth.

"I will only add that there are two books which it would be very important that you should read. The first (simply as introductory to the other) is, 'Letters on Animal Magnetism,' by the late Professor Gregory, of Edinburgh University, a book almost as fascinating as a novel, giving an account (with examples) of the so-called superior or clairvoyant condition; the spiritual and bodily condition of Swedenborg and Davis. The second, one of the most wonderful books in the world, is, 'Nature's Divine Revelations,' by Andrew Jackson Davis, dictated from the higher condition. No man can read this book (unless, indeed, he be intellectually and morally undeveloped) without being unspokeably advantaged, both for time and for eternity.

"Concerning this great book, one writer truly said: 'Never have there been presented at one view a cosmogony so grand, a theology so sublime, and a future destiny for man so transcendent. In science, in religion, and in morality, it is a book which will be welcomed with rapture by the most enlightened, the loftiest, and the purest minds.' And concerning Davis when in the 'superior condition,' another writer (having personal knowledge of him) said: 'I have seen him in states of mental elevation which transcended all history or knowledge, states when earth had apparently no secret, and the future no marvel, which he did not see and know.'"

H.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

All who have followed intelligently the present series of lectures at this hall, will be prepared to learn that, in speaking on Sunday last upon the subject of "Humanity: Its Death," the controls of Mr. Morse again brought into prominence their own subtle and suggestive idea of the Divine qualities represented by Humanity, so that the arrest or eclipse or decay of these qualities, with the antecedent conditions and immediate consequences of the operation they thus variously described, and not the death of the human body, formed the basis of the brilliant and effective discourse delivered on that occasion before an exceptionally appreciative audience. Of the transition of man from the earth stage to the advanced spiritual capacity and surroundings of the after life, the lecturer said no more than sufficed to echo the sentiment of the hymns sung, and of the charming poetical outburst of Henry Wadsworth Longfellow, so appropriately read during the service, that "There is no death." Let us, in like manner, at once dismiss from our present consideration that perfectly simple and natural process which can be a source of apprehension or disquiet only to those in whom the death of Humanity, in its truer sense, is unhappily, in large measure, already an accomplished fact. For the higher principles of humanity there is always the emphatic assurance of sustained life and continued progress. The ascent may, indeed, be regarded always as spiral in form, involving occasional appearances of decline; and there is too frequently arrest of growth, when life is obscured and darkness palpable; but the conditions which favour these death-like phenomena are, on the one hand, indicative simply of a momentary check in preparation for a vigorous rebound, and on the other, where more real, are less and less suggestive, as the ages roll onwards, of the presence of the substantial elements of decay. Periods of rest or interruption of progress are also recuperative in many ways. Out of prostration is born an energy always equal to the re-assertion of life, and without resistance and seeming disaster it is open to doubt whether an adequate development of spiritual power, needful for the perfection of being, is not distinctly retarded. With hushed voice we were then, as though individually, asked, "Does Humanity live, or is it dead now?" Death is present or near where blind fanaticism rules, where art and culture are ruthlessly repressed, and wealth, place, and power, or sensual enjoyment, absorbingly pursued; where military or political tyranny and wrong intercept and eventually crush out the finer and more beautiful qualities of our nature; but where order, justice, and love prevail, and intellectual proclivities are systematically encouraged, there the transmutation of the Divine qualities is going on, and Humanity lives and thrives

in delightful luxuriance. The prevailing characteristics of social life to-day,—especially of Metropolitan life—are not very hopeful. Still, the healthful action of the higher principles of being is largely maintained by an ever-increasing army of Irreconcilables who, desecrating injustice, unfailingly and persistently, in season and out of season, protest against it manfully. God forbid that such protest, and the resulting disturbance of attenuated conditions, should ever fail to keep alive the steady flame of Humanity; it is a happy reflection that that only which is truly commensurate with the dignity of human life is enduring. The work of these reformers who would impetuously urge forward the qualities and needs of the better life, is usually very unpopular, frequently received with howls of indignation by the contented few, and with indifference by the ill-informed multitude, and when, as sometimes happens, we erect monuments to their memory, after having had time to discover how right they always were, it is not quite certain that we mean anything more than that we are glad thus to be done with them. These troublesome people, however, understand the gospel of self-sacrifice, acknowledge the bounden duty of everyone to help his neighbour, and while affirming the right of all to be happy can themselves find peace only in the happiness of others. If you, individually, are deficient in this feeling, the goodness of the life of Humanity is enfeebled in you—grows small by degrees and beautifully less—and presently, the crowd around you being similarly affected, the finer elements of human nature are extinguished: death has arrived. Remember always that the first principle of human development is to do good to others as you would have good done unto you. If this grand primary principle is disregarded, and we are left in unregulated possession of our intelligence and cunning only, the results cannot fail to be lamentable and terrible, the cohesion of society to become impossible, the brotherhood of man a myth, the spirit of Humanity a suicide, when of its own weakness the world will relapse into barbarism. Happily the providences of God are wiser than the judgments of men. It may not always seem so; but we habitually narrow our views and then distort the proportions of the picture; for it may well happen, and does not infrequently occur, that the consequences of the death of a section of Humanity are fruitful in blessing for the survivors, and form an instructive lesson to later generations everywhere; while to the unhappy examples of temporary failure there is provided subsequent opportunity, when translated to another sphere, to recover all the essential elements of the higher life. There are many diseases in the social and political and religious framework of the world to-day, and he is a wise physician who probes thoroughly, brings the symptoms to the surface, and thus expels the morbid elements. The first symptom of the approaching death of Humanity, at any period, is despotism in some form: that is the initial stage of decay, for it narrows the sympathies and hampers, restrains, and perverts life and thought. Then, seeing the spiritual condition of to-day, separately and strictly regarded, with its mixture of dry, dull formalism and imposing and delusive ritualism—with the multitude indifferent and very many careless, and the routine duties of all directed to cement social position—it is not surprising that Materialism is apparently triumphant, nor that the prevalent feeling should be that the Power, whatever it may be, which sustains us in this world, may be trusted to perform the same office in another: if there is another! The spirituality of the existing agencies for the furtherance of the religious life of the community is conspicuous by its absence, and the energies of their corporate work apparently directed mainly to the maintenance of their several creeds. Briefly and sorrowfully it must be said that the Church at large has forgotten its functions, has forsaken Heaven and closed, as far as they may be closed, the avenues for inspiration, denying in practice the intercommunion of the two worlds, excluding the spirit and exposing the dry bones of Humanity. The Church should, undoubtedly, represent the spiritual evolution of the race; if it is unequal to this, the death of Humanity is only a question of time. A Divine providence, however, interposes, and there is always, in arrest of decay, an evident incursion of spiritual forces; a fresh departure is certified and the true life is saved. In the form of modern Spiritualism a powerful and mighty upheaval is conspicuously at work in this direction now, supplying something more than convincing proofs of immortality; for it feeds the whole spiritual nature and brings the external daily life of man into harmony with the internal qualities of the Divine Humanity. As a faint strain of music, as a gleam of sunshine, is this heavenly messenger brightly and beautifully piercing the mist of selfishness and wrong, heralding the perfection of a serene life, displacing the mourning drapery by a garland of roses, and giving to all the assurance that if death is imminent anywhere there is also the promise of renewed life. On its bier, weeping friends, let us to-night leave this Humanity; our next address shall be directed to the more cheerful topic of its Resurrection.

S.B.

## QUEBEC HALL.

On Sunday evening Mr. MacDonnell drew a large audience to hear his address on "Mesmerism," and witness some experiments, which were quite successful and very interesting. The lecture, however, was neither so argumentative nor so philosophical as we expected, but was perhaps best suited to the room, as it

gave a sketch of the origin of the science, and was accompanied by severe strictures on the opposition of the scientists of this and the past generations. After the address the speaker magnetized Mr. J. Hopecroft, who easily passed into the trance state, and held debate with several in the room. An unbeliever present proposed physical tests on the subject, which were refused, and the moral evidence of credibility of the witnesses insisted on. The evening proved to be highly interesting, and it was approaching ten o'clock when a conclusion was effected. We should be glad to hear Mr. MacDonnell again on some special department of this important question, and should like to see a wider range of experiments produced, as we are sure that his former studies and experience would enable him to speak with great advantage to students.

## LIVERPOOL.

Last Sunday Mrs. Hardinge Britten delivered two orations in Rodney Hall, Rodney-street, being the opening services at this beautiful hall, where the Society will hold its meetings for the future. The subject in the morning was, "Mediumship and Mind-reading," and the discourse was listened to with breathless attention by a most appreciative audience. In the evening the hall was crowded, many being unable to gain admittance. The discourse was in reply to the Rev. J. H. Skewes' sermon on Spiritualism delivered at Holy Trinity Church on January 28th. The address, which, with questions and replies, occupied an hour and a-half in delivery, was listened to with the closest attention; and although many passages were of a very caustic character the audience seemed to be quite in sympathy with the speaker, whose inexorable logic left no loophole of escape for those who might have come to oppose or criticise. Mrs. Britten will speak for the Society on the first and third Sundays of each month for some time to come.—J.L.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. De Main, of Howden-le-Weir, lectured at the rooms of the N.E.S. on Sunday evening last, to a good audience. Treading on the old lines of transcendentalism, he gratified the audience with a telling address. Mr. Oyston of Howden-le-Weir, presided, and made during the evening some excellent remarks. It is pleasing to note that since the election of the new committee the attendance has greatly improved, the debt has been considerably reduced, and new members are steadily coming in. We observe that at the last meeting of the members of the Newcastle Literary and Philosophical Society, upon the motion of our celebrated townsman, Sir William Armstrong, our friend and fellow Spiritualist, Mr. Joseph Skipsey, the poet, was unanimously elected an honorary member of that institution. Our northern lyricist has of late earned a wide and well-merited reputation, spreading beyond his own country. Lately Messrs. Bogue and Son, of London, published an excellent edition of Mr. Skipsey's poems, which some short time ago we had the pleasure of reviewing in our Newcastle Press. They will rank with the best lyrics in our language. Some of them, especially "The Bereaved," "Hell Broth," "The Mystic Lyre," and others we might mention, have scarcely their equals in our language. We would recommend every Spiritualist to read them; they will amply repay perusal. We do not possess a poet in connection with Spiritualism who is in any way his equal.

GATESHEAD.—Last Sunday evening Mr. T. P. Barkas addressed a large and intelligent audience at the rooms of the G.S.E.S., on the occasion of the anniversary of the opening of their present place of meeting. The subject of the lecture was, "God in Nature." The lecturer endeavoured to show how man the finite was everywhere surrounded by infinity of extension and infinity of duration; and that he was furthermore surrounded by an infinity of intelligence, the which he considered a necessary existence, as the only possible answer to the "why" of the universe of law, everywhere pervading the universe of being. The address was interspersed with scientific illustrations, which gave great pleasure and instruction to the company. Mr. H. Burton occupied the chair. We are glad to announce that the Gateshead committee have resolved to hold their annual tea and concert on Easter Monday. We hope our Newcastle and country friends will do their best to encourage them by their generous support. Mr. H. Burton will lecture on Sunday evening next.

DISTRICT MEETINGS.—The North Shields Society had Mr. J. G. Grey, of Gateshead, on Sunday, when that gentleman lectured to a crowded meeting. The rooms at this place are getting far too small for the audiences, and the members are seriously entertaining the notion of removing to a larger hall as soon as they can get one.

HETTON-LE-HOLE was visited by Mr. J. W. Thompson, of Shildon, who lectured to a large audience on Sunday evening upon "Humanitarianism." The cause is prospering very much at this place.

CRAMLINGTON.—The cause of Spiritualism is spreading so rapidly here that the friends have been compelled to engage one of the largest lecture rooms in the locality. There is every prospect that our movement in the North is breaking forth to a new and vigorous life, as the dark clouds of the past few years are being rent, and a spiritual Spiritualism is being unfolded.

NORTHUMBRIA.

## ROCHDALE

Sunday, the 11th inst., was a red-letter day for the Rochdale Spiritualists, the occasion being the visit of Mrs. Emma Hardinge Britten. The morning was taken up by an experience meeting, which was held at the Society's regular meeting-room. Mr. and Mrs. Harper, of Birmingham, happened to be present, and both of them contributed to the edification of the meeting. Mrs. Harper referred to her experiments upon mesmerised subjects, who had demonstrated clearly that in that condition they had passed beyond her own will, and proved the transition of the spirit to places far distant, and evinced a knowledge which they did not possess in their normal state. Mr. Brown, from Middleton, a Spiritualist of twenty-four years' standing, also narrated some very interesting experiences. For the accommodation of the friends from a distance tea was provided, of which a considerable number availed themselves, and this arrangement proved beneficial to the Society in a pecuniary way, as well as a convenience to the visitors.

In the afternoon, at the Central Stores Assembly Room, Mr. Charles Parsons presided, and Mrs. Britten lectured on "The Church of the Future." During her discourse she said the Church failed to meet the demands made upon it for food to suit the requirements of the soul. It had not helped the people on the way to Heaven, nor had it made a wicked age any better; yet, there was a longing for spiritual bread; and people were wanting to know what the spiritual realm of existence is. Was there need of a Church? this was the first question. Some who called themselves Spiritualists, and who knew that the immortality of the soul is a fact, and who had listened to the message from the spirit-world, said there was no need of a Church. They were apt to say they had the light in their own homes and there was no need of Church organisation. But those who thus argued were wrong. The Church never had died and never would. It was man's spiritual home, and he could not do without it. We were all members of one Divine body. We could not separate ourselves from one another, and we needed the magnetism of the great assembly which was so requisite to bring down the true Pentecostal fire on our heads and make us speak the common language of love. Humanity must build up the one grand Church of the future, which must not be one of creeds, and dogmas, and ceremonials; each one must be a stone in the building, and do his or her share in bringing about the true Pentecostal spirit. The people made up what is known as public opinion, which is but the echo of God's voice, and should yet be the foundation of the Divine Church of the future.

In the evening Mrs. Britten spoke on six subjects, chosen by the audience, the first being a verse in the parable of the rich man and Lazarus relative to a gulf being fixed, thereby preventing what is termed communion with departed spirits. The passage was ably dealt with, Mrs. Britten pointing out its parabolic signification, and utterly repudiating the popular teaching. In dealing with "The efficacy of prayer," she first addressed herself to the popular sense of the term. She held that prayer was the aspiration of the whole heart, the recognition of the weakness of men and of the supremacy that is above and around us. The third subject was in the form of a question: "If Spiritualism is the only way to truth and happiness, why did it not come to light until thirty or forty years ago, and if it was so, what about those who had died before its revelation?" The lecturer said Spiritualists never claimed this; but that Spiritualism underlies every form of religion. The Church had been at fault because it offered the people the body without the soul, the husk without the wheat, the form without the substance.

Several other questions were asked and ably answered, and many in the audience spoke in high terms of the splendid oratory to which they had had the opportunity of listening.

Collections were made at the close of the lecture, the result in every way proving the advantage of the voluntary system over that of making a small charge as on former occasions. Spiritualism is beyond all doubt an established fact in Rochdale. It is well-known that many in the higher walks of society are secretly investigating, and sooner or later the brave ones, when they have ascertained the truth, will proclaim it at the front. (Communicated.)

We are glad to observe that the *Christian Commonwealth* finds it necessary to remind its readers that the Rev. Joseph Cook's statements are to be received with "considerable caution." We can hardly express our surprise that this warning should be necessary, when we remember Mr. Cook's extraordinary statements with reference to Spiritualism.

THE DEATH OF HERR WAGNER.—The correspondent of the *Daily Telegraph* in an article detailing the manner of this eminent composer's death, says that from many accounts that are now forthcoming Wagner had some premonition that his end was drawing nigh. When conducting some of his own music for the master and pupils of the Marcello Academy at Venice, which they were to perform on the occasion of Frau Wagner's birthday last Christmas, he exclaimed, "I cannot conduct any more, nor shall I ever compose again. 'Parsifal' will be my last work." This alarmed those present, who gathered round him, and asked him why he spoke so despondingly. "I shall die soon," he replied, "I have been convinced of it for some time, and am so now more than ever."

## THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 38, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public séances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that other methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its impossibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable "communion with the dead." But it is open to grave question whether—even in the case of family circles—*inquirers* should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to séances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous séances for physical manifestations.

These have been of late years generally marked by the following characteristics:—(1) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not unfrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even "form" manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shewn to attend séances held under the conditions that have of late been prevalent; and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.

Edwin Adams, Cardiff  
W. P. Ashend, Derby  
Alexander Aksakof, St. Petersburg  
G. P. Allan, London  
W. R. Armstrong, Newcastle-on-Tyne  
R. Baikie, M.D., late H.E.I.C.S., Edinburgh  
\*T. P. Barkas, F.G.S., Newcastle-on-Tyne  
Frederick A. Binney, Manchester  
\*Anna Blackwell, Paris  
John L. Bland, President of Hull Psychological Society  
Hannah Blundell, Manchester  
John James Bodmer, London  
Hugh Booth, Sowerby Bridge  
Eliza Boncher, Minehead  
Colonel Joshua Brayn, Jersey  
Emma Hardinge-Britten, Manchester  
William Brown, Burnley  
Henry Burton, Newcastle-on-Tyne  
Alexander Calder, London  
†Robert Redgrave Cann, Harleston, Norfolk  
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society

John Colley, Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Dumbarton  
John Craik, Houghton-le-Spring  
William Day, Ipswich  
James Dawbarn, London  
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society  
David Duguid, Glasgow  
T. H. Edmonds, Sunbury-on-Thames  
W. Eglinton, London  
\*J. Crossley Eno, Dulwich  
Thomas Everitt, London  
John S. Farmer, London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton, Manchester  
Charlotte FitzGerald, London  
D. G. FitzGerald, M.S.T.E., London  
Elizabeth FitzGerald, London  
Hannah Ford, Leeds  
\*George Forster, Hon. Sec. Seghill Spiritualist Association  
H. E. Frances, Hon. Sec. Brixton Psychological Society  
William Gill, Brighton  
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists  
Thomas Grant, Maidstone  
G. F. Green, London  
Joseph N. Greenwell, Hon. Sec. Dalston Association  
S. C. Hall, F.S.A., London  
Mrs. F. V. Hallock, Chiswick, London  
\*William Hardy, Hon. Sec. Sheffield Psychological Association  
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists  
Georgiana Houghton, London  
H. T. Humphreys, London  
Berks T. Hutchinson, L.D.S., R.C.S.I., Cape Town, South Africa.  
Hugh Hutchinson, President Islington Home Circle  
John Emory Jones, London  
H. A. Kersey, Newcastle-on-Tyne  
W. F. Kirby, London  
Edward Larnad, President Leicester Spiritualist Society  
John Lamont, Liverpool  
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris  
J. E. Lightbown, Hon. Sec. Manchester and Salford Soc. Spiritualists  
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.  
"M.A. (Oxon.)," London  
Iver MacDonnell, London  
John McG. Munro, Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKinney, Peterborough  
\*C. C. Massey, London  
William Miall, London  
William Morris, London  
J. J. Morse, London  
Hay Nisbet, Glasgow  
Roden Noel, London  
W. G. Pickersgill, London  
Thomas Pinky, Durham  
Richard Pearce, London  
Cornelius Pearson, London  
Edward R. Pease, London  
\*Frank Podmore, London  
\*Thomas Pole, Clifton  
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle, Hon. Sec. Hutton Spiritual Society  
S. R. Redman, London  
George Ridley, Hon. Sec. North Durham Spiritualist Society  
A. J. Riko, The Hague  
W. C. Robson, Newcastle-on-Tyne  
James Robertson, Glasgow  
E. Dawson Rogers, London  
George Rogers, President Macclesfield Society of Spiritualists  
John Rouse, Croydon  
Adam Rushton, Minister, Macclesfield Society of Spiritualists  
Rev. Dr. Sexton, London.  
\*Thos. Shorter, London  
J. Bowring Sloman, Plympton  
S. T. Speer, M.D. (Edin.), London  
M. A. Stack, London  
Lucia C. Stone, Bridport  
Edith L. Stone, Bridport  
Morell Theobald, London  
Ellen Miall Theobald, London  
A. Teague, Hon. Sec. South African Spiritual Evidence Society  
E. A. Tietkens, London  
I. Thompson, Manchester  
\*E. Louisa Thompson Nosworthy, Liverpool  
Charles Tomlinson, London  
George Tommy, Bristol  
Jno. P. Turner, Leamington  
Mary Wainwright, London  
†Alfred Russel Wallace, F.R.G.S., Godalming  
E. W. Wallis, Nottingham  
\*Rev. W. Whitear, London  
A. S. Winchester, San Francisco.  
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Wirth, Paris  
George Wyld, M.D., London  
J. F. Young, Llanelli

[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 38, Great Russell-street, W.C.]

\* Is of opinion that public miscellaneous séances for physical manifestation should be altogether discontinued.  
† Would prefer that the word "conscious" should be omitted from the last sentence of the second paragraph.  
‡ Is of opinion that public miscellaneous séances and professional mediumship for physical manifestations should be altogether discouraged.  
§ Is opposed to all public séances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

It is interesting to find how careful the Committee of the Mesmeric Infirmary were to keep clear of anything that might prejudice the scientific world against their work: and how futile all their precautions were. They say in an early report (1854): "Above all we keep clear of supernaturalism . . . we allow nothing that is termed spirit-rapping or spirit table-turning (*sic*): although we express no opinion upon the subject, nor as to whether a power, hitherto overlooked, exists in us and other animals of causing movements in inanimate bodies independently of mechanical impulse, and a power in some conditions of the system of causing certain sounds." Very cautious, but quite fruitless! The men of science laughed mesmerism to scorn, as many of them have been laughing at Spiritualism:—

"'Tis above reason, cried the doctors on one side:  
'Tis below reason, cried the others.  
'Tis faith, cried one:  
'Tis a fiddlestick, said the others.  
'Tis possible, cried one:  
'Tis impossible, said the others."

So the world wags: and half-a-century of added knowledge and broadened experience makes us very little better than our fathers in our reception of new truth.

The case of mesmeric healing that I have marked for summary is one of the "cure of a true cancer of the female breast" recorded by Dr. Elliotson, and published by him in *The Zoist*, No. 23, and separately in the form of a pamphlet, with an introduction by Dr. Engledue, of Southsea. This latter gentleman regards the case as "one of the most important and instructive in the annals of surgery." Dr. Elliotson calls it "one of the most splendid triumphs of mesmerism." "The disease," he says, "was malignant and structural, and such as the art of medicine has never been known to cure, nor the powers of nature to shake off." The disease, moreover, was hereditary: "her father's mother had died of cancer of the breast." When, on March 6th, 1843, the patient first consulted Dr. Elliotson, the disease had manifested itself by violent, darting pains, for a period of about eighteen months. The case was seen by various eminent surgeons—Sir Benj. Brodie, Mr. Liston, Mr. Samuel Cooper, among them—and "the breast was unanimously doomed to extirpation." Dr. Elliotson, himself, does not seem to have expected more from mesmeric treatment than "to render the patient insensible to the pain of the surgical operation." It would be tedious to pursue the course of the case, complicated as it was by the prejudice of other surgeons whom well meaning friends called in. But, briefly, "the tumour underwent such changes, day after day, and month after month, just in proportion as the efforts of the mesmeriser were continued: and finally it became absorbed: and not only

so, but the constitutional symptoms, which were of an aggravated character, yielded; the darting pains ceased, sleep returned, the sallow complexion vanished, the swollen arm returned to its natural size, and the situation of the patient became in every respect more and more satisfactory."

We have the best evidence that this amelioration was due to mesmerism, for "on one occasion, during the absence of Dr. Elliotson on the Continent, the treatment was nearly discontinued for two months." What was the result? Dr. Elliotson testifies that on his return he "found a very painful and bleeding sore, and what was worse the darting pain had returned, and the diseased mass had grown firmly to the ribs." This relapse took place after two years' treatment. Again she was mesmerised daily and again the mass began to diminish. . . . During 1847 the disease "steadily gave way. The mass had become not only much less but detached from the ribs and movable again." And at length, in September, 1848, the report is—"The cancerous mass is now completely dissipated; the breast is perfectly flat, and all the skin thicker and firmer than before the disease existed. Not the smallest lump is to be found, nor is there the slightest tenderness." Dr. Engledue asks very cogently: "Is there not here a manifestation of cause and effect! Have we not the same evidence here that we have when a beneficial effect follows the exhibition of a drug?" It would be curious to hear a negative answer logically defended. But alas! logic was conspicuously absent, then and now, from the arguments (if they can be so called) with which men of science and theologians were wont to meet what they equally feared and detested. Dr. F. Hawkins, in the Harveian Oration before the College of Physicians, in 1848, was not ashamed to denounce "the impostors called mesmerists" in words which shall not defile these pages. And even Mr. Syme's certificate to the reality of the cure, in the case narrated above, produced little effect. Dr. Hugh McNeile, "great and good man," according to his own estimate of himself in after years, seemed to think that mesmerism must be supernatural, and so, *diabolic*! But he naïvely adds, "I have seen nothing of it; nor do I think it right to tempt God by going to see it." Yet he does not fear to "tempt God" by slander from the pulpit in His house those whose only crime it was to follow in the beneficent steps of Him who "went about doing good, and healing all manner of diseases."

Some of the most interesting accounts in the Reports are those of clairvoyance, in which the patient diagnoses his own case, predicts the recurrence or disappearance of symptoms, and the date of perfect cure. There are many such recorded, and it is of them that Dr. (afterwards Sir Thomas) Watson, than whom no abler and more philosophic physician, none more respected by the profession, ever, perhaps, lived, offered the following judgment. I quote it as added evidence of the difficulty of getting fair play for new truth even from those whose minds are pervaded by philosophic calm, and as some consolation to those who now chafe with impatience against the difficulty of getting acceptance of what they regard as an important and noble

\* Statement of Dr. Engledue.

† Statement of Dr. Engledue, quoting Dr. Elliotson.

‡ "Satanic Agency and Mesmerism." A Sermon at St. Jude's, Liverpool, April 10th, 1842.

truth. Dr. Watson says in his "Lectures" \*:—"All the transcendental phenomena, the miraculous (*sic*) diagnoses and revelations, the clairvoyance, the prophecies, I class with the spirit-rappings and the table-turnings, as evidence of imposture on the one side and of miserable credulity on the other, and as alike scandalous in an age and country which vaunt themselves to be enlightened." This, observe, from a philosopher writing in measured and dignified language for the instruction of others about a subject which he could not have investigated, and of which he is proved out of his own mouth to be ludicrously ignorant! If philosophers rave thus, what wonder if ordinary mortals talk even more wildly!

A far more philosophical utterance from one who has not less claim to the title of philosopher, I may be pardoned for contrasting with that just quoted. Archbishop Whately studied mesmerism, knew what he was writing about, and had breadth of mind sufficient to overcome inherited prejudice. How few alas! in his position would have had the fairness, the bravery, and the justice to write thus about a subject so unpopular:—

"I myself was for many years reluctant to believe in mesmerism; but I was at length overcome by facts. Any amount of detected mistake or imposture will no more go to disprove a well-established fact than the detection of a number of pieces of counterfeit coins will prove a genuine shilling and sovereign not to be genuine silver and gold. To suppose that we are all so mad as to believe that things are taking place before our eyes which do not, and all mad in the same way, is utterly incredible. No one, I am convinced, who has seen *what I have seen*, or the half of it, can remain unconvinced that mesmerism is a real and powerful agent. Those who profess complete disbelief, therefore, must belong, I conceive, to one of two classes: first, those who have made but a slight and scanty inquiry, or none at all, and shun full investigation, lest they should be convinced—which is what they do not wish; and secondly, those who have inquired more fully, and really are convinced, but are afraid to own it, for fear of being laughed at, or of being sent 'to Coventry' by a kind of Trades' Union conspiracy."

The books to which I have referred in these Notes will be found (through the kindness of Captain James, who has handed them to me for presentation to the Society,) in the library of the Society for Psychical Research. They will well repay perusal.

M. A. (Oxon.)

#### CURE OF DIABETES. To the Editor of "LIGHT."

SIR,—In reply to the letter of "J.E.P.," requesting to know if anyone can tell him if diabetes can be cured by mesmerism or other means, I may say that I have myself cured several cases of diabetes mellitus by nitrate of uranium, and by phosphorus in small doses.

It is true the cures were not permanent, but in several cases all signs of the disease disappeared for years.

GEORGE WYLD, M.D.

P.S.—While writing, I may add, in reference to M. Didier's interesting paper on "Healing by the Royal Touch," that in olden times the king was generally supposed to be either an *Initiate* or one anointed of the Lord, and thus one through whom flowed the Divine influence of healing.—G.W.

SIR,—Seeing in "LIGHT" a letter headed "Cure of Diabetes," I beg to inform you that I have cured several cases, and one very serious. You will see a case reported on p. 18 of my little book, "Curative Mesmerism." The patient was declared incurable. I mesmerised her during six weeks, and the improvement was so great that she began to gain flesh and strength to walk. I attended the whole family for years; the patient, her husband, their children, and their grandchildren.

I think you will find cases also reported in the *Zoist*.—Yours truly,

ADOLPHE DIDIER.

February 23rd.

\* Vol. I., p. 718.

## GENERAL GHOST-LOGY.

(Continued.)

Apart from the respective theories of renovated images, mental hallucinations, and magnetic influence, which embrace among them the greater portion of the phantom world, there lies one description of incident to which no explanation seems, with the least plausibility, to apply, viz., that which has, to all appearance, a local habitation, and is, past all question, associated with that particular spot by means of events which have never come to the knowledge of the seer.

The late Lady P. told me that in her youth she happened to be visiting with her mother at an old moated mansion, not far from Warwick. Not being as yet promoted to the honours of the late dinner-table, she was, one evening, awaiting in a large room above the drawing-room, in company with three other young ladies, the accustomed summons to dessert. Their fire having become low, she took up a shovel, and proceeded towards a closet near the other end of the room, where the coals were kept. She had made but a few steps in that direction when, to her utter astonishment, the figure of a tall man suddenly stood before her. Her companions, at her cry of surprise, ran to her side, and likewise saw the figure.

There was something—as they afterwards declared—in the appearance of the intruder that convinced them he was not of flesh and blood; nevertheless, Lady P. (she was then Miss B.)—a child of remarkable spirit and courage—made a step forward, and actually offered to strike at the apparition with the shovel in her hand! The figure seemed to nod gravely in answer to the menace, but never moved from its place. For a minute the parties stood gazing on each other, until, to the relief of the juvenile allies, help arrived in the very material form of John, the footman, who announced dessert.

A general scream invited John to approach, for the phantom foe still stood his ground, and it was impossible to reach the door without passing him. John accordingly entered upon the field, and, thus taken in flank, the enemy disappeared. The young ladies eagerly related what they had seen, when the man evinced no surprise, merely telling them that they were in what had always been called the "haunted room." The circumstance being made known in the drawing-room, the host and hostess expressed much regret that they had been introduced to the room in question, which had been rarely used on account of its painful associations, the steward of a family who formerly occupied the mansion having shot a fellow-servant there, and concealed the body of his victim in the coal-closet. It was a curious circumstance that the pistol which had effected the murderous deed had ever since been suffered to hang over the mantel-piece in the room. It was many years before the distinct impression stamped by the vision on Miss B.'s mind—even to the very features of the spectral visitant—faded away.

Here is another example of that singular class of incident which seems to be permitted to re-act the remote past, simply for the information of some person, or persons, themselves wholly unconnected with the circumstances thus revealed.

A lady, not long since resident in London, but whose family had, for many years, had connections with Canada, related that an aunt of hers, Miss Caroline C., was one of a large family living at Montreal, and, at the period of our story, a handsome, healthy girl, by no means dreamy or imaginative, possessed of a remarkably clear intelligence, and (we are pledged to state all the facts) an uncommonly robust appetite, inasmuch as it has been left on record in the family that this fortunate young lady could eat eight or nine eggs for breakfast "quite comfortably." (I note this circumstance as in some sort material, proving as it does that in Miss Caroline's system no undue preponderance

existed on the spiritual side). The mansion tenanted by her father, Colonel C., had been built by a Dutch or French settler, and was a quaint old place, covered with lichens and creepers. It had a large, old-fashioned garden, divided by a low wall from an orchard well stocked with apple, peach, and cherry-trees. On the other three sides of the orchard ran an old, half-decayed oak paling, and beyond this frowned the old forest, yet untouched by the arm of man. Growing close to the paling stood a very large cherry-tree loaded in the season with luscious fruit, and this spot Miss Caroline had adopted as her study, reclining for many hours on the soft grass, which cushioned a little mound at the very foot of the tree.

One summer morning, in 1800, while the children were at play, and Caroline, the staid elder sister—then about fifteen—was lying on her favourite bank deep in (the times were not fastidious) "Roderick Random," a strange, sudden impulse, such as she had never before experienced, caused her to look up, as if in answer to a call. Yet all was still, the very voices of the children having died away into the woodland. Glancing along the paling, Caroline observed, with great surprise, a young lady, apparently about seventeen or eighteen, step suddenly upon the paling, and trip along that narrow bridge towards her. As this, however, was a feat constantly practised by her sisters, Caroline's predominating feeling was rather one of curiosity as to who the stranger might be. The dress of the latter was very peculiar. She was in white, wearing what was formerly in fashion as a *negligé*, and over her shoulders a long blue scarf. She had light, wavy hair and a fair and pretty face. As she held her dress up slightly, while stepping along, Caroline saw that her tiny feet were encased in red morocco high-heeled slippers. She walked lightly and steadily, gazing straight before her, until she reached the cherry-tree, and was close to the astonished watcher. Then she stopped, looked up among the overhanging branches, calmly unwound her blue scarf, flung one end over an arm of the tree, secured it there, made a loop at the other end, and slipping the latter over her head, leaped from the paling! Caroline uttered a piercing shriek, and fainted. Her cry brought children and servants to her aid, and she was soon restored to consciousness, when her first eager question was for the poor suicide. The hearers looked at her in amazement. She related all that had passed, but it was, of course, attributed to a dream or illusion. There was not a sign of girl or scarf to be seen, nor, as it appeared on inquiry, had any person resembling the figure described been noticed by anyone in the neighbourhood.

Some weeks later the story happened to be mentioned at a mansion in the vicinity, in the presence of an old negress, who, though past ninety, had all her faculties about her, and evinced an extraordinary interest in the narrative, dropping so many mysterious hints in reference to the subject that they finally reached the ears of Colonel C. That gentleman, determined to sift the matter fully, called on the family with whom the negress lived, and extracted from the "good old chronicler,"—who, like Nestor, had for three generations "walked hand in hand with time,"—the following singular explanation:—

Colonel C.'s house had, seventy years before, belonged to a German, one Waldstein. Among his daughters was one of great personal attractions, with beautiful light hair, and noted, besides, for the perfection of her little feet. A French officer, on a visit to her father, struck with her beauty and innocent, winning ways, offered marriage, but added that, according to French law, he must obtain the formal consent of his parents, who, belonging to a proud and noble line, were, it was feared, not unlikely to refuse it. On this errand, the young soldier hastened back to France. What he did—or did not do—there, was never accurately learned. For he never communicated directly again with her to whom he had vowed his life. Only an unhappy rumour

was conveyed to her, under circumstances which commanded belief, that he had married the young daughter of a house as noble as his own. When the poor girl's lingering trust in the promise-breaker was thus at last extinguished, she spoke not a word. She walked with a frightful calmness, into the garden. None followed her, for they believed their darling had gone, as other proud-mourners have done, to weep *alone*. But that light, quiet step passed through the familiar garden into the orchard, to the very tree under whose shade she had so often sat hand in hand with him. Upon its branches she hanged herself with the blue scarf she wore, and on that spot, where the grass grew so soft and fine, the old negress averred that she saw her buried, in the dress in which she died.

One circumstance remains to be mentioned, that adds not a little to the painful interest of the story. The young seer, Caroline C., herself died within two years of the vision, under circumstances mournful enough, and—save in the act of self-destruction—not dissimilar from what has been just narrated. Could the vision have been intended as a warning? a prophecy? Such a mystery sets at nought the boldest philosophical speculations. It is equally impossible to conceive that the scene of despair was perpetually re-enacting, or that but one individual, in a period of seventy years, should have derived, from natural causes, the capacity of witnessing it. If, on the other hand, we treat it as a special interposition, and remember that there is on record no wholly fruitless miracle, how should the warning have been suffered to fail?

An occurrence of a kindred sort, much nearer our own time, created much interest in Paris, obtaining greater notoriety from its association with the name of the amiable Archbishop of Paris, Monseigneur Sibour, subsequently assassinated by a half-mad priest.

A young German lady arrived, with a party of friends, at one of the most renowned hotels in Paris, and chanced to occupy a first-floor bed-chamber furnished with unusual magnificence. Here she lay awake long after the hotel was wrapt in slumber, contemplating, by the glimmer of her *ecailleuse*, the costly objects around, when suddenly the folding doors, which she had secured, flew open; the chamber was filled with a bright light, as of day, and in the midst of this there appeared a young man, tall and handsome, and attired in the undress uniform of the French navy, having his hair arranged in the peculiar mode, *à la Titus*. Taking a chair from the bedside, he placed it in the very centre of the room, sat down, took from his pocket a pistol, with a remarkable red butt, put it to his forehead, and, firing, fell back apparently dead! Simultaneously with the explosion, the room became dark and still, but a low, soft voice seemed to utter, "Say an *Ave Maria* for his soul." The young lady had fallen back, not insensible, but in a more painful state—a kind of cataleptic trance—and thus remained, fully conscious of all she imagined to have occurred, yet unable to move tongue or hand, until her maid, at seven o'clock on the following morning, knocked at the door. Even then she was unable to reply, and it was not till an hour later that the maid, in company with another domestic, repeated the summons. Still no answer, and for yet another hour the poor girl was delivered over to her agonised thoughts. At nine o'clock the doors were forced, and at the same moment the power of speech and movement returned. She shrieked out that a man had shot himself there some hours before, and still lay upon the floor.

Observing nothing unusual, the attendants concluded that it was an illusion consequent upon some terrible dream. She was removed to an adjacent room, and with difficulty persuaded that what she had seen and so minutely described had no reality. Half an hour later, the hotel proprietor, seeking an interview with a gentleman of the party, declared that the scene so strangely re-enacted had actually occurred three nights before. A young French officer had

engaged the best room in the hotel, and there terminated his life, using for the purpose a pistol of the peculiar appearance described. The body and the weapon were still at the Morgue, waiting identification, and the gentleman, proceeding thither, saw both—the head of the unfortunate young man exhibiting the Titus crop, and the wound in the forehead, as in the vision.

The Archbishop of Paris, struck with the extraordinary nature of the story, shortly after called upon the young lady, and directing her attention to the expression used by the mysterious voice, urged upon her with much fervour (but, it is believed, without success) the advisability of embracing that faith to whose teaching it appeared to point.

A letter from Mr. S. C. Hall, in the last number of "LIGHT," recalls to my memory a singular circumstance which, some thirty years ago, made a great impression on the minds of those who, like myself, were too well acquainted with the original narrator (a gentleman who held a high position in the Bank of England) to doubt his veracity. Without, at this moment, dwelling on the question whether the lower created animals are admitted to a future life, I will simply relate my friend's experience, as he himself imparted it.

He had, at one period of his life, a Pomeranian wolfhound—a noble creature, between whom and his master there existed a strong attachment. In the brief holidays Mr. St. C.'s official duties permitted him to take, he had been invariably accompanied by his four-footed friend—until one autumn, when the prospect of a two months' leave suggesting a longer journey than usual, he resolved to go abroad. Finding it inconvenient to take his favourite with him, and somewhat apprehensive as to the animal's behaviour when its naturally fierce temper should be, perhaps, irritated by confinement and its master's absence, it occurred to him to request a friend connected with the Zoological Society, Regent's Park, to place the animal in the Gardens until he should return. A commodious cage was at once devoted to "Luath," and his master bade him farewell.

Mr. St. C.'s absence lasted a month longer than he had foreseen, and it was late in November when he returned to his home, near Muswell Hill, Highgate. On the morning after his return, while shaving close to a window which looked upon the garden, he suddenly saw—to his great astonishment—the enormous head and outspread paws of "Luath" rise up above the garden wall and, after an apparent struggle to keep hold, drop out of sight; again and again was the action repeated, until the dog, seemingly disheartened, after a last violent effort sank back, and was seen no more. By this time, the gardener, who had been summoned, arrived with the key and opened the door—no Luath was to be seen. As soon as he was dressed, St. C. ran down, himself—hoping to whistle back his favourite, who could not be far off; a thin sheet of snow was on the ground, but, on this, St. C. noticed with surprise, there was not a trace of Luath's huge paws. On that day, Mr. St. C. was detained late at his official duties, but, on the next, he called at the "Zoo," and at once taxed the custodian with allowing his dog to escape.

"He has escaped indeed, sir," said the man "but it was no fault of ours. He was all right till a day or two ago, but yesterday morning we found him dead."

"Nonsense, man! I saw him, myself, yesterday," exclaimed St. C.

"You can see him now, sir," was the reply, "if you'll walk this way. Bill's a burying of him. He was very fond of the dog, was Bill."

They went to the spot, and were in time to see the noble Pomeranian laid in the just completed grave.

Has any one ever yet heard of the ghost of a dog? Such an alleged phenomenon was the cause of much excite-

ment and uneasiness at fashionable Wiesbaden about twenty years ago. The circumstances were singular enough to be worth recital.

A pretty little girl (the daughter of one of the residents), well-known in the neighbourhood from being constantly seen playing in the beautiful public gardens of the place, died, after a few weeks' illness, having been much soothed and solaced, during that painful interval, by the companionship of a favourite doll. The latter, who had received the name of "Flore," was scarcely less familiar to the juvenile community than was her poor little mistress. It seemed painful to separate the two. At all events, a feeling, perfectly intelligible to kindly hearts, induced the friends of the deceased child to place the doll in the coffin, in the position it had been used to occupy on the bosom of the little sleeper; and thus they were interred in the neighbouring cemetery of Biberich. Some weeks elapsed, and then a mysterious whisper went abroad that—wonderful as it was—Eulalie (the little girl) and Flore had reappeared in the public walks and gardens! This rumour quickly narrowed down to the apparition of Flore alone. But here it made so determined a stand as to awaken the attention of the older and wiser members of the community. Not a day now passed without one or other of the juvenile playmates bringing home an eager story of Flore's having been distinctly seen—if not fairly "interviewed"—sometimes sitting, bolt upright, under a rose-bush, sometimes propped against a garden chair, with her head mournfully drooping on one shoulder, sometimes borne in the arms of a certain dark-looking child, whose demeanour appeared to have discouraged any friendly advances, who disdained skipping-rope, and had proved impervious to the seductive influence of hoop.

With some difficulty, the story was traced back to this circumstance, that, about three weeks after the funeral, an intimate friend of Eulalie happened to be walking in the gardens, when her attention was attracted by two other children who were quarrelling. With the curiosity of her years the little girl hurried up to ascertain the cause of the dispute. It was a doll. No sooner had her eyes lit upon it than she uttered a scream, flew back to her nurse, and, pulling her towards the spot, bade her look at the ghost of Flore, who had been buried with little Eulalie! The nurse complied, but, less familiar with Flore's specialities than her charge, declined to offer any decided opinion on the subject, excepting that it was certainly no ghost, and wore a different cap and bonnet from those in which Flore made her last terrestrial appearance. The little girl, nevertheless, positively maintained that it was indeed Flore, and no other; or, if not Flore, then undoubtedly her ghost—and this conviction she repeated to every acquaintance they encountered during the remainder of the walk. It became, in fact, the child's fixed idea, and, as the almost daily sight of the mysterious doll began seriously to affect her health and spirits, the parents, as the readiest means of dispelling the illusion, resolved to make a complete inquiry into the matter.

As they knew something of the family to whom the doll-carrier belonged (that of a gentleman from the Cape of Good Hope), there was not much difficulty in getting the toy in question submitted to their scrutiny. It appeared that the little girl was able to mention some certain trifling peculiarities, either in the dress or structure of the doll, which were not visible without a close examination. These were found to correspond minutely with her description. There was literally no longer room for question. It was Flore herself, *rediviva*! The ghost thus laid, it became necessary to ascertain the cause of the singular resuscitation of Flore's corporal frame, and, by agreement, the police were intrusted with the investigation. It was soon ascertained that the doll had been purchased by the toy-shop keeper, of whom the present possessor had bought it,

from a travelling dealer, whose habitat was unknown. An application was then made to the authorities, for an order to examine the coffin of the deceased child. It was found empty! The inquiry resulted in the detection of a miscreant who had used certain means he possessed of access at all hours to the cemetery, for the purpose of stripping the bodies of the recently buried of anything of value that remained upon them, and disposing of these articles to the travelling pedlars. The wretch was condemned to the inadequate penalty of a year's imprisonment.

HENRY SPICER.

## THE DOUBTS & DIFFICULTIES OF INQUIRERS.

By John S. Farmer,

Author of "A New Basis of Belief in Immortality," "How to Investigate Spiritualism," &c., &c., &c.

[Since the publication of my little pamphlet, "How to Investigate Spiritualism," numerous inquiries have been addressed to me upon various points which seemed to suggest a difficulty or a doubt to the questioner. Until now, I have answered these queries privately by letter, but as my time is limited, and furthermore, as the same questions arise again and again, it has occurred to me that were I to publish them in "LIGHT" I should not only save myself unnecessary labour, but also in all probability considerably extend the usefulness of my answers. Hence the appearance of matter that may seem very elementary indeed to many readers. This statement is, however, not made as an apology; surely such, for obvious reasons, is not needed.]

The various points dealt with have been actually raised, and they therefore fairly represent the difficulties which some inquirers have experienced. I have endeavoured to make my replies as clear and as succinct as possible, and trust they may prove of practical benefit to those who are only just entering upon the study of what, if rightly understood and used, should prove an inestimable boon. I need hardly say that it will afford me much pleasure to explain or answer to the best of my ability any other difficulties or questions that may arise in the minds of those who are honestly and reverently investigating the phenomena of Spiritualism. Such inquiries may be addressed to the care of the Editor of "LIGHT," 4, New Bridge-street, Ludgate-circus, London, E.C.]

(1) *Is it in all cases necessary that a circle should be formed in order to produce the phenomena, or is it possible to investigate matters by one's self? If so, how? If not, what is the smallest number of persons who may expect results?*

The inquirer in this case said that he was "ignorant even of the A B C of Spiritualism" but professed to be "greatly desirous of testing the truth of the phenomena which have been explained by the spiritual hypothesis." In a subsequent letter he informed me that his great difficulty lay in the fact of his being a stranger in the town from which he wrote, and that consequently he knew of no friends who would join him in forming a circle. In such a case as this the best plan would probably be for the investigator to experimentalise with a view to ascertaining whether he was personally a psychic, in which event it would not be unlikely that phenomena would occur even with no other person present. The least tedious way of arriving at this would be by using a Psychograph or Writing Planchette. An hour a day should be devoted to the trial, for say a month, at the end of which period, if no indications of external power were perceptible, the investigator would have reasonable ground for supposing that he was not a psychic, or rather that he was not possessed of sufficient power as a sensitive to make it of any practical value for strictly personal and private investigation. Failure to obtain results in the time mentioned could not, however, be taken as absolute evidence that the power did not exist. With a protracted trial it is not improbable that success would attend the efforts of the inquirer. Few, however, have the time, and fewer still the patience, to devote to the investigation. Still I have known instances where successful results have not been obtained until after the lapse of two years although such cases have been exceptional. In the event of the trial being made with the Planchette, a considerable amount of weariness may be avoided if the inquirer peruses a book or paper while he is sitting with his hand (right or left as preferred) on the little instrument in question. Such a course, too, is useful in producing a frame of mind somewhat favourable to success, viz., an attitude of expectancy. In many instances the Psychograph

will after a time begin to move across the paper, tracing at first lines and strokes with no apparent meaning in them. Do not trouble about that—the meaning of it all will appear in good time. Do not interrupt until fluency of motion is attained, when the power moving the instrument may be questioned. Often directions will then be given how best to facilitate the manifestations; also messages on personal and other topics. Address the "power," or "force," or "intelligence"—whatever you may prefer to call it—in the same way as you would any stranger you met, listening courteously, but keeping your eyes and ears open. Above all, use your reason. Never for one moment surrender it.

If, however, the inquirer can induce one or two friends to join him the chances of success are increased in proportion. The plan suggested for "table movements" and "rappings" could then be tried. It is impossible to say what number is best for a circle. Sometimes two or three would obtain better results than seven or eight; it is a matter of experiment, and a great deal depends upon those forming the circle. As a rule, however, eight or nine is a very good number, although, as I have said, the party may be limited to three or four or five persons with good effect.

(2) *Your pamphlet speaks of a danger to which inquirers are exposed of obsession by spirits. Is not the determination to face this, even after having been informed of its existence, evidence that the mind so determining has sufficient strength to resist the attacks of such spirits?*

The danger spoken of is very real, but by no means common. Obsession is the exception and not the rule, as a result of intercourse with spirits; and to be forewarned is to a large extent to be forearmed. Many of the cases which have come under my notice have arisen through surrender of the reason on the part of the obsessed, or from a failure to rightly understand the legitimate uses of spirit communion. But the fact of the possibility of Spiritualism being capable of abuse is no argument against it. Money, food, drink—every earthly thing—may be similarly mis-used. Those, however, who approach the subject in a right and reverent spirit of inquiry, earnestly desiring to arrive at the truth, carefully sifting everything and testing all that comes by the same sound common-sense that is brought to bear upon affairs of everyday life and thought, need have little fear of evil. Certainly there are temptations; these, however, meet us everywhere, and those which come to us through Spiritualism can be as successfully struggled against, and overcome as those which are otherwise caused. *Prima facie*, the determination to face the possible danger would be evidence of strength to resist the attacks of such spirits.

(3) *Supposing communication with spirits once established, is it characteristic of them to manifest themselves when unexpected, and at possibly inconvenient times?*

No. As a rule they only manifest their presence when communion is sought. Here I refer, of course, solely to what are known as *ecoked* phenomena. Spontaneous manifestations, however, such as hauntings, &c., are subject to different laws, and oftentimes occur when least expected, and for no apparent reason. But generally speaking no inconvenience such as that suggested is experienced.

MRS. KATE FOX JENCKEN has left London for St. Petersburg, at the invitation of the Hon. Alexander Aksakof. She will, in all probability, be absent about two months.

A CONVERSATION will be held at 38, Great Russell-street, on Monday evening next, at 7.30. The evening will be devoted to social intercourse, music, and recitations. The charge for admission will be one shilling. We look for a large gathering of members and friends.

GHOSTS.—At the Fortnightly Discussion Meeting, held in the Rooms of the C.A.S., 38, Great Russell-street, on Monday evening last, under the presidency of Mr. Desmond G. Fitzgerald, Mr. Frank Podmore gave, before a large audience, a number of well authenticated ghost stories, which had been collected by the Haunted House Committee of the S.P.R., accompanying the narratives with critical remarks. Some of these stories we hope to have the opportunity of publishing in future numbers of "LIGHT."

MRS. HARDINGE BRITTON will lecture on the first and third Sundays of March and April and the first Sunday in May at Liverpool; on Sunday, March 11th, and Monday, March 12th, at Leeds; on Sunday and Monday, March 25th and 26th, at Bradford; on Sunday, April 8th, at Sowerby Bridge; on Sundays, 22nd and 29th April, at Newcastle; and on May 13th and 20th, at Cardiff. Mrs. Britton can give a few more lectures in the South and West during May, if early application is made to her at The Limes, Humphrey-street, Cheetham Hill, Manchester.

OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

#### SUBSCRIPTION RATES.

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#### ADVERTISEMENT CHARGES.

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Orders for Papers and Advertisements may be addressed to Mr. J. J. MOSE, the business agent. All other communications should be sent to "The Editor," Clarendon and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Press Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

#### NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### PIÈCES JUSTIFICATIVES

#### OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

##### CASE V.

##### MESMERIC CLAIRVOYANCE.

Shortly after my correspondence with the Rev. Thomas Myers, another still more remarkable case of so-called clairvoyance reached me. I first heard of this case through a friend in Staffordshire, from whom I obtained the name and address of his informant; this person, however, proved to have had the facts second or third hand, and rather resented my asking from whom he had heard them.

A personal interview ultimately led him to give me his authority, and I was referred to Shrewsbury. Here other difficulties arose, and were overcome upon making a strict promise that I would not mention the name of my informant. (This is but a slight but typical instance of the difficulties that surround these inquiries.)

Having traced the story home I wrote to the address given me. In reply I received a courteous letter from the rector of a large parish in Cumberland, saying that he had no idea how the facts had reached me, but that they were certainly very much as I had narrated them to him. He had learnt to mesmerise through his old friend the Rev. Chauncy Hare Townshend, and had found it so beneficial in many cases that he had tried the effect of it on a young lady residing in his family, a Miss F., \* and she had proved clairvoyant. Up to this time he had little belief in clairvoyance, but was now convinced. Upon asking for his own account of the story I had heard, he promised to give it to me if I would not mention any names, nor the name of his rectory, as he would be inundated with letters and unreasonable requests of all kinds. This promise, of course, I gave, and accordingly received the following letter:—

"February 3rd, 1877.

"MY DEAR SIR,—The particulars of the case are shortly these: Miss F.'s sister married and settled at Shrewsbury. Her husband had a favourite dog stolen from him. M., as I will call his wife, wrote to her sister to ask her to get me to mesmerise her, and send her to look for it. I did so, and she succeeded in finding it. I attempted to take down her description of the road from their house to the place where the dog was; but there were so many turnings and windings, and landmarks, that I could make nothing of it; so I gave her a sheet of paper and a pencil, and told her to draw me a plan of the road. This she did, and by the help of it, M.'s husband, with the assistance of the police, traced out and recovered his dog. It was found, as she had described it to me, fastened up in a cupboard, with several other dogs, in the house of a noted dog-stealer, and

\* To avoid confusion it must be borne in mind that this Miss F. is not related to, nor so far as I know, has ever heard of, the Miss F. mentioned in the preceding cases.

would have been sent to Liverpool, in the course of a few hours—as she had also forewarned me—to be disposed of.

"I ought to have mentioned that when she drew the plan she had never been to Shrewsbury, nor nearer to it than Crewe.

"Marvellous as this seems, it is a mere nothing to some of her performances. She had been a great invalid for years, and had suffered many things from many physicians before I tried what effect mesmerism would have upon her. She tells me that when she was a child—I was not then acquainted with her—she was very sensitive and highly nervous, and when she is in a mesmeric state she attributes her remarkable powers of vision partly to this, but still more to two severe attacks of brain fever. As far as my experience goes, I do not think there is ever any real clairvoyance unless the brain has been acted upon in a similar manner.

"You ask me if I can give you any good instance of thought-reading. I have Miss F.'s permission to give you the following:—A few months after M.'s marriage, her sister, when in a mesmeric state, told me that there was an envelope addressed to her, lying upon the chimney-piece in her sister's drawing-room, at Shrewsbury, and that she (her sister M.) was thinking how she could tell her that she was *enroute*. I told her this when I awoke her, but she would not believe it, and I bet her sixpence that the letter would arrive the next morning. I won my bet, and bought a walking-stick with the sixpence.

"You must not suppose that the strange gift of Miss F.'s has been used for no higher purpose than finding a missing dog. Having, I am thankful to say, derived great benefit from mesmerism, she has used it for the benefit of others. More than one person is now alive and in good health who owed their recovery to her having been enabled to ascertain the real seat of their disease, and the proper remedy for it. Unless in the case of her own and my family, and intimate friends, I have never allowed her to undertake a case until the doctor had given it up as hopeless.

"It may also interest you to know that Miss F.'s powers of vision depend a good deal upon the state of the weather. When there is a high wind and the air is charged with electricity, she sees with greater difficulty. When there is a snowstorm in addition, she cannot see at all; at whatever distance it may be, it entirely obstructs her vision in that direction.—I am, dear sir, yours truly, H.C."

I now wrote to Shrewsbury, and obtained the following letter from M., Miss F.'s sister\* :—

"Neither my sister nor Mr. C. had been in Shrewsbury, but by the description she gave, where we should find the dog, we soon knew it must be the White Horse-passage, in Frankwell. My sister has gone, in a mesmeric state, much further than here; she has gone to several places on the Continent, and by the description she has given (which has been most accurate), Mr. C., who had been abroad to the places she described, knew exactly what street she was talking about. She has also been able to see the state of health of several persons when she was mesmerised, and has prescribed for them, and I know of two, who, acting upon her prescription, recovered and have never been so well in their lives as they are now. My sister was first mesmerised by Mrs. Fowler, an American M.D., when she was under Sir James Simpson, in Edinburgh. She had been very poorly, when Mrs. Fowler afterwards came to Mr. C.'s house and so she thought she would like to be mesmerised again. She (Mrs. F.) said that if my sister could only be mesmerised every day, for a short time, it would strengthen her more than anything else. So Mr. C. had some lessons on mesmerising from Mrs. Fowler, and has since then occasionally mesmerised her. My sister does not now take these long journeys in her mesmeric sleep, as it makes her feel weak and languid for a day or two afterwards."

As I was extremely sceptical about the possibility of clairvoyance, believing that some simple explanation would be found, I was most anxious to test this case further. Accordingly I wrote to the Rev. Mr. C., saying that I would come over to Cumberland the following Easter, if he would permit me to be present when he mesmerised Miss F., and allow me to submit the case to some simple and unobjectionable scientific test; or, failing this permission, whether he would try an experiment proposed by myself or

\* I was unable to go to Shrewsbury to investigate the matter at the time, but on a visit I made there subsequently for this purpose I found the main facts confirmed, except as to the police, on which there was some doubt. Unfortunately, Miss F.'s sister was away at the time. I hope to go to Shrewsbury again this summer to complete the inquiry.

by any better known man of science. In reply I received the following:—

"What you propose is simply impossible. Miss F. would no more allow herself to be made a subject for scientific investigation than I would consent to act as showman. If you think the particulars I have given you worth repeating, you must rely upon my veracity, as your readers must upon yours. Those who know nothing of mesmerism, will, of course, look upon my statement as a mere romance, and even amongst those who have investigated the subject, it can only be among the very limited number of persons who have had an opportunity of verifying an undoubted case of clairvoyance, that it can hope to find acceptance.

"For your own information I may mention that having acted as chairman of the Petty Sessions here for upwards of five and thirty years I have at all events had considerable experience in sifting evidence. I am no believer in table-turning, spirit-rapping, or spiritual manifestations of any kind. I have never witnessed any experiments of the kind that could not have been as well, if not better, performed by a second-rate conjurer. It is not, however, upon this that my incredulity is founded, but upon the miserable results that even the most successful operations lay claim to. Had mesmerism obtained no better results than those which may be witnessed any day in these exhibitions of the ignorant charlatans who make a living out of it, I should hardly have thought it a subject worth investigating.—Believe me, my dear Sir, yours truly, H. C."

The last sentence in this letter is very much what Dr. Elliotson, Professor Gregory, and other believers in clairvoyance, would have written in their day. But from a scientific point of view, such a position is wholly untenable. Clairvoyance and Spiritualism are both, on *a priori* grounds, incredible to an educated man. Belief in either one or the other is simply determined by our estimate of the value of the evidence, and whether we *listen to the evidence* or not. In like manner, the telephone was on *a priori* grounds incredible to a scientific mind, and would have been laughed at by the learned and proved impossible to the present moment, if its discoverer had found the public unwilling to put their ear to the instrument. Thereupon, whether the scientific fact was credible or incredible, belief followed irresistibly:—if the ear was applied properly, and the person was not deaf.

Though evidence on behalf of clairvoyance is not yet abundant enough to entitle it to general belief, it is accumulating, and there can be little doubt that thoughtful sceptics will be more inclined to listen to this evidence when they have admitted the truth of thought-transference,—a point that will be reached before very long.

W. F. BARRETT.

18, Belgrave-square,  
Monkstown, Dublin.

#### THE PIONEER.

Every age on him who strays  
From its broad and beaten ways  
Pours its seven-fold vial.  
Happy he whose inward ear  
Angel-whisperings can hear,  
O'er the rabble's laughter;  
And, while hatred's faggots burn,  
Glimpses through the smoke discern  
Of the good hereafter.

Knowing this, that never yet  
Share of truth was vainly set  
In this world's wide fallow;  
After-hands shall sow the seed,  
After-hands from hill and mead  
Reap the harvest yellow.

Thus, with somewhat of the seer,  
Must the moral pioneer  
From the future borrow;  
Clothe the waste with dream of grain,  
And on the midnight sky of rain  
Paint the golden morrow.

From "THE LIFE-LINE OF THE LONE ONE."

#### "ATTEMPTS AT TRUTH."

By St. George Stock.

This volume is a collection of essays on some topics of philosophical interest by a well-informed, clear-thinking, and frequently powerful writer of rising reputation. Its chief interest for the readers of this paper, as such, consists in the prominence given to Spiritualism, and in the able vindication of its claims to intellectual recognition. That authors, editors, and publishers are no longer afraid to entertain a subject which has been so long in the demi-monde of speculation and research, is a very encouraging and significant symptom. The "conspiracy of silence" is breaking up, and we may expect soon, if not immediately, that a fair literary field will be opened to representatives before whose knowledge and ability a host of prejudices and misconceptions will have to retreat.

An adequate review of these treatises would carry us too deeply and extensively into the subjects comprised in them. Nor would it be easy to condense an author who has himself the merit of condensing and bringing to a logical focus most of the controversies he deals with. Mr. St. George Stock is nearly always on the highest level of the argument, which he answers, or states, at its best, and in its latest recognised development. His analysis is invariably intelligible, and usually complete, and now and then we have to thank him for striking contributions of original thought. And nowhere do we find the results of modern speculation in several important departments set forth with more succinct clearness, or in a more agreeable literary style. Especially is this the case with the first three essays, concerning the problems of morality, and the opposite tendencies of thought which ultimate in the Intuitionist and Utilitarian schools. It is always difficult to assign a critical mind like our author's a place in either. Indeed, as regards the standard, or test of right, they are brought as near to a reconciliation as possible. When, in the progress of the controversy between the two schools, the Utilitarians had divested their notion of happiness of everything that makes it a definite conception in the minds of the mass of mankind, and when they had raised it from a realisable possession of existing generations into an ideal for the race, they gained an easy victory for a scarcely controvertible position in establishing the claim of this spiritualised beatitude to be the *summum bonum* of humanity. It is "the Everlasting Yes" in "Sartor Resartus." "Thou mayest do without 'happiness,' and instead thereof find blessedness." For then, as Mr. Stock points out, "ideally, happiness and virtue are inseparable; happiness standing to virtue in the relation of whole to part. Hence the attempt logically to explain the conception of virtue by that of happiness must be acknowledged futile." A result which certainly does not entitle the Utilitarian to the somewhat inconsistent conclusion of the author that "in spite of all difficulties utility, or conduciveness to happiness in the highest sense, must be regarded as what makes the difference between right and wrong, until some one has shewn what else it can be." If we cannot logically explain the conception of virtue by that of happiness, one is at a loss to see how the latter can maintain its ground as the test of the former. As regards the sanction, Mr. Stock frankly confesses that the admission of a standard cannot of itself give the sense of obligation. In considering the question whether the moral motive is self-regarding, he goes on the old lines of thought, and does not sufficiently advert to the great reconciliation of the two views afforded by the principle of a common humanity. To neglect of this—a conception still associated with mysticism, save in its unintelligible presentation by the Positivists—must be ascribed all apparent paradoxes of the subject, of which our author gives so clear a view. The identification of happiness with the dictates of a deeper and more universal nature in each individual is the true solution of the question whether "self-sacrifice," such as that of St. Paul,† is possible, or if possible, whence springing. "Exclusive individuality," says Professor Edward Caird,‡ "cannot be the highest category for those who see that the only being who is really individual is also universal." The real battle of the sanction in future will not be between the Intuitionist and the Utilitarian, but between the doctrine of the universal self within the

\* Trübner, 1882.

† Quoted at p. 20. "I could wish that I myself were accused from Christ that my brethren of Israel might be saved." It is as if St. Paul had said, "My true self is not my distinct personality, but my race and nation." All sympathy is *pro tanto* a testimony to this more universal self. The same superiority of sympathetic to individual consciousness is exhibited in the following declaration in the *Srimat Bhagavat*: "Before God, I do not pray for transcendental powers or Mukti ('deliverance' or salvation); my prayer is that I may really be possessed of the suffering of all that they may be free from it."

‡ "The Philosophy of Kant," p. 80.

individual and the association school reinforced by the principle of heredity.

Passing to the essay entitled, "Hume on Miracles," we find a clear recognition and statement of the capital fallacy by which the great sceptic's argument is vitiated. In the just observation that Hume confounded "the absence of experience in favour of a fact with the presence of experience against it," Mr. Stock has been anticipated by Mr. Wallace and others. That the definition of a "miracle" as "a violation of the laws of nature" begs the question in dispute, limiting "Nature" to a partial experience, and that Hume gets his "uniformity of experience" by ignoring the very evidence which that assumed uniformity is then employed to invalidate, are also answers well stated elsewhere, though never better than by Mr. Stock. And it is a correct and instructive criticism that Hume seems never to have doubted the evidential value of "miracles," if admitted, as authentications of the Divine origin of a religion. "To accept the Christian miracles was with him to accept the Christian religion, and to accept the miracle at Alexandria would have been to accept the Egyptian religion." It may fairly be suspected that an unphilosophical animus betrayed the calmest of reasoners into an impulsive and unwary polemic; a suspicion countenanced by the evident enjoyment with which Hume professes his obligation to a Christian bishop\* for a refutation of the supposed foundation of Christianity.

The interesting account, from classical authorities, of the "Mediumship of the Emperor Vespasian," may be read along with "A Text from the Delphi Oracle" as contributions from antiquity which become credible in the light of modern experience. "After all deductions have been made," says Mr. Stock, "we need not doubt but that much in Herodotus and other ancient authors, which has hitherto been regarded as grotesque fable, will regain its place as sober history." But we must remonstrate with the author on his indulgence of Spiritualists in their extravagant abuse of the term "mediumship," by making it applicable to every kind of occult experience. All the phenomena of clairvoyance, double consciousness, prophetic dreaming, thought-reading, apparitional projection, the mystic and thaumaturgic powers of will, desire, and imagination in their exalted states are indifferently subsumed under a term which tacitly excludes the whole science of the human spirit or soul, ignoring all its transcendental energies, and limiting its spiritual privileges to a passive relation with disembodied entities. The healing by Vespasian is no more to be ascribed to "mediumship" than is the power of the mesmerist to work on the imagination of his subject.

The author's clever and acute review of a book or pamphlet, by Dr. George Sexton, entitled, "God and Immortality viewed in relation to Modern Spiritualism," need not long detain us. Demonstrators of the existence of God and immortality of the type of Dr. Sexton and "Mr. Gillespie, of Torbanchill," are in evil case when they attract the notice of such as Mr. St. George Stock. It would have been more satisfactory had the latter discussed the question of Force=Will with Schopenhauer instead of with Dr. Sexton. But when Mr. Stock, like many others, speaks of God as being a necessity of the heart but not of logic, we are disposed to protest against even a general proposition of this sort being put forward without any statement of what is meant by "God." As a First Cause in the temporal order of phenomena, the least philosophy puts the conception out of court. As a conscious intelligence or person, apart from universal manifestation, the idea is scarcely less unphilosophical, since the definition of universal manifestation would include every consciousness. But logic, or rather the necessity of reason, does compel us to suppose the ultimate source of manifestation, its unity, the one in the many, and the many in the one.

It seems we are not to speak disrespectfully of Mr. Gillespie, to whom Mr. Stock devotes twenty-five pages. Mr. Gillespie's demonstration of the Deity won applause from Sir William Hamilton and Lord Brougham; and Mr. Stock himself, after knocking, as we should suppose, all logical vitality out of it, describes the book as "a great service to philosophy." It may be so: we have not read it; but judging from the analysis of it in this essay, we are reminded rather of the most barren of scholastic abstractions than of the wealth of real thought which modern philosophy has brought to bear on the great subject

discussed. Mr. Stock's style relieves the tedium of such considerations, but we still yawn over them as out of date and unprofitable. It is possibly the present writer's defect of intelligence that made him unable quite diligently to finish the perusal of this particular essay.

Mr. Stock's own speculative position may, perhaps, best be collected from the powerful essay on "Theism," which has already attracted public attention and criticism. Looking on the religious hypothesis first as an explanation of the physical universe, he says, "To begin with, we have no reason to suppose that there was a First Cause at all. Secondly, if there was a First Cause, we have no reason to suppose that it was mind rather than matter." Conscious rather than unconscious, we think would be a better statement of the alternative. The existence of evil is the next consideration. "The Theist will, of course, say that evil is appointed in the good providence of God for some wise end. But if all is to come right in the end, one hardly sees why it should have gone wrong in the beginning." That is the old difficulty, which was opposed by the followers of the Sankhya philosophy in India, to the existence of the Demiurgus, in almost the same terms, a thousand years ago, as the modern atheist now uses. The Vedantist cut the knot by denying original creation: the periodical re-emanations from Isvara being necessitated by antecedent causes; an explanation not available to Western theology. The truth is that what is called Atheism is in every age a testimony to the very principle which it seems to deny. "Not he is godless," says Lucretius, "who rejects the gods of the crowd, but he who accepts them." If there is a transcendent ideal seeking manifestation in human consciousness, it must first work as the negation of false or inadequate conceptions. It is only when Atheism, unable to rest in mere negation, becomes in turn its constructive, and as the substitute for the Creator offers us its hypothetical atoms, with their assumed motions and accidental directions, in explanation of the intelligence, law, and order, no less than of whatever still seems or is chaotic in the universe, that its impotence and folly are apparent. The true object of religious faith is not a conception of the understanding, though it must needs make provisional use of such conception, for faith is verily, as the Apostle taught, both evidence and substance. In the words of an American writer, "The object of worship is more than object; it pre-existed in the worshipper, and prompted the aim and the prayer."\* Yet it is true that when faith loses an old home in the understanding it is, as it were, bodiless for a time. Only in the ensuing sadness and desolation are its root and necessity then still known. All this pregnant presentiment our author ascribes to the weakness of "the heart" in rebellion against the terrible logic of the reason. Yet it is in language of eloquent sympathy, which none can read without feeling that it is also the language of experience, that he describes this disconsolate moment: "It may freely be admitted that the prospect before us, when this doctrine is taken away, will at first seem a dreary one to minds trained in the tender nursery of an anthropomorphic faith, and that the substitute we are warranted in offering the emotions will appear cold and cheerless till use has taught them to find their home in it. Not at once can the change be effected; in hours of dejection and sickness the strongest spirit will crave its old support, and even if in the daylight we are content with truth, still in the night-season the heart may reach out after God, after some power more present, to help and to save them, 'the righteous and salutary law of natural selection,' till in its loneliness and despondency it is ready to join in the woman's querulous cry, 'They have taken away the Lord, and we know not where they have laid Him.'" Yet the "querulous cry" was answered by announcement of the resurrection. Will "the substitute we are warranted in offering" serve for that? Perhaps not quite, as Mr. Stock states and leaves it. "There is not a God yet, but there is one coming." "While it is absurd to say that love is the law of things, we do seem justified in declaring that love is the goal to which Nature wades through blood." "What can a belief in a Benevolent Creator mean, when put to the test, except a conviction of the ultimate triumph of good? This conviction is faith—a faith not unfounded, and full of consolation." Not unfounded if the ideal is already substantial, informing, actuating, working out a necessary manifestation in nature and in us. But the foundation is precarious in the extreme if the

only reality of the ideal is placed in the future of the phenomenal and temporal order. What has been termed teleological, as contrasted with fortuitous, evolution is applicable alike to the moral and to the physical world. In both cases the inherent tendency to development can exist only on the presupposition of the "idea" which it is to express, of this idea as real, complete, and energetic from the first, and as the substance of its phenomenal manifestation. Admit the potent principle of good, omnipotent in time, but on that very condition manifest in progress, and not in consummation, and the essential verity of Theism is restored. And that is the witness of faith which the understanding—not "the heart"—personifies, and which is not finally subverted when the understanding subverts its own conception. But even that conception remains valid, in Greek, if not in modern form. For "the One," which was also "the Good" transcendent, immanent, exempt, takes on\* the conscious and the personal in the second and third of the Platonic triads. In this philosophy, as its best modern exponent (Taylor) points out, "fabrication is nothing more than procession," and the Demiurgus, (himself far from supreme in the grand scale) is the "father" of the mundane Gods or "whole" souls ("Planetary" of occult philosophy?), and mediately of individual, or "partial" souls. Thus, if evil is mere negation, limitation, we see it to be inseparably incident to progressive or temporal, that is, partial manifestation, and to the sense of individuality; and so our problem becomes, not why did God produce an imperfect world, but why is there a world at all. That is the difficulty as it presents itself to the Eastern mind; and the doctrine of Maya is an answer more profoundly conceived than is commonly supposed. It is Western idealism with an important addition. The recognition that all that comes before the consciousness as "object" is phenomenal, is thoroughly established in our own philosophies; but in Indian systems Maya is sometimes actually identified with Avidya—Ignorance—and that is the clue to its meaning. For the phenomenal is not illusion till it is mistaken for the real. Nor is it the speculative correction of this mistake—mere philosophical idealism—that will suffice, though this doubtless is indispensable. The phenomenal must cease to have power over us, we must cease to dwell in it with consciousness and desire as our nature, before it really loses its character as illusion, and we can survey it as the enlightened observer on a mountain top looks down on the panorama of curling clouds, which on the plain below were his darkness and perplexity.

"Theism," says Mr. Stock, "is necessarily optimistic." This may be true of theistic theories, which are the attempts of the religious consciousness to find accommodation in the understanding; but it is so little true of the faith thus imperfectly expressed that its living action in the will implies the very reverse. It is not the creative, but the re-creative, God to which religion directs us. Nay, the favourite commonplaces of all religious teaching are not the beauty and perfection, but the vanity and "insufficiency" of "outward" things; the world and the flesh are so far from being recognised as defensible in honour of their Creator, that they are associated in spiritual estimation with the principle of evil itself. The constant ideal, union with God, if it means anything, is a return to the deepest subjectivity, for which the phenomenal world has no practical existence. As regards the latter, it would be more correct to say that pessimism is the religious, than that optimism is the theistic assumption.

It is, however, less with the subjective truth of religion than with its intellectual presentations that Mr. Stock is concerned in this essay. The fine and eloquent passage—too long to quote—with which it concludes, introduces us to his conception of Spiritualism as the religion of the future. We have done, he thinks, with Christianity, with Theism itself. As political progress tends to democracy, so the corresponding spiritual movement will emphasise the solidarity and brotherhood of man, but

\* This expression must serve here, though it is not a correct statement of the delicate process as exhibited in the Parmenides. It is deplorable that the Platonic theology is not now studied by the light of the Hegelian philosophy. Dr. Hutchison Stirling ("Secret of Hegel") has recognised the connection. Indeed, it is only necessary to quote the following passage from Thomas Taylor's Introduction to his translation of the Parmenides (1793, before Hegel had been heard of as an author), to make that connection immediately apparent: "For the intelligible, as we have already observed, must hold the first rank, and must consist of being, life, and intellect: i.e., must abide, proceed, and return; at the same time that it is characterized, or subsists principally, according to permanent being. But in the next place, that which is both intelligible and intellectual succeeds, which must likewise be triple, but must principally subsist according to life or intelligence. And in the third place the intellectual order must succeed which is triply consorted." But why remark on Taylor's priority to Hegel, when we have in Proclus, if not quite intelligibly in Plato himself, the whole process unfolded in concrete richness, which in the German philosopher appears rather as a logical skeleton?

\* Perhaps we may rejoice to find a worthy successor in the eminent and accomplished American Platonist, Professor Wilder.

will suppress the Divine pateroity. There may be some who will consider the analogy of nature a safer guide to transcendental truth than the transient phases of social institutions. It is the conception of the State, and not of the mob, that gives dignity to democracy. It is well to demolish our idols, but it is better to substantiate our ideals. To reduce these to nominal abstractions, to deny their hypostasis, is to disbelieve in spirit, whose static manifestation, or logos, alone is "personal."

The consideration of the claims of Spiritualism, as set forth by Mr. Stock, and other topics comprised in this volume, must be reserved for a second article. C. C. M.

#### SPIRITUALISM AND THE RUSSIAN PRESS.

(From a letter in the *Revue Spirite* by Count Stecki.)

It is well-known that there are many earnest disciples of Spiritualism in high society in Russia. It is equally well-known that to the majority of the upper classes it is a subject of indifference, if not of dislike, from its being misunderstood. The Government being despotic must have the Press under subjection of a censorship. This censorship is in two departments, the civil and the ecclesiastical. From the latter, Spiritualism has always met with open hostility. The civil department is tolerant of foreign literature, even spiritualist, but it does not allow translations into Russian of some works; the ecclesiastical will not allow any translations of spiritualist books. Original writings in favour of Spiritualism have always been under ban.

Some years ago my late friend, General Boltine, wrote a letter in answer to one full of misrepresentations, which appeared in one of our leading journals. Before his answer could be inserted it had to pass the censorship. It came back to him prohibited under the seal of the "Holy Synod," on the grounds that it questioned dogmas of "Holy Church" in respect of the devil and everlasting damnation, and favoured the doctrines of one Allan Kardec. The writer was advised to address himself to his proper father confessor instead of the public Press.

I also had my experience. A pamphlet, published in St. Petersburg, marked by perversion of facts, provoked me to writing one in reply. The ecclesiastical censorship refused leave to publish it for reasons assigned, which I hoped to be able to set aside at a personal hearing. This hearing I obtained through the intervention of one in an influential quarter. I explained that my pamphlet was merely a criticism without the presentation of positive views of my own. I was listened to and then politely told that the office had established a rule not to allow authors who wrote against Spiritualism to be criticised.

This was subsequent to General Boltine's experience and occurred ten years ago. Imagine, then, my surprise, when I—residing now in my province—entering a bookseller's in its capital town, saw on the counter a little book by Bonnihoff, "What is Spiritualism?" in Russian, with the imprint St. Petersburg, 1882! and announcing in a preface that similar little works on the subject are to follow. He refers in it to larger works in foreign languages, among them to R. Dale Owen's, now translated and published in Russian!

It is clear that some influences, unknown to us, are being—doubtless in the order of Providence—brought to bear to set the Press of this part of the world free.

Twenty years ago, General Boltine translated into Russian the two chief works of Allan Kardec. As he was not permitted to publish them, he used to lend them to those who did not know French. I look forward now to their being printed. There are so many Spiritualists in the provinces that a large edition would soon be taken up.

MRS. FLETCHER.—Miller's *Psychometric Circular* (New York) says:—"Mrs. Willis Fletcher, whose illness has excited so deep an interest and solicitude in all circles where Spiritualism is known, has not improved since our last. All that her medical attendant or her nearest friends can say of her is that she still remains on the border line, hovering between life and death. Mrs. Fletcher has completed 'Twelve Months in an English Prison,' which will be issued at an early date, in which will be found a graphic account of the marvellous manifestations that have occurred through her mediumship during her eventful life."

INSPIRATION.—By the study of a certain class of psychical facts we may learn that we receive ideas from the spiritual world; that much of what we take to be the result of intellectual application and cogitation is due to sympathetic co-operation from the other side of the veil.—L. de Montaut.

\* Dr. Tillotson, in his argument against the Real Presence. That argument, which asserts the superior evidences of the senses even to express revelation, was as fallacious in its application as Hume's. For according to the scholastic metaphysics of the Church of Rome, transubstantiation does not involve a change in the "accidents" or sensible qualities.

\* "Oriental Religions, and their Relation to Universal Religion." By Samuel Johnson. (Trübner, 1873.)—A work of much literary and philosophical merit, which deserves to be better known in this country than perhaps it is.

## LETTER FROM AMERICA.

I am a seeker after truth first and I am a Spiritualist next, and I am a very firm one too, because a truth-seeker. It is a very pleasant thought to me in these latter days, after a quarter of a century of experience in and with the spiritual manifestations, to see the collateral proof of what I have experienced and am experiencing, coming into light from so many unexpected and religious and social sources. Every now and then some one whose conversion was hardly to have been expected from his having sincerely at the testimony of earlier believers, becomes convinced of the fact that the manifestations are realities and are what they claim to be. Often some of these late converts say, "Now, the world can't help believing, for I know it to be so!" They will soon find, as we earlier ones have found, that modern Spiritualism is a matter of experience and not yet a matter of argument, so slowly does a new light permeate the atmosphere of old established thought.

I sometimes thoughtfully sit in my easy chair, or at the writing table in my library, and feel happy to think that I was one of the early birds, and thus have enjoyed my worm. I have sometimes wondered, during some lean period—for I have had lean periods—or when frauds abounded—for, unfortunately, there have been frauds, and very likely on both sides of the line—if I would not have fallen from grace, so to speak, but for epochs from time to time occurring in my experience, which proved that I still rested on the truth. I guess, however, that I should have stuck, even if, like Saul, I had lost my connection, and found no open vision, for when at first convinced I saw it was not only true, but, what was fully as important to me, I felt that it ought to be true, and creation would have lacked the finishing touch if the spirit did not survive the body. But who cares anything for my cogitations? especially when I have said what few can deny, that the subject is, or seems to be, wholly a matter of experience and not a matter of argument.

An occurrence in my domestic life was a great advantage to me and mine, and I can never be too thankful for it. I often wonder why I should have been so favoured, and I have good reason to think the fact was a spiritual movement, the divinity "shaping my ends." The occurrence referred to was the introduction into my family of a young girl, as a wet nurse, who lived with me in that capacity for near two years. She proved to be the most remarkable medium that I ever met. I did not then know she was a medium, or the meaning of the word medium, and when the manifestations began, or attracted my attention, she was not aware that she had any influence in them. To give even a statement of the various forms or phases of manifestations would occupy too much of your space, but no one can imagine how much the experience I had with this young woman, of the name of Anne, educated me on this interesting subject, and though I may never write out in detail this episode in my life, it has become a part of my intellectual being in spiritualistic matters, and so finds expression in my articles which have so frequently appeared in spiritual papers, at least, in this part of the world.

Perhaps, with the foregoing as an introduction, it might interest some if I narrate an incident that opened up the fact of Anne's mediumship, which led to so much satisfaction and instruction for a year or two afterwards. I am sorry to say intemperance shortened her life, she dying a few months after leaving our home.

One afternoon there was a row in our kitchen, and going to the door to see what it all meant, it opened, and Anne rushed in, and a rolling followed, thrown up the stairs from below. I went down and found a very mad cook, who was going to leave unless Anne did, as she would not live in the house with her. She said Anne had several times given the table a shove on which she was working, to her great annoyance; and then had denied doing it. At this time she was mixing bread on the board on it, and the shove almost knocked the batch on to the floor. Anne not only denied it, but gave her the lie, and she would not stand it. I smoothed the matter as well as I could, telling the cook that the little baby would starve if I sent Anne away, and she must put up with her as we had to. I touched her feelings and made peace, but requested Anne to keep upstairs and out of the kitchen, and her cocoa should be sent up to her, &c. I, of course, thought Anne, as was the fact, was the source of the trouble.

About a week after this, as I returned home one evening, I found my wife quite frightened, and she said she never wanted to be left alone at home again. It seems the table at which Mrs. W. and Anne were sitting sewing, moved and almost upset the kerosine lamp standing on it, and Anne being chocked for her carelessness, said in an impudent manner that she did not do it. The table kept moving and cook was called up, which made matters worse, and there was no cessation till the latter said a charm, thus: "In the name of Christ, stop!" she making a cross, and then everything was

quiet. I should say at this time that Anne was a little in liquor; she would now and then get it somehow, and when so conditioned, her manifestations were treble in power, but that is not the point now.

When I saw the state of the case on my return that evening, I sat with Anne at the table and found her to be a rapping and tipping medium. I had to explain it to her. She did not suppose at first she was concerned in it. She said she was not a Spiritualist, but she was a Catholic, evidently not knowing the import or meaning of the word.

At a convenient time after this first sitting, I took Anne into the kitchen, and told the cook to go to the table and stand in the same position she occupied when she and Anne had their quarrel, and Anne to take her position, which she did, at the end of the table. The hands or arms of both were then on the table, and I said, "If any spirits are here, I wish they would move the table," and immediately, enough to startle us all, this large pine, unpainted table leaped two feet. Thus was explained our row in the kitchen, which by this explanation led to very pleasant results in the many months that followed.

This to be sure is not a very high-toned or dignified story to tell, and to some it may seem derogatory to the character of departed spirits. I learned, however, that Peter and Andrew, the husband and father of Anne, though spirits, were very low fellows here, and equally low on the other side, but they made an entrance for many of my own near and dear ones to come, and the manifestations were clearly characteristic of the social and intellectual position of the two classes of spirits as measured by their earthly standard; and then again, including both classes, the source, and not the phenomena, is the point of chief interest. Crabs and scorpions, you know, become sublime when hung up as signs of the zodiac. I have looked at all spiritual manifestations as signs in the zodiac, not to measure stellar distances or starry objects, but to connect us with the nearest world to this—the spirit-world.

Boston.

JOHN WETHERBEE.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The subject of the lecture at this hall, on Sunday evening last—"Humanity: its Resurrection,"—as expounded by the guides of Mr. Morse, was in the nature of a sustained and glowing peroration of the series, whose earlier divisions upon the Birth, Life, and Death of Humanity have been, by the kindness of the editor, already reported at some length in this column. The human body is not in question; the associated spiritual body is not specifically in question. What a mass of distressing controversy is thus avoided. The glorious theme is simply the restoration and amplification of the Divine qualities in man. These qualities constitute Humanity; their renewal and development its resurrection—or, in the sense of the first lecture, its worthier birth. There is a symmetry and compactness and vigour of thought, blended with a delicate but pronounced vein of spirituality, throughout these discourses which, outside of possible differences of opinion upon the facts, cannot fail to invigorate the mind, sustain the heart, and brighten the life. On this occasion we were invited to bestow one last regretful glance upon the dead form of Humanity, so pathetically exhibited on the preceding Sunday by the portrayed arrest or decay of the Divine principles of our being, and were again reminded that among the prominent sources of that disaster were Ignorance, Superstition, and that aggravated form of Selfishness—the Shibboleth of the day—which tramples upon all claims found in conflict with personal greed of wealth, or place, or power. If, perchance, this apparently miserable relic of Humanity does, in however feeble a degree, retain always the capacity to renew or re-awaken the vital spark, in what direction are we to look for the necessary agencies of resurrection? It is painfully evident that it would be worse than useless to appeal to present social, intellectual, or moral conditions, for there is so little to approve in any of these, already responsible for arrest of life, that we are even denied the poor consolation, often pressed upon us, of making "the best of things as they are," precisely because, in their essence and influence alike, they are so utterly and radically vicious as to be insusceptible of beneficial use or application. Indeed a process of elimination of these conditions must take precedence of other action before the inherent recuperative powers of the unquestionably good qualities of the abstract Humanity can find room for active and fruitful operation; before we can talk of the cultivation of agencies which tend towards, and harmonise with, the unfoldment of the higher inner qualities of our nature. Each living soul has to be convinced of the dignity of its own selfhood, and that out of its own innate resources must come the necessary force for the restoration of life. The need of the situation, then, is to be expressed by one little word, abused, misunderstood, and commonly underestimated, it may be, but daily and happily becoming a more powerful factor for good—Education. Not an education which consists in supplying tools of which the use is unexplained, but that slow and methodical process of *educing* from the very nature of every man and woman every quality of which that nature can give expression, for so surely as the

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universe contains within itself the needful resources for the exhibition of its phenomena, so does the soul of man for every greatness it exhibits. And the education, thus initiated, must cover the morality, science, and religion of the world. When, however, the problem is seriously and earnestly approached, in this exhaustive way, there face you, with intensified bitterness, the formidable external dangers variously disguised as vested interests. One has such an interest, or alleges that he has, in the management of your soul; another in the trimming to conventional pattern of your intellect; a third regulates social morals and can only be disregarded at the risk of a threatened disintegrating pollution of the very sources of gregarious life; and each cries aloud with the intensity of apprehension of loss of personal emoluments. We charge you nevertheless to recognise and reverence the higher instincts of your nature; cultivate, nourish—in a word, educate—them; for so long as they are practically neglected, or, while truly dishonoured, are only superficially acknowledged, so long does the pale form of outraged Humanity remain upon its bier, so long shall its resurrection be delayed; but once introduce a personal education of the searching character suggested, and there shall promptly ensue an encouraging evidence of renewal of life—feeble, it may be, in its earlier effects, gentle as the operation of a ray of light in the still evening air upon the palpitating leaf, when even the insect throbs and moves not, but there is a perceptible quiver in the previously rigid limbs, and the eyes open, if languidly, yet brightly and hopefully, as stars asserting their gradually unfolding powers under Heaven's departing daylight. Then the chamber of death grows luminous, the so-recent dead, erstwhile denied the living sunlight, arises from its icebound sleep, and the consciousness of erect and triumphant selfhood signalises the glorious restoration of the godlike capacity which can never die. That true and earnest and soulful reverence for self—the form of selfishness as previously applauded, guaranteeing regard for other selves, asserting the Fatherhood of God for all, and constraining to good deeds worthy of such parentage—is awakened anew, and the real and abiding resurrection is at hand. Education, then, must be applied to the whole being, to the moral, the intellectual, and the spiritual departments of life equally. Moral progress should reflect every endearing sentiment which binds Humanity in worlds, in families, and kinship, and the prime causes of crime should be investigated, and diligent and persistent efforts made to remove them, when the contrasting weakness of mere punishment will become increasingly apparent, and be rightly discredited. Morality is not reached by the simple and vicarious process of punishing immorality, and the assertion of this principle must not be confined to the study, but proclaimed from the house-tops. Let the intellect also be perseveringly cultivated—educated—for the more a man knows of himself, and of natural laws; the more he is trained, to the nature of his understanding, to think for himself, and then and thence resolves his knowledge into the practical direction of life—the better must it be for the community, the better for the resurrection of Humanity. In a word, intellectual progress means the capacity to use knowledge, and its ready application to the redress of wrong. Upon religion, let it be said, without controversy upon sectarian pretensions, that that alone is good, and true, and ennobling, which brings Humanity into intimate relations with its God. In its innermost meaning religion concerns the conscience of every human being, and must find its response in the individual nature; one God, one heritage, one Divine character in man, under laws absolute and complete in every department of existence. To acknowledge this thoroughly is to interpret the Divine beneficence rightly. The religion of the future will be something more than belief, and will be built up upon the assurance of knowledge. The grand and culminating truth of immortality has been brought home convincingly to the human conscience, because mortal man, under exceptional conditions—or rather under exceptional manifestation of conditions—has penetrated the veil, and then spoken of that which he has truly and really seen. When the resurrection of Humanity is fully achieved, as it will be when all its faculties are fully developed, this otherwise exceptional privilege shall be found to be the common inheritance of man, for we do not hesitate to affirm to you that the day will come when every individual representative of Humanity shall discover his power to intromit his spiritual self into the higher spheres, and learn and know, with the assurance of personal experience, of the bright and brilliant future of the developed Humanity. The religion of the future, then, must educe the spiritual faculties and forces, revive the dormant and discredited powers of human life, which shall then be found to be related to every other form of life, acknowledging God as the common parent of all. The present generation must be content to live, and toil, and struggle, and hope for this consummation, and find its prompt reward in the consciousness that Humanity is built up by the many labours of every age and people, each contributing its mite, and in the certainty that no good or kindly action ever fails of fruition. The resurrection of Humanity will be realised only as the result of grand deeds and noble purposes, the principles and essence of which are within each one of us. Mingling with the efforts of others, let us individually claim a place in the work of this revival, and in aiding the construction of an abiding temple of

Humanity, honour the resurrection of the Divine qualities of man.

On Sunday, the 4th March, when the subject of the lecture will be "Spiritualism: its Dangers," every visitor to this hall will be presented with slip abstracts of the four discourses forming the "Humanity" series.—S.B.

## EXETER.

As there are many persons in this city seeking and obtaining "Light" concerning their spiritual surroundings and interests, it will not be inappropriate to communicate a few particulars of our work to a paper bearing that title. Our one object is to spread a knowledge of Spiritualism, its facts, revelations, and teachings, and to unite all seekers after truth for spiritual communion, and the development of mediumship, which is the one basis of intercourse between the two worlds. Hence we have, as the result of systematic and persistent effort, a growing, promising spiritual church, with a centre of operations close to the Cathedral. Our church is, of course, but an infant as yet, requiring careful nursing and constant attention; but it gives evidence of remarkable vitality and energy. The following are some particulars of last week's work.

MONDAY EVENING.—Thirteen present. After devotional exercises by the writer, the circle was arranged by the guides of Miss T. This lady is an excellent physical medium, and renders invaluable assistance in the circles by arranging the sitters and magnetising the mediums. Two new sitters at this circle were powerfully influenced; they give promise of becoming good mediums.

TUESDAY EVENING.—Select circle. Eight present. Miss G. is being rapidly developed as a speaker, and Mr. White deeply entranced is clairvoyant, and describes some of the spirits around.

WEDNESDAY EVENING.—Newton St. Cyrs.—Nine present. The writer gave an address on "The Importance of Moral and Spiritual Culture as a Qualification for Mediumship." The guides of Mrs. C. also gave an address.

THURSDAY EVENING.—Select circle. Ten present. This was a highly spiritual meeting, and there were five mediums different stages of development, all being in harmony.

FRIDAY EVENING.—General meeting. Fourteen present. The whole evening was occupied with devotional exercises and teaching, conducted by the writer.

The Sunday meetings at the Hall, morning and evening, were exceedingly good, and several mediums took part in the proceedings. OMEGA.

## PALMOUTH.

Mr. E. W. Wallis, the inspirational speaker, has recently paid a visit to this town, his public labours extending from February 11th to 18th inclusive. During his stay he discoursed upon the following topics:—"The Gospel of Glad Tidings and the Gospel of Spiritualism;" "Man's Three Saviours;" "The Temperance Movement;" "Is Spiritualism Lawful and Right?" "Sin: Its Cause and Cure;" "Man's Double Duty, to Gain the World and Save His Soul;" "The Religion of Knowledge: Its Benefits;" and "The Reality of Spirit-Life." The audiences were excellent and appreciative, and listened with great attention to the lectures, which, with the answers to questions put at the close of the week-night meetings, seemed to afford great satisfaction. The Rev. Mr. Douglas, who has frequently taken a very active part against the cause here, has at last been obliged to seek a new field for his labours. The cause has taken firmer root as a consequence of his opposition in the past.—R.G.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening last Mr. Mahoney addressed the friends at Newcastle on "Spiritualism: its Relationship to Politics, Science, and Religion." The lecturer handled his subject in the able and terse manner so characteristic of him as a speaker. Mr. Thompson, the president, occupied the chair. The next two weeks, March 4th, 5th, 11th, and 12th. Mrs. E. W. Wallis, of Nottingham, will occupy the Newcastle platform. We hope our friends in the two boroughs will rally round and give her a hearty welcome on this her first visit to the North in the capacity of a public lecturer.

GATESHEAD.—Last Sunday evening the president of the Gateshead Society, Mr. H. Burton, lectured to the friends in Gateshead. Commencing his lecture with the intimation that Mr. Jno. Walton, one of the first vice-presidents of the Society, had during the last week, after a protracted and severe illness, passed on to the higher life, he stated that in consequence of this, although he had intended to address them upon some other theme, he would speak to them on "Death and the Future Life." The lecturer having noticed in a few appropriate remarks the event just spoken of, passed on to the consideration of the primitive ideas of a future life; and how these had expanded until we reached the base of modern theology, yet withal how the future life was but a speculation, a belief, and how in this age with a growing materialism, and a craving for facts, we had bridged the gulf of doubt by the demonstration presented by modern Spiritualism. Mr. Bambridge occupied the chair. Next Sunday Mr. Thompson, of Shildon, will lecture, and on Easter Monday the annual tea and concert will be held in the large hall.

NORTHUMBRIA.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Party, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unsparingly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Party, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

## The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Guthrie.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

It has been raining very hard of late, and, as a sad consequence, agricultural interests have suffered. The Bishop of St. Albans has been moved, very properly from his point of view, to request his people to join in prayer that the "plague of rain and waters" may cease. There will be difference of opinion as to the effect of these well-intentioned prayers, but none as to the spirit which prompts them. A slender acquaintance with, and recognition of, the action of natural law is not incompatible with a pious desire to remove a cause of national distress. But the Bishop's arguments are the odd part of his utterance. "We cannot doubt," his lordship says, "that our sins have brought these sorrows and distresses upon us. We thought vainly a few years since that we could double the productiveness of the earth by our skill and contrivance. We had become vain in our imaginations, and our foolish heart was darkened. We forgot—indeed, many among us do openly deny—that it was He, the Living God, who gave us rain from heaven and fruitful seasons, filling our hearts with joy and gladness. So He hath withdrawn from us the fertilising warmth of sunshine and hath sent upon us a plague of immoderate rain and waters. . . . I trust that all godly people will entreat the Lord while He may be found." Now what would be thought of such an argument as this if applied to ordinary events? We have done all we can, says the Bishop, to increase the productiveness of our land. Patent manures, and high farming have done this; surely a beneficent work! But no! we meddled with the special work of God, and He has revenged Himself by all this rain. Let us abandon our steam ploughs, and our patent manures (why not our spades, and bush-harrows too?), and revert to the principles of the primitive savage, and his medicine man! It is hard not to smile, it is impossible not to marvel, at this latest episcopal utterance. How hard must it be for minds, so constituted and trained, to receive ideas which would brush away all that crude conception of God and His dealings, of nature and her laws, as a broom sweeps a cobweb from some dark corner into which daylight has not penetrated! Our intelligent attempts to make the best of our land have provoked God, as the Babel architects once before provoked Him, and He has, therefore, rained on us, to shew us that we ought to have sat still and left the land alone. And so we are to stop and pray to Him "while He may be found," for, apparently, there is a time when the rain must go on in spite of us, and then we shall be drowned. Alas! alas! a strange study of Divine methods and human duty!

W. Emmette Coleman, whose writings are always thoughtful and suggestive, contributes to the *Index* (Boston U.S.A.) a review of a series of discourses on "The

Gospel of Law," by S. J. Stewart, of Boston. The Bishop of St. Albans would, I fear, regard Mr. Coleman as one who imports a dangerous amount of mere human common sense into his religion. He is an apostle of progress, of development, and of growth. He thinks that the "last fifty years mark an important epoch in the world's religious development," chiefly on account of the application of the scientific method in "determining the genesis, growth, and decadence of the theological faiths of humanity." He speaks of comparative theology as "a sister science to comparative mythology, and comparative philology"; and—but I forbear! The essay is excellent, and will bear both perusal and elaboration. Many of its points are extremely suggestive; and the writer makes a manly protest against the crude and ignorant and often coarse and blasphemous nonsense which issues from the infidel press. Such crudities influence no one, except perhaps to repel him. But such works as that under review are well calculated to present truth in a simple garb, and to assail with effect such sophistries as those of the good Bishop of St. Albans.

Another shock to the episcopal views! "What is Religion?" is a pamphlet of the kind that Mr. Coleman desiderates. It is an outspoken but by no means irreverent or offensive vindication of freedom of thought in reference even to the most sacred subjects. The tenor of the writer's arguments may be gathered from one of his conclusions. "Speaking generally, our highest good consists in that healthy and harmonious development of the intellectual, moral, and physical faculties which best fits us for the duties and enjoyments of life." This life, he contends, is a life of action and of energy, and the man who is "up and doing, with a heart for any fate," cultivating his own spiritual and physical gifts, benefiting his fellows, adding to the store of human happiness and knowledge, is more to be commended than "those highly praised agnostic thinkers, who look back to 'those things which are behind,' instead of 'reaching forward to those things which are before,' and who cast, wistfully regretful glances on what they deem 'a creed outworn,' instead of filling eyes and heart with the glory of ascertained truth." There has always seemed to me a lack of robustness in much of the religious thought of the age, which is not inconsistent with its rather formless and gelatinous aestheticism in art, and its dilettante dawdling and half-hearted dabbling in things that need other and more vigorous treatment. Sad and sorrowful retrospect is rather the note of an age that loves its sage greens and Whistler yellows, and that can with difficulty brace itself up to a sustained interest in anything. C.N.'s views of religion may act as a useful tonic to the younger dawdlers of this type for whom life is already too terrible, and who see its hollowness and emptiness all around them, the saddening reflection of their own inward spirit. If they can exorcise that spirit they will find the truth of the Berkeleyan maxim, that the external universe is but the reflection of our own mental state: and such thoughts as C.N.'s, if they can only nerve themselves to read them, may lead to higher and nobler views of life and duty.

"Are supernatural matters worthy of scientific research?" is a question that has been vexing the Penzance Debating

\* "What is Religion?" By C.N., Annotated by Dr. R. Lewis. London: W. Stewart and Co.

Society. The Rev. W. Lach-Szyrma, vicar of Newlyn, thinks they are. One Mr. Doble thinks not, for reasons which he was rash enough to give:—"First, on the ground that scientific laws excluded a whole order of these phenomena simply by the nature of things—that the phenomena were found in flat contradiction to scientific laws, and must, therefore, be rejected; and secondly, on the ground that the rest of the phenomena—whether they were true or not did not matter—belonged to the sphere of the human mind, and the human mind was altogether beyond the pale of scientific examination." Another gentleman produced "The Confessions of a Medium"; some statements in which his intelligence caused him at once to "stamp as a lie." Then the Northumberland House Lion, and its wagging tail, a venerable jest, was once more trotted out; and some very foolish stories appear to have been told. In the end, Psychical Research triumphed by more than two to one; and the London Society may consider that it has Western sanction on its work. Perhaps the Penzance Debating Society is limited to talk, and it is hard to blame it for fulfilling its mission. But can it not set to work as the London Dialectical Society did, and collect facts, if only to shew Mr. Doble that his ideas about scientific laws, and his knowledge of their action, are susceptible of improvement? No amount of talk will touch him, but a few facts might possibly set him thinking and change the current of his ideas.

Dr. Bell's is a quaint old book,\* interesting in the extreme to those who desire to look back from the experiments of to-day to times long past, when similar investigations were being made. There is nothing new under the sun, and here we have an experiment which, when Slade made it, was thought to be new. He influenced a magnet by making passes over the glass which shut it in its case. Others have since done the same. Here, however, we have a record which shews that the thing was done nearly a century ago. "Mrs. H., an Irish lady, in London, did, in 1786, before many ladies and gentlemen, move the needle of the compass by approaching her thumb to it."

Nor is thought-transference a new thing. In the same book I find a case of some ladies and gentlemen who had agreed to fix their minds on some subject, and who then went to a somnambule, and asked her what they had thought? "She said she had answered them in their own language (i.e., mentally), it was a pity they did not understand her: but she asked for a pen and ink, and wrote what they had thought. This phenomenon is very common." "Of this (says quaint old Dr. Bell) we must content ourselves with admiring the wonderful effects of nature: that condition, which Providence seems to present to the learned in order to confound them, and shew the narrow compass of human understanding!"

Again, the luminous appearance presented to the clairvoyant by magnets and magnetised objects, as well as by the hands of the mesmeriser, was observed by the same Dr. Bell. He says, "In Dublin I put a nobleman asleep before several of his friends. After he was awake we caused the room to be made dark. I shewed him a glass conductor (previously magnetised) which to him appeared very luminous, like an electric spiral tube. He also saw my hand all luminous. I rubbed the nose of a gentleman present, which he saw luminous! I also rubbed one of his fingers from the basis to the end, which he distinguished from the rest by its luminous appearance. These experiments never fail; as has been proved by many." Various other instances are given. Dr. Bell believed that sensitives in a dark room not only saw "sparks of fire issuing out of the

fingers, but also a luminous vapour flying all around the body (of the mesmeriser) like phosphorus." This is that luminous vapour which so many observers see at dark seances, which was successfully photographed by Mr. Beattie, at Clifton, which probably is the material of the invisible forms photographed by Hudson, Mumler, and others, and which is finally solidified into the "materialised form," respecting which we hear and see so much and know so little. At the time when I was a regular attendant at seances, I could not only see this luminous cloud reaching from the table to the ceiling, but could by its movements, and by the motion of similar floating masses outside the circle, tell in what direction some manifestation—audible or visible, or palpable to some sense—might be expected.

I have received a copy of "A book written by the spirits of the so-called dead with their own materialised hands by the process of independent slate-writing: Compiled by C. G. Helleberg, Cincinnati, 1883." It is hard to treat seriously the communications contained in this volume. The method by which they were given places them in the category of communications given abnormally by spirits, for they were, it is stated, obtained within closed slates by the process of psychography, or independent writing. But when we come to consider what manner of spirits they can be who can have indited these messages, it must be confessed that the opinion of the Swedenborgian Minister on some that are subscribed by the name of Swedenborg is much to the point. "I have no doubt in the world" (writes the Rev. John Goddard, acknowledging Mr. Helleberg's letter) "that there is such a thing as communication with spirits . . . nor have I any doubt whatever that they are a very low order of spirits, and scarcely ever those whom they personate. It is clear that Swedenborg never sent any such communications as these. To believe otherwise would be to believe that intelligent men in the other world lose their wits instead of increasing in wisdom." Beside the Swedenborg messages—an outrage on a great man's name—much of the book is taken up with an account of a wedding in spirit-life, with minute descriptions of the dress of bride and bridegroom, and their various attendants. It is gravely printed that "our son Emil, the bridegroom, had knee-breeches of royal purple, with a beautiful white toga frosted with gold, and gold tassels and a purple and gold crown set with diamonds!" The honeymoon was spent in Mars, where the wedding party arrived in time to see "a party of excursionists on a visit to our planet earth!" There is no evidence that the book is an elaborate joke. Indeed the photograph of the author shews a face of mild and simple enthusiasm which speaks volumes for his credulity, but does not lead us to put much faith in his power of seeing a joke. A very small sense of the ludicrous should have protected him from making of Spiritualism and his own faith a mere laughing-stock. Not the least regrettable fact in connection with Spiritualism is the mass of literature that issues from the press, calculated only to bring ridicule and contempt on a truth that has suffered many things from many men, but most of all from its too credulous and enthusiastic devotees.

M.A. (Oxon.)

#### THE CURE OF DIABETES. To the Editor of "LIGHT."

SIR,—I beg through you to thank Dr. Wyld and M. Adolphe Didier for their kind attention to my question concerning diabetes. I have also to acknowledge the receipt of a card sent through you from Paris.

I am glad to find that the disease in question is, as I expected to find, to some considerable extent amenable to vital treatment.

In return for Dr. Wyld's courtesy, I may remark that I have found that wonderful drug, the salicylate of soda, useful in the case referred to. In conclusion, I must express my individual satisfaction at the tone of the "Notes" by "M.A. (Oxon.)" on the subject of vital treatment, which meet the facts of so many cases in a way to which no medical man who loves the truth need object.—I remain, sir, your obedient servant,  
3rd March, 1883.

J. E. P.

#### "ATTEMPTS AT TRUTH."

By St. George Stock.

(Continued.)

Mr. Stock rests the claim of Spiritualism to be regarded as a religion upon the fact that it has established a belief concerning man's future after physical death by direct evidence from "the other side." Now on this it must be remarked that Spiritualism does not herein supersede or conflict with the old religion, as Mr. Stock seems to suppose, for the reason, strange as it may sound at first, that the old religion gives us no information whatever on the subject. Christianity, like the higher Buddhism, concerns itself exclusively with the conditions of the Divine or regenerate life—salvation. It is the fact that there is not in it, as there is in Buddhism, a lower or supplementary doctrine of the future life—as the mere natural sequence of the present—and that as to this the Gospels and Church traditions contain no distinct intimations, that has led to the preposterous error which Mr. Stock adverts to as if it belonged to the religion itself. The doctrine of the Divine, or blessed, life has been mistaken for a doctrine of the future life. And so our present little life had to be regarded as the critical moment of eternity for each of us, and all mankind had to be divided, just as they happened to be at death, into two great classes of the saved and the damned. Mr. Stock thus illustrates the ludicrous consequence. "Let us suppose, for instance, that Mrs. Brown is dead. What becomes of her soul? Here below she was an honest old creature enough. She had her faults, of course, and was horribly vulgar, and, withal, intensely unspiritual. Is she to effloresce at once into a spotless angel? It is the only supposition our feelings will admit." Brahminism and Buddhism make provision for Mrs. Brown, or at all events for Mrs. Brown's Karma; but Christianity makes none. It is an extraordinary omission, perhaps; but not more extraordinary than the fact, to which Mr. Stock refers, that Judaism, during all its earlier history, had a doctrine of God without any doctrine of immortality whatever. There have been plenty of speculations in the Church about the "intermediate state," but they are speculations only, and have never crystallised into dogma. Now the idea that we are to go on living, or are to live again and again, does not belong to religion unless it results from, and is part of, a spiritual science revealing the whole truth about man, and shewing wherein the principle of his immortality consists. Such a doctrine is necessarily religious, because it establishes the dictates of conscience and of the holiest aspirations as conditions of our own essential and eternal well-being. It thus supplies the sanction which the moral philosopher of either school fails to demonstrate. But the evidence of Spiritualism at its best falls far short of such a science. Mr. Stock himself declares in the admirable essay entitled, "Materialism and Modern Spiritualism," that "the dispute between materialists and their antagonists would not be in the least decided by the triumph of modern Spiritualism." "We may well conceive spirits maintaining that the disintegration of their spirit-bodies would result in annihilation." "The materialist in our present world looks without him, and denies the existence of what others find within; and precisely the same dispute may arise on every successive plane of existence." In fact, modern Spiritualism, apart from inspirational utterances which have no evidential authority, is simply a proof of life under other corporal conditions. "The doctrine of a spirit-body—of a quasi-material envelope underlying the physical organism, and serving as the vehicle or garb of the spirit on decay of its old covering, is the great contribution of modern Spiritualism to philosophy." And though it is absurd to suppose that scientific materialism as taught in this world and in this age can survive the shock of such a proof, it is quite true that the root of the controversy is not really touched by it. Mr. Roden Noel has also been at some pains to make this evident. But religion is the doctrine of immortality, the way of release from all precarious conditions of life. Mr. Stock supplements the claim of "Spiritualism"—a misnomer we have always used reluctantly—by its recognition of moral continuity in the life hereafter, its great gospel, "birth into another sphere of existence, a sphere in which every human being is exactly that which himself and society have made him, and where his worth is measured solely by what he can bring with him beyond the tomb." But directly we have got rid of the confusion between the regenerate life and the future life, and of the supposition that Christianity is a doctrine of the latter, that idea follows as a matter of course. It does not belong to the proof, but to the very conception of a con-

tinued individual existence in which the identity is not assumed into a higher principle. John Stuart Mill put it forward as the only rational hypothesis. It belongs specially to Spiritualism because Spiritualists are the only people in the West (with the exception of a philosopher here and there) who stand between misconceived Christianity and the physical materialists. If our clergy understood their own faith, if they were not, as a rule, as ignorant of it as the congregations committed to their charge, instead of denouncing Spiritualism as a hostile power, they would define and explain its useful but subordinate function, and thus prevent pretensions which alone can make it an offence to religion. Not all Mr. Stock's eloquence—and he is sometimes very eloquent—on the magnificent prospect of moral development through the spheres of existence can discover to us the guarantee of that development, the "Power, not ourselves, that makes for Righteousness," the immanent principle of Divinity in the universe, which, logic notwithstanding, men must and will call God. The "new religion" will not do. Says an acute judge of speculative tendencies,\* "the good Germans try very hard to be atheists, but they never succeed." And Mr. Stock's conscientious attempts in the same direction seem equally to fail. For does he not expressly recognise that "the real question at issue is not merely between matter, as we now understand that term, and spirit, but between the outer and the inner, between the mere external organism, whether physical or psychical, and a something unorganised, inaccessible, unknown, the spark of Deity within us, the breath of the most High God"? That is the eternal problem with which religion has to deal practically, as philosophy has to deal with it speculatively. Religion is sometimes superficially relegated to the emotional nature of man, as philosophy to his intellect. The true relation is that of Will to Thought. Religion is being, or coming to be, of that which philosophy can discern only in idea. But the will imposes on the understanding a task which the latter in vain endeavours or affects to disclaim. By its means, Religion makes religions. The Sphinx will have her riddle read. And since the spirit of a belief sinks deeply into its form, and becomes materialised therein, every process of re-solution has to encounter the charge of atheism, just as the loss of the body seems death to those who have no faith in life. The Absolute, it is true, will not be denied in favour of any concrete personality. Not, therefore, is it a barren abstraction, but the principle which in conscious manifestation, appears as love and reason, the life of all that lives. "The living and active moral order is God," says Fichte, "we need no other God, and can comprehend no other." "If it is believed that we must, in addition to the above order, think of a personal being, by whom this law was given, this order administered, still in this personal essence we must again presuppose that order, as willing, mode of action, holy power, or under any other abstract notion, and so this last would remain always the First and Highest, the Absolute, as sought and presupposed."† But as observed in our former article, the personal God which we can no longer identify as Absolute Being and First Principle, may survive for us as First Manifestation, the Logos, and also as First Distributor, the Holy Spirit. The First Cause alone, the Father, remains for ever hidden in the inscrutable mystery of being. Enough for us that His existence is necessary manifestation, restoring to us all that for the moment we seemed to lose. And so, after all the logical torment of the understanding, the still small voice of religion is heard again, re-instating her adoring formula, "the Holy, Blessed, and Glorious Trinity." But of the source and principle of our own life, and will, and reason, that microcosmic trinity in unity, "modern Spiritualism" can discover to us nothing. Be its message of conscious, personal survival ever so true, it offers no satisfaction to the highest aspirations of the soul, and is thus altogether destitute of a religious character. Nevertheless, we would not underrate what Mr. Stock well calls "the importance of the facts of Spiritualism in the science of religion," little as these can in themselves amount to such a science. The proof of inspiration, of the possibility, therefore, of revelations of truth from beings more enlightened than ourselves, is of immense value in this respect. So, also, the light thus thrown on the question of prayer, and "Special Providences." The "miracle" question,

\* Dr. Stirling, "Secret of Hegel."

\* "The General and Particular Principles of Animal Electricity and Magnetism." By Monsieur le Docteur Bell. Printed for the Author, 1792.

\* Trübner, 1883.

† This latter passage is not cited in Fichte's own words, but from an excellent summary of his philosophy in Tolk's translation of Chalybaeus's "Historical Survey of Speculative Philosophy from Kant to Hegel" (Longman's, 1854), a book very little known now, but quite equal in merit to Schwegler's more celebrated work.

again, seems pretty well settled by this modern experience. In "The Bearings of Spiritualism," Mr. Stock brings into the compass of a few pages considerations with which every Spiritualist should be familiar who would be ready with a defence against ignorant prejudices and misconceptions. To the author, the triumph of Spiritualism seems assured, but as to its phenomenal future, he offers us three very suggestive alternatives. "It has allied itself with certain advanced opinions, and with a high conception of human life. Perchance it will succeed in establishing these on a popular basis, the perturbation of natural laws by those powers which it has fostered into abnormal activity being destined then to cease. Or, perchance these powers, now that they have been so largely called into play, will not again be remitted, but become henceforward the heritage of our race. Perchance again the lamp is already lit, which is to guide the feet of humanity through a dark era yet to come." We would suggest a fourth view, which is that modern conditions of publicity are favourable to the contagious development of influences which have been always in operation, and that suitable temperaments have more opportunities than heretofore. In one of Mr. Epes Sargent's works there is a probable theory that the great witch persecutions nearly stamped out for several generations the hereditary germs of mediumship, now recovering their natural rate of propagation. It would be rash to assume a great spiritual design in these manifestations until all such possibilities have been duly weighed.

In a future article, attention may be called to the other essays in this volume, which are excellent specimens of philosophical criticism. We take leave of Mr. Stock for the present, not only with considerable admiration for the author, but also with feelings of personal esteem for the man who commits literary reputation and intellectual position to vindication of truth, so unpopular, so misunderstood, and so calumniated as is Spiritualism. If too much is now claimed for it, that is rather the fault of those who have denied it legitimate recognition.

C. C. M.

## GENERAL GHOST-OLGY.

To the Editor of "LIGHT."

SIR,—A short time since you kindly recorded phenomena witnessed by my friend Mr. W., of Old Catton, Norwich. In the course of further conversation with him he told me the following incident. In the house in which he now lives a gentleman was born, who continued to reside in it until it was taken by the family of my friend. This gentleman (whom we will call Smith) made one or two calls at the house subsequently, but although known to my friend was not intimate with him—and ultimately he passed out of sight altogether. About three years ago my friend was retiring to rest, and upon putting out his lamp, found his bedroom filled with a subdued light, and seated on a chair in the room appeared the figure of Mr. Smith, looking very pale and distressed. Mr. W. addressed the apparition, which replied, "William Edward Smith is in trouble," and gradually faded from view. What the trouble was my friend has of course never been able to gather.

One seems to be constantly coming across cases of a similar character. Reading to a friend, a few weeks since, one or two of the articles in "LIGHT," he told me the following story. On the night of July 5th, 1865, as my friend's father and mother were retiring to rest they heard three distinct sobs or moans as of a person dying. A light was obtained, and the room and passage were thoroughly searched—of course with no result. No sooner had the light been again put out than the sobs were again distinctly heard. This time the hour was noted, 10.50, my friend's mother remarking that she believed it meant that her brother was dead. The next post brought the news that her brother, David McKenzie Annison, had died at Chatham Hospital, July 5th, 1865, at 10.50 p.m. Several members of the family had been sailors, and in the case of two, who had been drowned, apparitions at the moment of death had been witnessed, on both occasions accompanied by a distinct sound of the straining of cordage and sail gear.

To-day, while looking through a most interesting old volume, "Cosmographica Universales," published at Basle, 1559, and profusely illustrated, I came across a picture of some mining operations in Germany, and in one part of the picture was a figure holding a forked divining rod, over which were the words "Virgula Divina." G. A. KING.  
Norwich.

## PERSONALITY AND THE UNIVERSAL MIND.

By John E. Pardon, M.B.T.C.D.

(Continued from page 93.)

It seems pretty evident that if we consent to surrender the Personality of God, any attempt to retain Him as a Being to be loved, worshipped, and obeyed must end in simple fetishism, the idol becoming one of the imagination, if no longer of the senses, since the being who can commune with our own soul through similarity of nature and constitution is absent in either case; a test so radical as to need no further remark. The Personality of man is therefore the central starting-point of the matured religious instinct, when it has passed from what Cousin would call the chronological into the logical stage. It is easy for the positivist philosopher to say that we are now in his stage, that of the search for law, and the relegation of causes, including God Himself, to the limbo of evaporated absurdities. We want no other intuitive knowledge of Cause than that which comes with our knowledge of Self—with the simple healthy Will which is the invariable accompaniment of a healthy body. If the positivist or materialist philosopher states that he does not lift his arm, but that the sum of the forces of the universe at that instant have such a resultant, he is playing with words and trifling with a serious subject; but if he pretends not to understand what is meant by the Will being the expression of a self-acting cause, it will be necessary to descend to first principles and ask him how many men were engaged in the movement of his arm, and if he says he does not know, he is by his own definition a pathological specimen to be studied, or an object of physical research, likely to furnish valuable information of a purely biological, though no longer of a reliable metaphysical, character. If, however, he acknowledges that but one man was so engaged, since the arm forms part of but one body, he may be informed that he understands just as much about *person* as any living man, and that the subjective side of that one body, known by him alone to be one, furnishes him with a proximate knowledge of the fact of personality, a knowledge which forms a sufficiently broad basis for the construction of a consistent theory of spiritual causes.

It is quite true the individual man can never get outside the radius of his sphere of personality; in fact, such a supposition would involve an absurdity, since we make the term "man" to correspond with person, and not with body, which latter, taken alone, exists merely in the region of appearances, and is in itself a fact that lies no deeper than the sense surface in which it is contained; for it is in fact no more than a passive agent of expression or term to convey an idea in the language of the senses, when inspired with living force from within. But while we limit personality and its subject in reciprocal bonds we do no more than present it, body and soul, under the form of directed quantity; for we do not fix the limits of its sphere, but permit it to change its radius, and this we do for the purpose of using, after the manner of analogy, established physical principles to supply us with fruitful ideas and save us from roundabout and confusing verbiage.

If after the analogy of natural actions we define Personality as the whole of God's work to a given end, the science of quantity will supply us with the means of understanding how, from the same elemental constitution, different results may be produced, or modifications of the final expression introduced by variation of the order and position of the constituents in the fixed form of arrangement. But the completed conception of a personality expressing itself through an organism necessarily involving the due estimation of all branches of continuity in the empirical consciousness of that organism, it can only be to the looker-on that a breach takes place in the personality when the organism becomes the property of an invading spirit or assertive personality different from the proper owner and responsible ruler. We may, therefore, say with truth that, as regards the body considered as *quantum*, a mere formal change in the arrangement of parts may be quite sufficient to produce for us, the observers, an apparently radical change, equivalent to the possession of the body and displacement of the personality by a departed spirit. Whereas, for all we can say to the contrary, the manifestations of possession may be no more than the modified linguistic (in a generalised sense) expression, in accordance with modified possibilities of realisation of the thoughts passing between intelligent beings, i.e., the true possessor of the body and others subsumed under his unmodified personality in some inscrutable manner, the personality of the individual

being as necessary a factor of interpretation as the life of the body; the appearance of possession not at all depending upon the expulsion of the owner, but upon his enchainment under imposed conditions.

This view gets over the tremendous difficulty of having to account for what becomes of the Personality when the body of the medium or possessed individual is, somehow or other, from physical peculiarities of that body, placed at the service of other spirits (to adopt the simplest hypothesis), since it employs the life and personality *together* to explain how communication may be established between the inhabitants of this world and the world of spirits. There is here no breach of continuity against which thought revolts, as there would be if the owner's spirit left the body and another foreign spirit took possession of it; the revolt not being against a world of spirits or other worlds, but against foolish ways of talking about them. The reader must be cautious not to impute to me the opinion that the person of the medium or possessed is morally answerable for the detailed effects of the possession, which to me is but *translation*; though I do hold that he is responsible when he voluntarily puts himself in danger.

Newton pointed out how the Infinite Being might feel all things and will all things through the means of "His boundless uniform sensorium," to which no localising organs are adjusted since they are not required; and similarly it seems to me that the Almighty may include in His boundless undifferentiated Personality all those souls which are His creatures and subordinate to Him, but which added up for ever could never constitute Him, since He is not *quantum*; a form relative to the constitution of the human intellect alone. The problem of our relation to God as organised beings naturally suggests the consideration of God as Himself organised, that is to say, as manifesting His Will and directing the Universe. It is, therefore, in establishing an identity between the forms of vital and cosmical existence that man can recognise himself as the being possessed of a double nature, related to his Creator upon the one side and to the lower order of existence on the other. Our business is to justify the attitude which embraces this belief at a glance and in one single thought, a part of ourselves, with vital relationship between its several elements; and to substitute it for the laboured system of surface relationships, which are sufficient to some minds to prove the stability and oneness of the universe to depend upon inanimate forces alone, with perhaps a vague hope of something else which they cannot understand and which they call the Unknowable.

The Personality of God with me will, therefore, mean the oneness of God after the manner of the oneness of a man, and the organism of God will mean the oneness of the universe after the analogy of the oneness of the organism which manifests the will and nature of a man. We believe in the Wisdom and Love of God; we must also believe in their union in Use, which is distinctly human, and a Subject which we can analyse by the methods appropriate to the human intelligence and which have proved themselves to be so powerful in extracting the arcana in other departments of natural knowledge.

(To be continued.)

A REVEREND "THOUGHT READER."—The Rev. E. H. Sugden has been exhibiting his powers as a "thought-reader" before a large audience at Bradford, after the fashion of Mr. Irving Bishop and Mr. Stuart Cumberland. Having been blind-folded in another room, he returned to the hall where certain objects had been hidden in his absence, and taking the hand of the hider he found the secreted articles in most cases without much difficulty. In the same way he successfully followed a chalk track that had been drawn on the floor; and correctly indicated the number of a bank-note. At the conclusion of his experiments, the rev. gentleman said the whole secret of the affair was that the thought-reader obtained a direction in space from the person whose hand he held. He followed the line of least resistance in every instance. It was necessary to push the hand of the medium first one way and then another to discover this direction, but the mind so worked upon the muscles as almost inevitably to give the required indication. The whole thing was done in the purest unconsciousness. He selected the medium's left hand in preference to the right because that hand was the most automatic.—If the rev. gentleman's object was simply to show that Mr. Irving Bishop's "thought-reading" is nothing better than a trick, we are content to leave him and Mr. Irving Bishop to settle the matter between them. If his purpose was to suggest that *all* thought-reading is of the same character, he had better place himself at once at the feet of the Committee of the Society for Psychical Research, from whom he may learn something that will enlighten and surprise him.

## WAS IT SPIRITS?

To the Editor of "LIGHT."

SIR,—In your issue of November 11th, 1882, there was published a letter signed "Inquirer" respecting some untruthful communications which the writer had received from his spirit-guides respecting some young men who went to America; and, as I have something to say on the subject, you will, perhaps, permit me to re-publish the annexed extract from the letter in question:—

"Two young men in whom I was interested went to America. Nothing had been heard of them for a long time. My spirit friends, however, told me all about them. One had been killed by Indians in the Far West; the survivor went with a Robert Gordon to Australia, where both were very prosperous. Gordon, I was informed, was a native of a town in the North of Scotland, and I was favoured with his father's address and occupation. I wrote to him, and my letter was returned—'Not known.' I then applied to a bank agent on whom I could rely; but with the same result. About seven months afterwards one of the young men wrote they were both well; and it was ascertained that they had not left America, and had never heard of Robert Gordon. Four families whom I had induced to become Spiritualists were so disgusted with this imposition, as well as others, that they renounced Spiritualism as the work of the devil, and are its most bitter opponents. It appears to me that very little reliance can be placed on the truth of spirit messengers; but, notwithstanding the deceit practised upon us, we know that there is a life beyond the grave; but where it is, what it is, and indeed, of almost everything relating to it, we are in the most profound ignorance."

Now, sir, I doubt if spirits out of the body had anything to do with such a communication. I am rather of opinion that the false information proceeded from the mind of the unconscious medium; or, if it did come from disembodied spirits, that the channel of communication was so imperfect as to be utterly misleading. I do not see, however, because false information was given about the young men in America by the communicants in or out of the body, why some four families whom the writer had induced to become Spiritualists should renounce it and regard it "as the work of the devil." Surely such persons could not have made themselves acquainted with the facts and philosophy of Spiritualism before becoming converts to it, or they could not possibly have been so easily turned against it.

Whatever was the source of the intelligence from which "Inquirer" derived his information, it was plain that it either could not give correct information, or by some means was prevented from doing so. It may, however, surprise and interest "Inquirer" to know that a portion of the communication *was* correct. The reference to Robert Gordon, at least, was so. There was such a person as Robert Gordon, who belonged to the North of Scotland, and did proceed to Australia. This man is personally known to me, and lived with his wife and young son here in Sandhurst. He is at present in Melbourne, and is a printer by trade, and his wife and child still live here. Gordon's father was named John Gordon, and lived at Banff, and was justice of the peace there; but emigrated to Australia in June, 1850. He died in New South Wales on the 17th August, 1855. His son, Robert, paid a visit to his relations in the North of Scotland in 1877, returning to Australia again in January, 1880, by the Northumberland. These are facts for which I can vouch, being thoroughly conversant with them. So "Inquirer" will perceive that from whatever source the communication came, the Robert Gordon referred to in it was no myth. I may add that his grandfather's name was Robert Gordon, and that he lived at a place in the North of Scotland called Croughly. My unknown friend will also perceive why Robert's father was unknown at the address given, having been absent from it for so many years.

I am a Spiritualist who does not believe in every communication received from entranced mediums coming from spirits. I think it very probable spirits out of the body have nothing to do with many of them. And if the mediums through whom some of these come are not test mediums for such messages, ten to one but that what is so received will prove, on being put to the test, unreliable.

There is no evidence, however, to prove that spirits out of the body are responsible for such deceiving messages; and until we know more of the laws controlling such communication, we should not rashly sit in judgment or jump at conclusions which a greater knowledge of these occult forces of nature might prove to be erroneous.

With compliments to your correspondent and yourself,—I am, dear sir, yours most respectfully,  
W. D. C. DENOVAN.  
Sandhurst, Victoria, Australia, Jan 16th, 1883.

OFFICE OF "LIGHT."  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sittings.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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## A HAUNTED HOUSE.

The following narrative of personal experiences in a haunted house has been contributed by a clergyman, who may be confidently relied upon for the strict accuracy of his interesting record. He does not wish his name to be made public, but he has kindly consented that it should be given to any inquirer who is seriously interested in the investigation of occurrences of the character described.

I have been asked to furnish some account of my experiences in a haunted house, which occurred some twenty years ago.

My father was a private schoolmaster, and in my tenth year his school outgrew the accommodation which the house we then lived in afforded. A friend, who was the non-resident lessee of a large, commodious house, some eight miles away, made him an offer of this dwelling, capable of accommodating nearly sixty persons, at the suspiciously low rental of twenty pounds a-year. The reason was easy to find—it was reported to be haunted!

Tall trees environed it on every side, and the gardens were like a wilderness, so neglected had the place been for years. It was three storeys in height, spacious, with a flat, leaded roof, whence one could look down upon the country through the trees. There was an abundance of out-houses in a somewhat ruinous condition. The carriage-way had become a damp lane, sometimes flooded in winter. But the building itself was sound—its walls very thick. A tragedy had taken place therein nearly half a century before the date of which I write. A captain in his Majesty's navy had lived there with an amiable young wife, to whom he was unfaithful to such an extent that, disguising his marriage, he made an offer to another young lady, and was on the point of committing bigamy. Indeed, the marriage ceremony had actually begun, when the injured wife appeared on the scene and forbade its completion. *He* ran away; *she* returned home, and in her distress hung herself in a room at the extreme angle of the top storey of the house.

The unhappy wife lies buried in a neighbouring churchyard with the following epitaph:—

Reader! if thou hast a heart framed for pity

Contemplate this spot,

Where lie the remains of one whose artless simplicity

Gained for her the esteem of all who knew her;

But whose nerves were too delicately strung to bear

The rude jostlings we must meet in this transitory world.

She died a martyr to excessive sensibility.

Mrs. S—F—

Died in the village of C—

On the 6th of June, 1799,

In the 20th year of her age.

May her soul find that peace in Heaven

Which this world denied her.

A pitiful story! And who would wonder that the

place was said to be haunted? And so it was, as I shall proceed to shew.

The rustics asserted that wheelbarrows ran about without visible agency; that pump-handles worked when the form of the worker was invisible; that the house was lighted up at night, when no one was within; and even that a benighted traveller, calling to ask his way, had the door opened to him by the ghost! My father, however, was not at all moved by all this village gossip. But he did the right thing; he went and spent a night in the house. No unearthly sight or omens appeared; all was still that night; and we took possession of the place. It was prophesied that we should not occupy it a year, but the year passed quietly away. It was in my thirteenth year that the first manifestation of a supernatural character occurred—i.e., the first to my knowledge—and it was I who witnessed it.

It was a moonlight night, and I lay awake in the very chamber wherein poor Mrs. F. had committed suicide—a chamber, however, which had lost its terrors by familiarity. There were other boys in the room, but I was the only one who lay awake—when I heard heavy footsteps ascending the stairs. My father was in the habit of going round the house at night to see whether all fires and lights were out; and I thought it was he. The steps came along the passage, and, without entering any other room, came straight towards the one where I lay. I thought I would have a look at my father without revealing the fact that I was awake, and so I playfully covered my head with the clothes and twisted them so that I could look up the passage, as he would turn the corner towards the open door—through which the moonlight streamed. But instead of my father, an awful figure turned the corner, clad as it seemed to me, in a military uniform, gaunt and haggard! I started up in my bed and, half instinctively, uttered a form of adjuration which I had read in tales, of which I was a great student. Whatever it was it turned round at the words and then disappeared.

I was destined to hear that tread again. Some years had elapsed and I was nearly seventeen. I slept, then, in a little bed-chamber which opened out of a large outer room called "the lower room." One bright moonlight night "as I lay a-thinking" about some mundane subject or other, I heard steps, which awakened strange recollections, descend the stairs, outside this outer chamber. I heard the door open and the night-walker seemed to enter. The steps approached my door. It was a peculiar tread; the boots "creaked," to use a common saying, "as though they had not been paid for," and as I lay wondering who it could be, thus shod, about in the night, the sound ceased. Soon afterwards, *I heard the village clock strike three.*

The next night I was awake again by mere chance; the same phenomena were repeated; and immediately afterwards *the clock struck three again!* Then I felt sure that there was something out of the common in these steps, and I determined to lie with my door open the next night, and to see what it was. That next night, as I lay in anticipation, I heard the steps descending the stairs. I heard the outer door open. Whatever it was that entered, it certainly possessed force, for it pushed the open door of a wardrobe, which obstructed the passage, forcibly aside, and shut it with a loud noise. The steps came round between the beds where some young boys slept, towards my door, when to my amazement, no form appeared; yet the steps pressed on towards my bed. I cried aloud "Who is it?" and all was silent. I sprang out of bed and searched the room and the adjacent passages; but no elucidation of the mystery appeared.

When I communicated my night's experience (very cautiously—for my father had again and again forbidden such reports as likely to alarm the boys and prejudice the school), I found that I had stumbled on a fact known to many in secret—that at a quarter to three each morning

these steps paraded the house, from the chamber where the suicide was committed to the room in which I slept.

An assistant master informed me that, going upstairs at that hour, he had met the steps coming down and felt a cold blast of wind pass him, to his no small terror. My brother, younger than myself, told me that one night as he lay awake in that outer room with a bad cough, he heard them coming, and thought his father had heard him cough, and was bringing him some lozenges—when the door opened and the bodiless steps came to his bed-side, frightening him terribly. Many others had also heard the steps, but all said, "Say nothing about it; it will vex your father and do no good; neither do the steps do any harm."

At last, anxious to obtain some key to the mystery, I asked the senior assistant master to sit up all night with me in his own little room (which was partitioned off from the chamber in which the suicide had been committed) that we might endeavour to find out what was the nature of "the steps." I had not then seen the tomb of the unfortunate Mrs. F., and did not know the exact date of the tragedy, but I am inclined to think that we watched on the very anniversary of the fatal day, or rather night.

The evening passed slowly, in spite of books, and draughts, and other amusements; and contrary to my expectation—for I had imagined that midnight would not pass unmarked—all was quiet until the dawn of the summer's day made itself dimly felt through the window curtains. It was then a quarter to three, and we sat looking at our watches with but little expectation—for daylight is a great obstacle to belief in ghosts—when all at once, just as I had said "Unless it comes soon there will be nothing to-night!" a step, heavy and determined, was heard in the adjacent room behind the thin wooden partition. It stalked out through the door, along a little passage a few feet in length, and then passed our door. I opened the door and looked out. The passage was fairly lighted up by the breaking dawn of day, and the steps were passing heavily along it, but there was no form! We followed, but a few feet behind. The steps reached the staircase and began to descend the stairs. We looked over from the balustrade above; the stairs seemed to bend under that mysterious tread; but my companion faltered, and I followed down the flight above.

Midway there was a landing and then, turning an angle, a second short flight of stairs ended in front of a large window, and on the right hand was the door of the lower room. In the light of that summer dawn I distinctly saw the handle turn and the door open; and I heard the steps enter. I was so close behind that, as I followed, the door was slammed in my face. I pushed it open again. The room was empty, save of boys sleeping quietly in their beds, unconscious of the mystery around them. It was now nearly three o'clock, and, satisfied that the matter was beyond human agency, we slept till our usual hour of rising.

No further investigation seemed necessary. We all felt convinced it was a case of the supernatural, and left it. But sometimes a visitor would say to my father at breakfast:—

"You were about very late last night, weren't you?"

"No. I retired before midnight."

"Because I heard heavy steps about, just before three."

Then we would look at each other and say nothing.

But within a year from this time, the phenomenon (if I can apply that word where naught was seen) ceased, and for ten years the house was perfectly quiet. I often lay awake, having set my alarm for the time, but nothing whatsoever rewarded my watching. This, perhaps, may be an argument that imagination had naught to do with the matter. Mine was as much excited on the latter as on the former occasion.

Ten years passed away. My father and mother had retired from active life, and gone away to live. My brother had become the head master of the school, was mar-

ried, and residing at the old house. I was myself ordained in priest's orders and chaplain of a large school, when, just before the Christmas holidays, I received a letter from my brother in which were these words:—

"We are very anxious to see you at home again. Do you remember the ghostly disturbances about ten years ago? They have returned worse than ever, and we want your aid to investigate them."

I was about to return home to spend the Christmas vacation when I received this, and went full of anticipation, not sorry to have the opportunity, as a man, of further investigation into the mysteries which had so puzzled me as a boy. I found when I reached home, and had had a long talk over it all, that for some time there had been a renewal of the disturbances, but not quite of the like nature with the former manifestations. They centred, it is true, at the old hour, but were by no means confined to it now. I will give a few instances.

My brother told me that one night he was awake by loud cries of terror from the boys who slept in the "suicide's room," just above his own. (I need not say we did not give it that name before the pupils, nor did they know the story.) He rushed upstairs, greatly alarmed, and found several excited boys, who declared that a woman without a head had entered the room. He tried to laugh at it, comforted them, left a light burning, and came downstairs.

"Look at your watch," said his wife.

A quarter to three!

Another night my sister was sleeping in the fatal chamber, with a cousin. All at once she was awake by a loud cry, and found her companion in hysterics. The aforesaid woman had entered the room. My sister looked at her watch. (The cousin did not know the preceding facts.)

A quarter to three!

A midwife who attended at a confinement and slept in that room, after the first night asked whether she could have another chamber.

"Why?" was the natural question.

"Oh, it does not matter," she said; she would try it again; and coloured slightly as if ashamed. The next day she said she *must* sleep elsewhere for some one came into that room each night, and threw himself (or herself) down on an empty bed; but it seemed no natural person for when she struck a light there was no one there.

There were many similar tales all connected, more or less, with a quarter to three, but just at this time the disturbances had become worse and extended throughout the night.

For a day or two I heard nothing, so far as I can remember, but at length there came one bitterly cold night, when I had got to bed with a hot water bottle for companion to my frozen feet, in a room of the top storey where I slept. I was alone on that floor; the pupils were all home for their holidays. I had just put my light out when a series of noises began, as of the moving of furniture, the opening of doors, the parading of the passages. One would suppose every room was tenanted by restless beings save my own, which was quiet *inside*. I had gone to sleep in spite of it all—for it was too cold to get up to investigate—when I heard the ringing of a bell in my room, which had been a servants' room and communicated below. I got up and heard knocks upon the ceiling beneath my floor.

An invalid sister was then sleeping in the chamber beneath, and I accordingly put on my dressing gown, went out into the bitter atmosphere (that night a policeman was frozen to death in his box not far off), descended the stairs, and went to the door of my sister's room.

"Poor L. is so dreadfully alarmed by the noises," said my other sister, who slept with her; "do see what it all means!"

"It is useless," I said, "but I will go through the house to satisfy you that there are no robbers in it." So I went through all the large rooms of the empty house. I was the only man in it that night. All was quiet; and I went back to my sister's door, and said, "You need not fear; it is only the ghosts. They can do us no harm while we trust in God!" I then went back to my bed, but not to rest, for I was no sooner asleep than I was awake by a fearful crash! Outside my door was a large box; this appeared, judging by the sound, to be lifted up several feet, and then allowed to fall heavily on the floor. I would not get up, and soon dozed off again. It was repeated a second time, with a deafening noise and shock. Still, I would not get up, but, commending myself to God, slept again. A third time I was awake by the same shock.

A sudden thought inspired me. I was a priest and might try what exorcism would do. So I used, as nearly as I could remember it, the ancient form commanding the spirits to depart in the name of the Father, Son, and Holy Ghost! And all was quiet through the old house during the remainder of that night. In the morning I asked my sisters, "Did you hear anything after I left you?" They replied, "Yes, three heavy smashes; then all was still."

This occurrence, more than aught else, led me to believe that the noises were the result of the agency of evil spirits.

A friend, who is a great believer in Spiritualism, tells me that I ought to have questioned the ghosts, for they can open no communication, but evidently sought such opening; and that I might have done good had I addressed them.

To conclude, from that night until we left the place it was the scene of continual disturbance. Our doors were tried at night; we saw the handles turn; steps continually paraded the passages; furniture appeared to be shifted, but never could we detect any visible agency. The most melancholy occurrence connected with these disturbances was as follows:—A poor boy was left behind in the following Christmas holidays, suffering from congestion of the lungs. He died, and one night, while the body was lying in a room adjacent to my brother's study, such dismal noises issued from the chamber of death while my brother and his wife were in their room, that they could not bear it and were obliged to go elsewhere.

And the most significant thing occurred at the same trying season. My brother was in town, and his wife was sleeping alone when she heard sounds all over the house, as if a number of carpenters and upholsterers were taking down the furniture previous to removal. She heard them, as it seemed, take down the bedsteads, and place the iron laths in succession on the floor with distinct sound. She lay terrified a long time, and then awoke a visitor who slept in the adjoining room. He, too, had heard all these noises with the utmost astonishment, greatly wondering what household arrangements thus interfered with the rest which night should bring to all. These noises were evidently prophetic, for within a year fever broke out in the village, extending to the school, and costing us two or three lives; and my brother, under medical advice, moved his whole establishment to a well-known watering-place on the South Coast, where it still flourishes.

We are all, from experience, what the world calls "believers in ghosts;" but none of us have ever had such experiences elsewhere—a strong proof that the occurrences I have detailed did not originate in our own imaginations.

DR. NICHOLS, who has been invited to lecture before the Vegetarian Society at Newcastle-on-Tyne, on Wednesday, March 14th, has promised on the following evening to give an address to the Spiritual Evidence Society at their Hall, 3, Weir-court, Newgate-street.

A CONVERSATION was held on Monday evening last, at the rooms of the C.A.S., 38, Great Russell-street. The Misses Withall charmed the company with solos and duets on the pianoforte; Miss Everitt sang sweetly and with exquisite taste; Miss Allan gave some recitations very effectively; and Mr. Tietkens' songs, as usual, elicited much applause. The attendance was not so large as we should have wished to see.

## THE SUPERNATURAL SCIENTIFICALLY CONSIDERED.

The Masonic Hall at Richmond, Surrey, was recently crowded on the occasion of a paper on the above subject being read by Mr. T. Sidney Hargreaves to the members and friends of the Richmond Athenæum.

In commencing his paper Mr. Hargreaves said that the conception of what was generally known as the supernatural, with its array of spectres, necromancers, wizards, witches, churchyard ghosts and bogies, soothsayers, magicians, auguries and divinations, second sight, demons, compacts with the evil one, Highland seers, divining rods, table rappings, haunted houses, and hundreds of attendant superstitions, was so closely interwoven with the existence of the human race that it would be difficult indeed to mention an age or a race in which it had not played a great part. Of course it would be as absurd in this age to accept unhesitatingly the enormous mass of improbabilities presented to us as supernatural phenomena as it would be to believe in mediæval astrology, or the possibility of finding the "elixir vite," or the "philosopher's stone." But on the other hand it was as illogical to despise and cast aside the whole mass as it would have been thus to dispose of the pseudo-sciences of a few centuries ago, and with them the invaluable knowledge of chemistry and astronomy. How did we know whether we had not, amidst this huge collection, much of which seemed incomprehensible and much absurd, a jewel of great price, a knowledge which should transcend the knowledge gained from astrology and alchemy as the sun did the earth? The somewhat uninviting aspect of the subject was greatly due to credulity and imposture. But however clearly we might trace imposture, we had no right to deny the existence of the material with which it worked, for even imposture could not make bricks without straw. The phenomena recorded were denied on the score of inherent improbability, and yet scientific knowledge was itself built up of facts which previous to their discovery would have been deemed improbable, if not impossible. Quoting from the proceedings of the Society for Psychical Research, Mr. Hargreaves said there appeared to be, amidst much illusion and deception, an important body of remarkable phenomena, which were *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value. Therefore it had been thought expedient by many eminent literary and scientific men in this country to form themselves into a society, the object of which was to sift that large group of doubtful phenomena commonly called the supernatural. Passing on to the consideration of some of these phenomena, Mr. Hargreaves first referred to thought-reading, and to the experiments of Messrs. Bishop and Stuart Cumberland. There could be but little doubt that in these cases the operator was guided by unconscious muscular indications by the sensitive and either consciously or unconsciously interpreted by the operator. He was confirmed in this opinion by the fact that after witnessing Mr. Stuart Cumberland's performances at Cambridge, he attempted the same thing himself, and out of twenty-seven experiments with different persons, he succeeded in twenty-three, and in every case in which he succeeded he received distinct muscular indications, although he was quite certain that many of the persons with whom he experimented were quite unwilling to give any conscious indications. There was, however, a second class of experiments in which the operator and the sensitive being in contact, a sensation such as that of a taste, smell, or an object conceived by the sensitive, is interpreted by the operator. Some very peculiar experiments of this nature were made at Brighton, in which a Mr. Smith interpreted tastes, localised sensations of pain, and even scenes, and in which he was able to reproduce on paper geometrical figures conceived by the operator. The most valuable results, however, were those such as Professors Balfour Stewart and Barrett had obtained, in which interpretations were made without any contact whatever, and where deception of every kind was most sedulously guarded against. There were three hypotheses by which thought-transference without contact might be explained. One was the possibility that the sensitive might be able to interpret outward indications unconsciously given by the operator. Another was that the transmission of an idea might be accomplished by purely dynamical means, and that a nerve-current in one body might induce a similar nerve-current in another body, just as the vibrating wire in one instrument would cause to vibrate the corresponding wire in

another instrument tuned to the same pitch, and so produce the same note. The third hypothesis was that of the existence of a psychic force. Referring to the phenomena commonly known as mesmeric, with the allied one of clairvoyance, he said it was open to doubt whether the mesmeric sleep was not purely subjective, and the passes and other paraphernalia quite unnecessary to its production. Referring next to the phenomena of apparitions, he said that there were scores of instances vouched for by witnesses whose veracity none could impeach, in which a person had actually seen a presentment of an absent friend at the moment of the death of that friend. Mere coincidence would not explain a thing of that kind. It was here that there seemed to be a necessity for the existence of a hypothetical psychic force. Much had been said and written concerning Spiritualism, but after all there was probably nothing more in it than could be explained by an exalted state of the nervous system in the spectators, and fraudulent collusion and imposture on the part of professional mediums. He was bound to say, however, that no doubt there were many thoroughly conscientious persons who could relate strange experiences of spiritualistic phenomena, and it was very probable that further research would throw a strong light on the subject. He had necessarily treated the subject in a very brief and meagre manner, as in the present initiatory stage of these investigations it would not be wise to jump to conclusions hastily. But he thought they would agree with him that the matter was one of importance, and deserving of investigation. They only wanted time and careful experiments tried over and over again, and they might be certain that whether the ultimate results were the elimination of every force not at present known, or whether it resulted in the discovery of the laws of a psychic force at present only hinted at, a deal of doubt and uncertainty would be cleared up, and most valuable contributions would be made to psychology and mental physiology.

The Rev. J. Hunt Cooke said that if the subject was in an "initiatory stage" it had been in that stage for three or four thousand years, at all events. After hours of research in the British Museum in connection with those great ghost stories which were generally accepted amongst us, he had come to the conclusion that there was no satisfactory foundation for one of them. There were undoubtedly some remarkable cases on record of apparitions of persons at the point of death to friends at a distance, and upon these he suspended his judgment.

Dr. Cook contended that if what had happened in the past was in accordance with the laws of nature it could happen again. In earlier days men who saw natural powers at work which they did not understand fell down and worshipped them, and called them supernatural, but now we knew that these things were in accordance with the laws of nature because we thought we understood more about those laws. Now we believed in the things we could comprehend by the laws of nature, but refused to believe in what we could not so comprehend. That was assuming that we had a thorough and complete knowledge of the laws of nature—an assumption which was not justified. They knew that two embodied spirits could communicate their ideas, and they believed that two disembodied spirits could do so. Why, then, should it be impossible for such communication to take place between an embodied and a disembodied spirit? The Rev. J. Hunt Cooke had asked why they could not see a ghost in the daylight, but it was wrong to argue that because a thing could not be seen in daylight it could never be seen. Whoever saw the stars, except in the dark? and whoever thought of expressing a disbelief in the stars unless they were visible at noon-day? (Laughter.) There were many things which they could not explain, but it was unwise to say they did not believe in them.

Mr. Edward King said he would grant what Dr. Cook had said, that what was possible in the past would be possible in the future, but it did not follow that what was expedient in the past would be expedient in the future. In the early history of the world, when there was no printed record, there was a need for the supernatural as a means of teaching, for by its vivid impressions were made on the mind and handed down from generation to generation, but it was not needed now.

The Rev. C. F. Coutts urged that in the investigation of facts they ought to make a clear distinction between what might possibly serve some good purpose, and what could not possibly serve any purpose whatever. He thought the phenomena of Spiritualism might be placed in the latter class.

Mr. Edward T. Bennett (Secretary of the Council of the Society for Psychical Research) argued that it was not right to ask what was the use of a fact; for all facts had a scientific

value as facts. It was by approaching facts in this spirit that the great discoveries of such men as Tyndall and others had been made.

Dr. Roberts Law, referring to mesmerism, described the case of a gentleman who fell under the influence of another, and could be called to him from a room in another part of the house without any sound being made. He was incapable of passing a certain line in a room without the will of the other. He knew that to be an actual fact.

The Chairman summed up the debate in some humorous remarks.

Mr. Hargreaves then replied, and the Chairman thanked him for his excellent paper.—Abridged from the *Richmond and Twickenham Times*.

## MATERIAL OBJECTS BROUGHT FROM A DISTANCE.

To the Editor of "LIGHT."

SIR,—If it is your wish you may publish the following:—

Not very long ago I witnessed a most astounding demonstration of the transference of matter by super-human agency from one locality to another, a distance of more than twenty miles.

I will condense as much as possible my account of this strange phenomenon, but I would first mention a word or two about the circle.

We have only six sitters, five of us being old-fashioned Spiritualists, but the sixth is a raw convert from the Wesleyan body, who for a long time past worked with great zeal for the spread of Wesleyan Methodism, and the demolition of Spiritualism.

He has now severed himself from that sect, having found more light in the spirit-circle, and he has turned out, much to his surprise, a promising trance-medium for speaking.

One or two weeks previous to this remarkable séance a friend of mine, whom I will call Mr. H. (a schoolmaster and Spiritualist), came to York to spend a short holiday, and for the time being was a sitter at our circle. It was during the last sitting we had together that Mr. H. suggested to the spirits that they should, after his return home, bring to us at York some article from his house, to which they replied, "We will try."

The two following séances were completely void of any kind of manifestations, a most unusual thing with us, but on the occasion of the third, we had been sitting from eight until half-past nine, when with almost lightning-speed there fell, close to my back, two wooden knitting needles about a foot in length. This occurred with the light only a little subdued.

The medium through whom this phenomenon took place is a lady of unquestionable character, and who never makes a penny out of Spiritualism. She was during the séance entranced, and sat opposite to myself. After the needles had fallen she was influenced to speak, and this is something like what she said, "The needles we have brought you were taken from out of a box upon Mr. H.'s landing. We noticed on the top of the box several jam jars. We had some little difficulty in getting the needles out. During the day Mr. H. has been rambling in the lanes gathering berries," &c., &c.

I wrote to my friend at once, mentioning all particulars, and he immediately replied confirming all as strictly true. He informed me that at half-past nine on the night when we received the needles he and Mrs. H. retired to rest. Just after entering the bedroom Mrs. H. remarked that she heard a noise on the landing, but not hearing it again took no further notice of it. The needles were, in all probability, at that very moment being taken out of the box, for that was the time the needles fell behind my back.—I remain, yours respectfully,

A. R. WILSON.

P.S.—Mr. H. has been to York, seen the needles, and claimed them as his property.

20, Orchard-street, York, February 27th, 1883.

TESTIMONIAL TO MR. W. TOWNS.—The friends of Mr. Towns, who as a private medium of many years' standing will be known to many of our readers, are promoting a testimonial on his behalf, towards enabling him to overcome the effects of some recent pecuniary embarrassments, and with the further object of testifying the appreciation in which his services are held by his friends. The testimonial is to be presented at a public meeting to be held at Neumeyer Hall, on the 28th inst., and contributions can be sent to Mr. J. Wootton, 33 Little Earl-street, Soho, W.

## OUR CONTEMPORARIES.

## The "Medium and Daybreak."

The *Medium* of late has devoted much attention to "Oahspe: The New Bible," as it is called. We have not read this work yet, and therefore can express no opinion either for or against. This much, however, we will say, that the test of a book being "divine" is a very simple one. It is this: a book or bible is "divine" or inspired to the nation or people to whom it is given just in proportion to its influence in uplifting that nation or people from ignorance to a knowledge of the truth as regards his physical and spiritual natures. Unless "Oahspe" will stand this test it will not justify the large claim which it makes upon us.—The author of "The Geozonic Spheres" on "Evil Angels," is suggestive. Although we cannot follow him entirely, yet much of what he says we believe to be true. The evidence before us, however, is as yet insufficient to enable us to form a definite opinion on the subject on which he writes. Those who are perplexed by contradictory and senseless communications would do well to read his paper.—It is with the greatest pleasure we notice a paragraph to the effect that Miss Wood has at last been successful.

"We are informed that Miss C. E. Wood, the well-known medium, has been having some séances with a private circle at a private house in Newcastle, at which some excellent results have been obtained. There was no placing the medium in bonds or distance vail; but simply some dark window curtains were stretched across a corner of a dining-room, and the medium was seated a short distance in front of them, in full view of all, and dressed in a white jacket, the better to observe any movements on her part. The first five or six sittings were productive of no important result, but at both of her last two séances, a small childlike form has emerged from the curtains, and whilst standing near the medium essayed to speak. The form was somewhat attenuated and lacked the robustness which is experienced when the medium is isolated behind the curtains, but hopes are entertained that this may be overcome in time. On inquiry we are assured that there was no possibility of fraud, that Miss Wood had nothing to do with preparing the room for the séance, and that invariably she was only in the house about ten minutes before the séance commenced. About sixteen persons were present."

Mr. Burns, referring to this, says: "A cabinet is of more importance to the materialising spirit than to the medium, who, in fact, does not require it at all except as a condition for the operating spirits." Just so; that is what we have urged all along and was the basis of the much maligned Circular. However, better late than never, and we cordially welcome another recruit.

## The "Banner of Light."

A report of the twenty-eighth anniversary of the development of the Davenport mediums is the principal feature of the *Banner* this week. The celebration took place in Boston, and passed off successfully.—The Rev. M. J. Savage, who has been posing as a second Joseph Cook, comes in for a second instalment of a well-merited castigation. The *Banner* does well in hoisting such men on their own petard.—Our contemporary crosses its lance with that of the *Independent*, a religio-political journal, published in New York, on the question of the evidence for the continuity of life after death. The *Banner* has by far the best of it.

## The "Religio-Philosophical Journal."

The *Journal*, like its contemporary, has something to say to Mr. Savage, and says it plainly, too.—"The Little Pilgrim in the Unseen," Mrs. Oliphant's charming allegory, which first appeared in *Macmillan's*, is reprinted, and occupies a large portion of the space in the present number.—There are some signs of renewed public interest in Spiritualist meetings in Baltimore. A small but quite promising organisation is addressed each Thursday evening by Mrs. F. O. Hyzer. Years ago, under the efficient management of Colonel Danakin, meetings flourished in that city, and with the very large number of avowed Spiritualists there ought, it would seem, to be a strong and active society.—The editor of the *Journal* is now "making for" the conjurers, and has challenged Hermann to the tune of five thousand dollars on the condition that he does what has repeatedly been done through the mediumship of Mr. Slade. We have no belief that Hermann will accept the offer. Gentlemen of that ilk are far too slippery.

## The "Harbinger of Light" (Melbourne).

Spiritualism in Sydney appears to be making some headway. For a long period the cause in that city, in ignorance of its own strength, has thrown in its lot with the pseudo-freethinkers. Now, however, a movement is on the tapis to inaugurate a purely Spiritualistic Association. That is a step in the right direction, and we wish it success. At any rate, as between Spiritualism and materialistic thought, it is well that "the Jews have no dealings with the Samaritans." They are too antagonistic either for assimilation or harmonious working, and it is not nice to see Spiritualists coquetting with materialism.—Brisbane has started a "progressive literary and reading-room" right in the centre of the main thoroughfare of that city, and a large reading-room is fitted in the rear of the shop. Three nights a week are reserved for meetings, and the rest are to be open to the

public.—William Denton is still with our Victorian friends. His style and matter are essentially adapted to Antipodean lines of thought.—Cyril Haviland's "Footsteps of Angels" is a charming little story, which bristles with Spiritualism, and in which the moral—that Spiritualism is worth just so much to a man as it influences for the better his daily life and thought, is enforced.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The subject selected for the address at this hall, on Sunday last, was "Spiritualism: its Dangers;" a title sufficiently suggestive of possible risk in association with our faith, to furnish much comfort to our friend, the enemy, who wants to know immediately whether he did not always tell you so. But this, argumentatively, is an impolitic attitude in the presence of the controls of Mr. Morse, whose preference for topics which seem to need elucidation is clearly rather encouraged than weakened by definite opposition, however clamorous or persistent, while their characteristically lucid statement and penetrating analysis are now more conspicuous than when a controversialist, in person or in purpose, is regarded as present. Dangers there may be; but they are not of the stuff the critic's dreams are made of, nor, whatever their nature or extent, should they be suffered to operate to deter the honest, earnest student of spiritual phenomena from any needful or desirable process of investigation. A present day demonstration of the after-life of humankind involves an inquiry of transcendent importance to every child of man, and no sufficient demonstration is available outside of Spiritualism. If, unaffected by threatened danger, the question is candidly approached, and the alleged facts are established, it is simply impossible to exaggerate their value: that must be admitted; but the lecturer was equally ready to suggest that if conscientious examination does not sustain the truth of the pretensions we advance, it might become an urgent duty for each of us to assist in exposing the fascinating delusion, and in demolishing the whole superstructure, for the world is in no need of added falsehoods. The subject was then presented under various aspects in two divisions: the first dealing with the Spiritualist himself, and shewing how he is affected by the contingencies of the situation; the second describing the relation of the facts to the outer world: and we were urged to remember that, in any case, the examination of the question undoubtedly requires great deliberation, indomitable perseverance, and a pure and unprejudiced, not less than an honest and earnest, frame of mind. As affecting the Spiritualist himself, then, the possible danger to health was the first introduced. The doctors at the outset generally have it altogether their own way. They are so learned—or is it so ignorant? their terminology is so distracting; their shake of the head so conclusive (when the patient is amiably submissive, that is to say) that it is not always easy to overcome or to disregard the initial difficulty of their opposition. Hysteria and nervous derangement; then traces of insanity; presently positive religious mania; so is the agony piled up. The debilitating effects of the high pressure of current social habits, of forms of education, of sentimental religion, may produce similar manifestations of disturbed health alike of body and mind; but in that case there is apparently no need, as with the Spiritualist's troubles, to speak of confirmed physiological and nervous disorder. Look at the medium, say the doctors; he speaks in trance; he writes without personal volition; he professes to heal the sick; all, especially the last, signs of mania. Now, if these gentlemen would but carefully examine the phenomena and the related nervous physiological or psychical conditions, they would, in all probability, get upon the track which would conduct them to a fair and accurate appreciation of the intricacies of nervous physics. At present the wonder is, not that ill-health is occasionally apparent, and that mediums are sometimes as sallow and sunken-eyed as ministers of the Church or other earnest brain-workers, but, considering the prevalent ignorance of the relative action of bodies and nerves, that the cases of breakdown are so few. A truer knowledge of the qualities character-istic of the medium, and of many other conditions of life and work which need not now be specified, but which affect every department of labour, would teach all alike how, in the exercise of every human faculty, to escape ill-health. Prolonged strain is especially unwise; it must ultimately in severe reaction, and cannot well fail to be disastrous; but it is not peculiar to mediumship, and when sustained application to any subject or purpose develops symptoms clearly indicative of enfeebled health, physical or nervous, and the will is not strong enough to resist the otherwise inevitable effects, then that work or effort should be abandoned. The study of any science requires self-command and discretion. Why, then, should we hesitate to admit that in this degree there is danger in Spiritualism? For the reason that the danger is in the method and the indiscretion, and it is unfair to speak of that as, in any true sense, a danger specifically affecting Spiritualism. At the bottom of the mischief, wherever manifested, will be found an imperfect acquaintance with, or an

absolute ignorance of, the physiological conditions of health, of the separate and relative action of the nervous system, of the nature and powers of the human will; and this position is in no sense or degree special to Spiritualism. The next alleged danger was rather of a spiritual or psychological character. The subject cannot be approached, says the inquirer, because I fear to get into contact with evil spirits, and all their associated horrors. This is truly a distressing speculation, and we hesitate, because the allusion may seem unkind, to say to you, "Birds of a feather flock together," but that is a proverb not less spiritually than conventionally true all the same; and these congenial evil spirits in the flesh are not always or solely in the criminal dock, for some of them lead very respectable lives indeed, as things go, and are richly clothed and sumptuously served. There is risk then; but it is not in Spiritualism, and will not affect the true and the pure and the earnest, honest investigator simply craving for light and progress. However, whence arises the trouble, if it does exist? We should like to speak to you more plainly than at this present moment we think it well to do, for we would take you back to ante-natal conditions and insist that until childhood is born in honour there cannot fail to be danger of the contingency of depraved tendencies; an atom of viciousness which develops until the power of resistance to evil is at its lowest point. Such are always open to attack as a consequence of that law of life which says, that as are the character and affinities of the individual so is the quality of the spiritual connection. You may rebel against this absolutely true position, and question the goodness and purpose of God; but without now breaking off into that inquiry further than to say that seeming evils have usually certain compensating effects, let it suffice to affirm that by the cultivation of your will-power and the consequent subjugation of wayward tendencies, the resources of your nature will not fail you to prevent the approach of evil spirits. Then there is the moral, and finally, the religious contention. Spiritualism is distinctly immoral, it is said; and so serious and difficult of disproof is such a charge generally, that the accused usually suffers judgment to go by default; but we cannot permit that now. It is said to be immoral because it has taught extravagant social doctrines, is always aggressive towards the established order of things, is democratic, and generally disturbing. Similar charges were formulated against Jesus and His disciples as against many another new philosophy, the truth being that a system which aims at elevating the moral standard is always exposed to such misrepresentation precisely in proportion to the searching character of its ethical teaching. Spiritualism is no exception to the rule: its truths can and do liberate the moral consciousness in its higher forms, and may well be trusted to protect the lower. In religion the accusation is still more grave, for it is said that Spiritualism detaches us from the service of God, rejects the Saviour, denies special inspiration, has no respect for parson, or church, or sanctity, questions the existence of the devil and of hell, and generally and finally leads to pronounced atheism. And these formidable charges are hurled at you because you reconstruct your religious opinions, throwing out some manifestly untrue to secure a firmer grip upon others, leading to larger and, as we think, more worthy views of God, and to a better understanding of the conditions and character of the future life, the acceptance of the truth of a personal participation in inspirational action, leading to a sustained and truly fruitful religious progress. We neither deny God, nor reject inspiration or spirituality, and there is again no danger here, while as a matter of fact the Spiritualist is simply one of the advanced guard of that daily increasing army determined to work out its own freedom from human shackles in the domain of opinion. He believes in and accepts the universal Hope, and will not grieve over much at any epithet bestowed upon him while he preserves his reverence for truth. So far we contend that there are no dangers associated with Spiritualism; but now we must briefly signalise three which really deserve to be so regarded. First, the danger of accepting as necessarily true whatever is stated as such by the communicating spirits; next, that of the deterioration of mediums as the result of our exaggeration of their qualities and services; and finally that of a certain heedlessness in the formation of circles of inquiry which otherwise are the very corner stone of Spiritualism. We were reminded that every statement conveyed to us from the spirit-world should be as carefully examined by the light of reason and common sense as though made by one of ourselves in the flesh; that the flattery, amounting to worship sometimes, of the medium is especially disastrous because enfeebling the material with which spirits work; and that meetings for investigation should be conducted with the sweetly pure and divinely beautiful characteristics of the home circle, where foreign influence is rightly excluded. Having regard to these real dangers, from which, however, the way of escape is clear enough, we may hope presently to reach forward to and grasp the common heritage of humanity, the crown and glory of spirit communion founded upon justice and truth, every Spiritualist remembering how much the honour of the cause depends upon his individual character. The second main division of the subject, that describing summarily the relation of the facts to the outer world, may be dismissed in a few words. Its purpose was to shew that there is unquestionable danger in Spiritualism to the generally accepted

theories of life and morals, for the broad and liberal religion of the Spiritualist cannot fail to deal out some heavy blows to Sacerdotalism; his moral conceptions of inherent beauty and completeness must come into collision with superficial pretence; and his unfailing self-respect will assume a position of confirmed antagonism towards ignorance and vice; so that, alike in the Church and in society, there is danger to conventionalism, and the source of the danger is Spiritualism. Now the position thus faintly indicated will constitute really the conspicuous glory of Spiritualism, for it involves the certainty of the assured predominance of truth, and of enduring righteousness, with the consequent development of those qualities in man which shall allow every individual to draw upon his own spiritual nature with such effect that he shall find within himself every faculty needful for spirit-communion, free alike from the sense and the reality of danger. S. B.

## LIVERPOOL.

Last Sunday, the Rodney Hall was again crowded to its utmost capacity by an intelligent and attentive audience to listen to Mrs. Emma Hardinge Britten's lectures. The subject in the morning was "Spiritual Gifts," the *modus operandi* of both physical and mental manifestations being exhaustively treated. In the evening the subject was the "History of Satan," a reply to the Rev. Mr. Skewes' second sermon on Spiritualism. The closest attention was paid to the lecture, which occupied an hour and a-half in delivery, and was said by those who had frequently heard Mrs. Britten to be one of the most brilliant orations they ever heard delivered through her lips. The lecturer gave copious illustrations of the subject to prove that the devil had been personified in the adverse influences of nature's operations; especially those of the seasons of the year. Chaldean, Indian, Hindoo, and Egyptian Mythology was largely laid under contribution to prove her case. A challenge was given by Mrs. Britten, at the close, to the Rev. L. H. Skewes or other reverend gentlemen, to discuss the questions on any week evening which could be agreed on.—C. F.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday morning the platform of the Newcastle Spiritual Evidence Society was occupied by Mrs. E. W. Wallis, of Nottingham, who discoursed upon "Spiritualism a Religion." The audience was large for a Sunday morning. In the evening she lectured to a larger company than any that has assembled at Weirs Court for a long while, the subject being "Man: his Nature, Needs, and Attributes." The lecturer handled her subject with remarkable ability, discussing her position from point to point in the most clever and intelligent manner. On the Monday evening she again addressed an excellent audience, upon our "Homes and Employments in the Future Life." Mrs. Wallis gives excellent promise as a speaker of no mediocre ability. We wish her God speed and trust her labours may meet their just reward wherever her lot may be cast in the future. A considerable amount of regret prevails among the members of the Newcastle and Gateshead Societies at the damage which is being done to our movement in the North by the persistent advertisement of Michael Chambers as a physical medium. It will be remembered, as I noticed in this column during the latter part of last year, that the then ruling committee, having some grave doubts as to the genuineness of his mediumship, passed a resolution to the effect that he could no longer be recognised as the medium of the Newcastle Society, and yet of late he has been advertised to such an extent that several of the societies have engaged him, only to be grievously disappointed, and thoroughly disgusted at the palpable unreality of his professed mediumship. It is only a few months ago that he was travelling with a conjurer in the West of Durham, giving entertainments "exposing" Spiritualism.

GATESHEAD.—On Sunday last, through the speaker not turning up as promised, the friends held an "experience meeting," at which several friends spoke with considerable effect. Altogether a pleasant evening was passed. On Sunday next Mr. T. G. Grey will lecture on "Old Truths and New Ones."

HOUGHTON-LE-SPRING.—Mr. Joseph Stephenson lectured in the Mechanics' Hall on Sunday evening last upon "Is Spiritualism a Delusion?" The attendance was good and the discourse was much appreciated by those present.

HUTTON-LE-HOLE.—On Sunday night last Mr. H. Burton, of the Gateshead Society, lectured upon "The Religion of the Future." The meeting was crowded with an intelligent and attentive audience, who enthusiastically received the many effective points of the speaker's discourse. The Chairman, Mr. Clennal, said, on closing the meeting, that they had just listened to the most able and effective lecture they had heard since they were established.—NORTHUMBRIA.

## TO CORRESPONDENTS.

Several interesting communications are unavoidably deferred till next week.

THE COUNCIL OF THE C. A. S. will meet on Tuesday next, at 6.30 p.m.

## THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 33, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public seances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that other methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its impossibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable "communion with the dead." But it is open to grave question whether—even in the case of family circles—*inquirers* should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to seances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous seances for physical manifestations.

These have been of late years generally marked by the following characteristics:—(1) The seance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not unfrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even "form" manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but *outside of it*, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shown to attend seances held under the conditions that have of late been prevalent; and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—*That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.*

Edwin Adams, Cardiff  
W. P. Adshad, Derby  
Alexander Akshof, St. Petersburg  
G. P. Allan, London  
W. R. Armstrong, Newcastle-on-Tyne  
R. Baikie, M.D., late H.E.I.C.S., Edinburgh  
\*T. P. Barkas, F.G.S., Newcastle-on-Tyne  
Frederick A. Binney, Manchester  
\*Anna Blackwell, Paris  
John L. Bland, President of Hull Psychological Society  
Hannah Blundell, Manchester  
John James Bodmer, London  
Hugh Booth, Sowerby Bridge  
Eliza Boucher, Minehead  
Colonel Joshua Brayn, Jersey  
Emma Hardinge-Britten, Manchester  
William Brown, Burnley  
Henry Burton, Newcastle-on-Tyne  
Alexander Calder, London  
†Robert Redgrave Cann, Harleston, Norfolk  
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society

John Colley, Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Dumbarton  
John Crane, Houghton-le-Spring  
William Day, Ipswich  
James Dawbarn, London  
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society  
David Daguid, Glasgow  
T. H. Edmonds, Sunbury-on-Thames  
W. Eglinton, London  
J. Crossley Eno, Dalwich  
Thomas Everitt, London  
John S. Farmer, London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton, Manchester  
Charlotte FitzGerald, London  
D. G. FitzGerald, M.S.T.E., London  
Elizabeth FitzGerald, London  
Hannah Ford, Leeds  
\*George Forster, Hon. Sec. Seghill Spiritualist Association  
H. E. Frances, Hon. Sec. Brixton Psychological Society  
William Gill, Brighton  
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists  
Thomas Grant, Maidstone  
G. F. Green, London  
Joseph N. Greenwell, Hon. Sec. Dalston Association  
S. C. Hall, F.S.A., London  
Mrs. F. V. Hallock, Chiswick, London  
William Hardy, Hon. Sec. Sheffield Psychological Association  
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists  
Georgiana Houghton, London  
H. T. Humphreys, London  
Berks. T. Hutchinson, L.D.S., R.C.S.L., Cape Town, South Africa.  
Hugh Hutchinson, President Islington Home Circle  
John Emore Jones, London  
H. A. Kersey, Newcastle-on-Tyne  
W. F. Kirby, London  
Edward Larrad, President Leicester Spiritualist Society  
John Lamont, Liverpool  
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris  
J. E. Lighthorn, Hon. Sec. Manchester and Salford Soc. Spiritualists  
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.  
"M.A. (Oxon.)," London  
Iver MacDonnell, London  
John McG. Munro, Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKinney, Peterborough  
C. C. Massey, London  
\*William Miall, London  
William Morris, London  
J. J. Morse, London  
Hay Nisbet, Glasgow  
Roden Noel, London  
W. G. Pickersgill, London  
Thomas Pinkey, Durham  
Richard Pearce, London  
Cornelius Pearson, London  
Edward R. Pease, London  
\*Frank Podmore, London  
\*Thomas Pole, Clifton  
\*Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle, Hon. Sec. Hetton Spiritual Society  
S. R. Redman, London  
George Ridley, Hon. Sec. North Durham Spiritualist Society  
A. J. Riko, The Hague  
W. C. Robson, Newcastle-on-Tyne  
James Robertson, Glasgow  
E. Dawson Rogers, London  
George Rogers, President Macclesfield Society of Spiritualists  
John Rouse, Croydon  
Adam Rushton, Minister, Macclesfield Society of Spiritualists  
Rev. Dr. Sexton, London  
Thos. Shorter, London  
J. Bowring Sloman, Plympton  
S. T. Speer, M.D. (Edin.), London  
M. A. Stack, London  
Lucia C. Stone, Bridport  
Edith L. Stone, Bridport  
Morell Theobald, London  
Ellen Miall Theobald, London  
A. Teague, Hon. Sec. South African Spiritual Evidence Society  
E. A. Tietkens, London  
I. Thompson, Manchester  
\*E. Louisa Thompson Nesworthy, Liverpool  
Charles Tomlinson, London  
George Tommy, Bristol  
Jno. P. Turner, Leamington  
Mary Wainwright, London  
†Alfred Russel Wallace, F.R.G.S., Galatming  
E. W. Wallis, Nottingham  
\*Rev. W. Whitear, London  
A. S. Winchester, San Francisco  
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Wirth, Paris  
George Wyld, M.D., London  
J. F. Young, Llanelli

[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 33, Great Russell-street, W.C.]

\* Is of opinion that public miscellaneous seances for physical manifestation should be altogether discontinued.  
† Would prefer that the word "conscious" should be omitted from the last sentence of the second paragraph.  
‡ Is of opinion that public miscellaneous seances and professional mediumship for physical manifestations should be altogether discouraged.  
§ Is opposed to all public seances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Guthrie.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I receive from various sources newspapers containing attacks on Spiritualism, or reports of debates in which it figures. My correspondents request me to answer these attacks, or notice these discussions. May I be pardoned if I say that it does not seem to me at all worth while to waste time and space on chronicle the fact that the Young Men's Christian Association of Little Pedlington thinks Spiritualism a "dangerous delusion," a "device of the devil," or "a sign of the times"? By all means, if it pleases them. Nor can I think it necessary to repeat over and over again the rapid and fatuous nonsense which some persons are moved to utter about a subject of which it is charitable to suppose they are ignorant. For example, I have before me the report of a sermon published in the *Protestant Standard*, a paper which I had not before met with. The sermon is reported at length, and is headed, "Spiritualism in Its Coffin! Nailing Down the Lid! Great Sermon by the Rev. J. H. Skewes." Someone, it seems, has sent Mr. Skewes a copy of rules and regulations for conducting a circle. The reverend gentleman objects *in limine* that there are no such rules in the Bible! This intelligent criticism is supplemented by another of extreme acuteness. Mr. Skewes reads in his rules the fact that "sultry heat, extreme cold, and thunder and lightning" are not favourable conditions for eliciting phenomena. Back he goes to his Bible. What! he cries, there is not a word of this here. Why, Abraham talked to angels when it was too hot to leave his tent! Moses and Elijah were present in the midst of thunder and lightning on Horeb and Sinai; and "*Jonah, in the stomach of the whale, must have been sadly cold and uncomfortable, and yet he, and all these, received the most striking manifestations from the invisible world.*" Prodigious! Jonah holding a seance in the whale's belly! But my readers will hardly want a reply to such tenth-rate twaddle. What manner of man must he be who can seriously utter it! How are they to be pitied who are condemned to listen to it!

The Rev. Joseph Cook is apparently unable to leave Spiritualism alone. The weathercock now points to acceptance of Zöllner, "a Biblical demonologist," as he is pleased to call him. Mr. Cook wants Zöllner's experiments repeated; and thinks that it has not been proved that slate-writing is not a trick. There he mistakes, and makes a common confusion. It has not been proved that some experiments in slate-writing are not tricks. It has been definitely and conclusively proven that some others were not produced by trick, and cannot be counterfeited by sleight of hand. This mental jumble is common. Let Mr. Cook take heart. The Society for Psychical Research is quite as anxious to repeat experiments as he is to have them repeated.

Professor Barrett's last case of mesmeric clairvoyance, in itself very striking, is additionally valuable for some critical remarks made by the gentleman who communicated it to him. The clairvoyante was, we are told, "very sensitive and highly nervous" as a child, and had undergone "two severe attacks of brain fever." "As far as my experience goes (says the narrator) *I do not think there is ever any real clairvoyance unless the brain has been acted upon in a singular manner.*" This startles me. Brain fever, I believe I am correct in saying, is a disease of rare occurrence, and surely all clairvoyants have not been so afflicted. A sensitive child may no doubt shew symptoms of brain disturbance and excitability, but my experience does not lead me to accept without question a statement so sweeping as that I have quoted. It is, however, an interesting subject of research to which attention may well be directed.

The sister of the lady in question, confirming the narrative of Mr. C., adds: "My sister does not now take these long journeys in her mesmeric sleep, as it makes her feel weak and languid for a day or two afterwards." And Mr. C. states that the powers of vision are impaired by a high wind or electrical disturbance; and paralysed by a snow-storm. This is, in some degree, the case with psychics. A disturbed atmosphere (*pace* Mr. Skewes!) is decidedly antagonistic to the production of psychical phenomena; and an excessive depletion of "the psychic force or power," by whatever name we are to call it, is a source of great lassitude and weakness, even to the extent of causing temporary inability to use the lower limbs. It is as though the spinal column could not support the body; and as if the power of movement were in abeyance. When this passes off, usually after sleep, there still remains frequently a sense of weariness and disinclination for exertion physical or mental. This occurs, in my experience, after an exhausting sitting, analogous to the "long journeys in mesmeric sleep" of the clairvoyante. Is there, then, any reason to believe that the faculty of abnormal vision is similar to the psychic's abnormal faculties? How does the clairvoyante see so accurately as to draw a ground-plan of a place to which she had never been? How does the snow-storm paralyse the power? It is intelligible to me that electrical or atmospheric disturbance may upset the subject herself, and so interfere with the conditions under which her powers can act; but the snow-storm will not do that. Are we to gather that it formed a material obstacle to her vision?

I am relieved from writing anything like an adequate notice of the whole scope of Mr. St. George Stock's book,\* by the fact that the philosophy expounded in it has been exhaustively and most ably dealt with by a more competent hand. My few superficial notes aim at nothing like completeness, nor seek to do elaborate justice to what is unquestionably a serious and valuable addition to the literature of Spiritualism. And this is a fact, in spite of the various essays of which the volume is composed having already appeared in the pages of certain magazines. Such publicity is ephemeral, and one constantly desires that a striking article may be preserved in a more permanent form. This

\* "Attempts at Truth," St. George Stock, Trübner & Co., 1882.

is especially the case when a writer is possessed by a particular spirit, which finds expression in various lines of thought, in themselves connected, but severed by the accident of publication. This is so, as the author says in the essays which compose this volume. They are, as he "feels or fancies," pervaded by "an organic unity."

I, however, am concerned, and that only slightly, with such of them as deal explicitly with Spiritualism. I do not presume to intermeddle with the high philosophy which the *Spectator*, in reviewing the book, has so strangely muddled; nor do I pretend to say to which of the various schools of thought between Positivism and Pantheism—if indeed those be the poles—the author should be referred. But I am by way of being a guide-post, and in the exercise of that humble but useful function, I may point out to my readers that they should not miss such instructive essays as "The Bearings of Spiritualism," "Materialism and Modern Spiritualism," and especially "A New Religion." In singling out these, generally, and the last especially, I must plead guilty to having selected from a book, the whole of which has special charms, both philosophic and literary, that expression of thought which most coincides with my own. I am the more glad to do so that the conclusions, identical with those at which I have arrived, have been reached independently, and, I may add, because I strongly believe that they are not only true in themselves, but are largely over-looked or ignored.

It is, indeed, one of the strangest things to an acute observer, not so much of Spiritualism as of those who concern themselves with it, to notice how completely most of them seem to miss the significance of the subject with which they deal. Each finds in it, no doubt, what he can assimilate, but how strange is it, surely, that the digestive powers are so weak, and the range of appetite so small! Mr. Stock has seen this from the first. I remember in days that now seem very old, how he wondered at the strange want of appreciation of the far-reaching possibilities of Spiritualism. He has seen, and has done much to point out, how portentous is the problem that it presents. And he has rightly grasped one of its grandest and most ennobling conceptions, that man by his life on earth builds for himself his future home, and enters on its possession after death, "exactly what himself and society have made him." In his powerful review of Mr. Stock, "C.C.M." points out that Christianity concerns itself with the regenerate life in man, and not with his future state. This is so, and Spiritualism does much the same. It does, in effect, what Christ did for Judaism. It re-states in terms of to-day what long usage has made familiar and trite. And it proves its case by evidence which the age seeks.

Mr. St. George Stock, with his power of insight, will see, as they whose eyes are open must see, how Spiritualism, considered as a concrete whole, is fulfilling its mission. It has passed through the stage when men merely gaped at it, and came away, some bewildered, some angered, some satiated, some wanting to see more of this strange thing. Its facts have passed out of the domain of wonder, through trial of furious criticism, to that of general acceptance. One of the notes of Mr. Stock's criticism is his absolute acceptance of the phenomena called spiritual as *proven facts*. It now remains to formulate a philosophy which shall include these facts in orderly arrangement, and shall give some *rationale* of them. I will not say that Mr. Stock has made any large contribution as yet to that philosophy: it may be expected that he will do so in the future. But he has unquestionably shown Spiritualists a right method of appreciation of the magnitude of the subject with which they deal, and has given us some valuable critical hints for our guidance.

I was mistaken in saying that the experiment made by Dr. Slade with the needle of a mariner's compass was thought then to be new. I find in Zollner's "Transcendental Physics" that as far back as 1867 Fechner witnessed a similar experiment with one of Reichenbach's sensitives. "He caused the sensitive to move a finger to and fro before one of the poles (not over the glass but in front of the case) and thereby the needle began to oscillate, as if an iron or magnetic rod had been similarly passed before the same pole." He tried the same experiment himself, but the needle remained motionless. He satisfied himself, further, that no trick was employed to deceive him. And, lastly, he repeated the experiment in the presence of Professor Erdmann.

I have not had much opportunity of judging of the intelligence of the paper which represents the penny wisdom of that party which has been inadequately described as stupid. That is, no doubt, a libel on many intellectual, though possibly, narrow-minded persons. But though I would by no means use such a term in sweeping reference to a highly-respectable body of men, which includes within it both Lord Salisbury and Lord Randolph Churchill, I am bound to say that it very appropriately and adequately describes a review of certain publications of the Psychological Press Association which appears in *England* for March 3rd. The writer, who evidently makes acquaintance with the alphabet of Spiritualism for the first time, has got hold of some directions for holding sances, and advice to inquirers. In the course of these directions it is incidentally stated that "increased light will check noisy manifestations." "If this," says the Reviewer, "is not utter nonsense, it is impossible to say what it is." Well, the statement is one of fact, for which I am not responsible, any more than I am for the action of light in photography. The Reviewer's criticism lies ready to his hand, if he is anxious to pursue his quest of "utter nonsense."

M. A. (Oxon.)

#### TRAVELLING IN SPIRIT.

My mother was confined to her room with an illness which proved to be her last. I was several miles from her, at a place where I lived with my husband and children.

It was an evening in midsummer, when feeling depressed and weary, I lay down to rest, with my youngest child, an infant, asleep by my side. I shut my eyes, and when I seemed to open them I was lying on a couch in my mother's room, with the little one in my arms.

She was looking at me, and I at her, but neither of us spoke. Then the babe began to cry. I felt in darkness for a moment, and then found myself back in my own room, and should have thought it had been a dream, but for the following circumstances. The child looked very pale, and my husband remarked that I seemed over-fatigued, when I joined him downstairs. It was raining hard, and had been for the last half-hour. It was then about half-past eight in the evening.

The next day I received a letter from my mother enclosing a money order, asking me why I left so suddenly the night before with baby; and if we had got wet with the rain; also that she had not heard me come in, but saw me lying on a couch at the foot of her bed!

I went the next day to see her; when the servant asked me if I had called the day before in the evening about eight o'clock, as my mother declared I had; and she was much troubled at my leaving in the rain without an umbrella.

My mother put the same question to me directly I saw her, saying, "I saw you and baby lying on that couch. The child was asleep. You were looking at me, but you looked troubled, and both of you very pale. Then the child began to whimper a little, I looked away for an instant, and then I saw you had gone. It was raining fast; so I rang for the servant to send for a fly to take you to the station; but she said no one had seen or heard anything of you, or your child." I then related to my mother the circumstances above mentioned. She said it was "spiritual communion." She died within a year. J. C.

\* English Translation, by C. C. Massey. Second edition, p. 24.

March 17, 1883.]

#### MARRIAGE OF MISS FLORENCE TEBB.

On Saturday afternoon last, 10th inst., a reception was given by Mrs. William Tebb, at her residence, 7, Albert-road, Gloucester Gate, Regent's Park, previous to the marriage of her daughter, Miss Florence Tebb, with Mr. W. F. R. Weldon, on Wednesday, 14th inst. Among the friends who were favoured with invitations were:—

Miss Arundale, Mr. von Arnitz, Mr. and Miss A.W. Bennett, Mr. and Mrs. Beurlie, Mr. Thos. Blyton, Dr. and Mrs. Campbell, Mr. Guy Campbell, Dr. Collins, Mrs. Coombes, Miss Christie, Miss Martha Christie, Miss Mildred Drew, Miss Christabel Drew, Miss Susan Drew, Mrs. John Edensor, Miss Ellis, Miss Evans, Colonel Earle, Mr. and Mrs. Fleuss, Miss Gale, Rev. Mr. Galloway and Mrs. Galloway, Mr. Hewetson, Mrs. Hewetson, Miss E. Hewetson, Miss Hewetson, Master Alfred Hollins, Mrs. Harvey, Miss E. Harvey, Mr. Harvey, Miss F. Hill, Miss K. Hill, Miss Houghton, Mrs. E. M. James, Miss Lister, Miss M. Lister, Mrs. Robert Leighton, Mr., Mrs., and Miss Lewis, Mrs. Lowe, Miss Major, Mr. and Miss Peele, Miss Philp, Mrs. Petman, Mr. Cornelius Pearson, Mr. E. R. Pease, Mr. Frank Podmore, Miss Mazzucata, Miss Price, Mr. and Miss Shorter, Mr. Sidley, Mrs. Cady Stanton, Lady Coomara Swaney, Mr. and Mrs. R. P. Tebb, Miss Eleanor Tebb, Miss M. A. Tebb, Miss J. C. Tebb, Miss Annie Tebb, Mr. R. Haden Tebb, Mr. A. E. Tebb, Mr. Ernest A. Teitkens, Mr. Tompsett, Mr. A. Vacher, Mr. and Miss Ward, Mr. Walter Weldon, F.R.S., Mr. W. F. R. Weldon, Mrs. Western, Mr. and Mrs. White, Mrs. Alfred Russel Wallace, Mr. Birknell Young.

A room was devoted to the display of the numerous and costly presents to the bride, which were much admired by the company. Vocal and instrumental music was contributed by several students of the Normal College for the Blind, Mr. E. A. Teitkens, Miss Florence Tebb, and others.

The marriage was celebrated on Wednesday morning, at St. Mark's Church, Albert-road, Regent's Park. A large number of friends were present to witness the ceremony, and the family and intimate friends of the bride and bridegroom afterwards breakfasted at 7, Albert-road, Gloucester Gate.

#### MR. TOWNS' TESTIMONIAL.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to add to your notice in "LIGHT" of 10th inst., concerning the above, that the committee have placed a number of tickets at my disposal for the meeting at Neumeyer Hall, on Wednesday, the 28th inst., at which Mr. Towns' testimonial is to be presented? The prices of the tickets are 5s. for numbered and reserved seats; 2s. 6d. for reserved seats, and 1s. admission. Trusting my supply of tickets may be too small to meet all applications,—I am, yours &c. J. J. MORSE.

4, New Bridge-street, Ludgate-circus, E.C.,  
March 13th, 1883.

#### OBITUARY.

Raised to the glorious Spirit-land, on the 15th March, 1883, from his father's residence, Highfield, Henry Brayn, Lieutenant R.N., second son of Colonel Brayn, Jersey, in the 33rd year of his age. "His end was peace."

The river and the ocean passed,  
The tranquil haven reached at last!  
Rest, dear one, with the happy rest,  
With those whom love of God has blessed.  
Landed, not stranded, on the shore,  
Where winds and waves can harm no more.

London, March, 1883.

S. C. HALL.

THE S. P. R.—For the information of members of the Council of the S. P. R., we may state that it has been arranged that a meeting of the Council shall be held on the first Tuesday of every month at 4.45 p.m., at 14, Dean's Yard, Westminster.

PHOTOGRAPHY.—We have had the pleasure of inspecting some of the ingeniously contrived photographic apparatus of Mr. Walter Lawley, of 78, Farringdon-street, E.C. His tourist's companion is an extremely useful article for those who go in for amateur photography; and we can imagine nothing more enjoyable than the possession of one of these compact cameras during a walking tour, by which the traveller is enabled to obtain permanent records of the finest pieces of scenery through which he passes, and which have never yet been photographed. The cheap rate at which it is sold, and the excellency of its workmanship, should cause it to be an indispensable portion of the holiday-maker's luggage during the forthcoming summer.

#### WORK AND WORSHIP.

To the Editor of "LIGHT."

SIR,—I trust you will permit me to protest against the misinterpretation of the Bishop of St. Alban's teaching given by "M.A. (Oxon.);" in your last number. The Bishop never intended to suggest that we might neglect the most careful and diligent cultivation of the soil, and trust to Providence for bread. His meaning, which I should have thought was plain enough, is evidently, that in all our works we rely too much upon our own skill, strength, and science; and that we fail to seek the Divine aid of the Almighty to bless, ennoble, and magnify our labours.

This truth, which the Bishop endeavours to inculcate, appears to me to be the most simple and sublime which can be offered for the acceptance and guidance of man. It is in fact the foundation of religion—the key-stone of faith—and without it the superstructure of our minds would be plunged into the lowest depths of infidel materialism. To ignore it is to sin most grievously against the highest principles of Divine government.

Prayer is certainly the most precious privilege ever vouchsafed to suffering humanity; but I can conceive nothing more despicable than a string of lazy, importunate, good-for-nothing, begging-letter petitions addressed to the Deity.

"Work and Worship" must go hand in hand if we would make true and real progress in this world, and deserve the assistance of our beneficent Father. This idea seems to me to be the most instructive, felicitous, worthy and practical in the whole range of religious and philosophic teaching.—Yours, &c.

London, 10th March, 1883.

TRIDENT.

#### THE JEWS AND THE IMMORTALITY OF THE SOUL.

To the Editor of "LIGHT."

SIR,—In "C. C. M.'s" article in your last number, there is a remark quoted from Mr. St. George Stock, "that Judaism, during all its earlier history, had a doctrine of God, without any doctrine of immortality whatever." On this point allow me to give your readers an extract from my book "Pith" (Trübner and Co.):—"The Old Testament Scriptures do not teach the immortality of the soul, in definite, positive, and unmistakable terms. I believe the cause of this vagueness to be, that the immortality of the soul was in the estimation of the Jews regarded as so indisputably an elementary matter of fact—something so entirely taken for granted and considered settled, as not even to require its affirmation; any doubt on the subject would have been considered as the aberration of lunacy. To state the doctrine in so many words in their sacred books, would have seemed to the Jews as ridiculously superfluous as it would appear to us if the Parliament of England were, in an educational Act, to announce that the English alphabet consisted of 26 letters. As the Jews knew nothing about the state of the soul after death, they were very properly silent on the point."

What a deal of time it takes for an idea to reach the public, especially when it proceeds from such an obscure source as that of your humble servant,  
NEWTON CROSLAND.  
London, 10th March, 1883.

#### THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR,—Mr. Spicer's reference to my letter on the construction of the above instrument is not satisfactory, inasmuch as he does not touch upon the most important part of my objection, viz.: "What prevents the fluid running to earth as the supporting pillar is not insulated?" and it will never turn aside from an easy and direct path to move a pendulum suspended from an arm.

As to silk being a non-conductor, we do not care to go back to 1759 for information, as it is well known to every electrician that there is not such a thing as a perfect non-conductor, but cocoon (undyed) silk is a good non-conductor for all that may be said to the contrary, but requires to be dry before it can be relied upon. I am positive the instrument cannot work if made as described. Many of the readers of "LIGHT" would be glad to have such an instrument if it could be proved to be what is represented.—Yours truly,  
J. F. YOUNG.  
Llanelly.

A Cornish correspondent informs us that a discussion on Spiritualism has recently taken place at Truro. It was opened by the lady of a distinguished church dignitary, and thought-reading was spoken of as an established fact.

## DR. S. B. BRITTAN.

For some days it has been in my heart to write a few lines about that great and good man Samuel B. Brittan, who, but lately, passed into the heavens. His name was known all around the world. I should think that any reminiscences of him, from one who knew him intimately, would prove acceptable to those who have read his books.

And now, to begin—if I were asked what ought to be the product of the spiritual philosophy in manhood, in character, in brain, and heart, I should name our friend. Among all the men I have known, in every rank and condition of life, none could measure with him in these respects, according to my thought.

Brittan was by nature an independent thinker, endowed with courage to follow his logic, indifferent as to where it led. That great light which focalised first in the little village of Hydesville, America, fell on him, when he was alone. He received it through his own mediumship. I have had the story from his own lips, and would that I could tell it as eloquently, but I cannot. At that time he was pastor of a thriving church, beloved by everybody, and noted as a pulpit orator. His wife was a lovely and most beautiful woman. A young family was growing up around him. A great future was springing up before him. He had the elements in him of a great leader. He was sure to become the foremost man of his denomination. He knew as well as any man could know what the acceptance of the new truths implied; for he was a sincere man, and to accept the new truths was to give them voice. Then, he must go forth from his "Eden," and his friends would abandon him; and no man ever had a truer love to his friends. Paul, in his speech before Agrippa, said, "I was not disobedient to the heavenly vision;" but then, Paul had no wife and family. Now, I can think of no nobler instance of self-abnegation, of sublime trust in the following of what the mind apprehends to be just and right, than the course pursued by this man. He walked into his pulpit and preached as usual. At the close of the sermon he announced how a great light had come to him; and that at once he must leave the pulpit. There was much weeping, because his people loved him much; and then like Abraham he went out, "not knowing whither he went." There is much of the pathetic in this incident; it was the great soul impelled by the stress of honest conviction to peril all his interests in daring the unseen.

Let me pause here, and speak of some whom I envy. In after years there were those who generously contributed towards helping Dr. Brittan in his work. When, three years ago, he entered upon his duties as "editor at large," one gentleman contributed five hundred dollars, renewed it at the end of the year, and, I believe, gave the same amount as a testimonial last autumn. The name did not appear. But what a privilege that, to be able to hold up the hands of such a man!

Brittan struck his work without loss of time; and made himself felt throughout the length and breadth of the land. A close observer, a sharp student, with mind all open to the heavenly powers, he at once became a positive force. New evidences of the Divine truth of Spiritualism came to him continually. He threw his whole life into the movement. As a clear and convincing writer, as a ready off-hand speaker, none could excel him. Controversy came early, but in this he delighted; and it mattered not to him whether it was by tongue or pen. One debate, in a weekly newspaper he published, lasted over a year, his opponent at last confessing his defeat. Then there were debates from the public rostrum, each speaker being limited to half-an-hour, continued from day to day.

I think the crowning work of his life was in what he did as "editor at large." For years the secular Press had freely admitted to its columns articles prejudicial to Spiritualism, often written by clergymen alarmed at the spread of this new gospel. Brittan answered these attacks; and, let me say it to the credit of American journalism, there was a disposition shown for fair play, in general, and his answers were printed. I believe they have recently been issued in book form by Colby and Rich, of Boston. If one wishes to know just what material was in this man let him read this book. He never left his enemies a foot of ground to stand on. Masterly work this was indeed, and work too, I believe, that will live.

It was my good fortune to know Dr. Brittan on the footing of an intimate friend. For years he was a welcome and beloved guest at my house; and never was man more welcome at any hearthstone. The sunshine seemed always to come when he came. A tall man, straight as an

arrow, with a face the kindest, he had a bearing that would have graced any court in any age. He was naturally a gentleman. It was a privilege to entertain him. When he went away we felt as though we had met with a loss; and yet we were conscious of being richer than when he came. Troubles he had, and many; but he seldom referred to them; and when he did it was always in a cheerful way. The great overlying fact of that future world which girts us in seemed always to possess him. He evidently lived in both worlds. I have stood by him in moments of deepest sorrow; when the sweet friend of his youth passed into blessed life; when his noble son, Angelo, faded out into the day. He was crushed; but he never complained. The man seemed to be able to interpret fully just what death means, and to feel that his loved ones were a-near.

Well, he has found the light and life he longed for. It was a brave fight he made and sweet is his victory. I want to throw this bit of laurel on his tomb. It is not much; but it will be seen by thousands who knew him; and it will help to turn their thoughts anew to what is divine in man.

C.D.L.

## PLANCHETTE WRITING.

A correspondent, signing himself "T.P.B., Lieut. R.A., F.R.A.S.," gives in *Knowledge*, of March 2nd, an interesting case of Planchette writing. The writer says:—

"Some time ago I began trying experiments with it (the Planchette) having at the time the full conviction that, where no trickery was involved, the writing was done by unconscious action of the hands of the person who rested them on the machine; but this plausible solution, if correct, would entail new ideas of brain action which would be very curious. I had the fortune to have a lady friend for whom the Planchette wrote wonderfully well at all times, so that I was able to try some curious experiments. On placing her hand on the instrument (which I made myself by drilling a hole in the rim of a small plate and inserting a pencil) and asking a question, the answer was written with wonderful celerity, even faster than ordinary writing, and generally very legibly, though in various handwritings none in the least resembling in formation of letters (which I consider a curious point) that of the operator herself. The lady herself did not know what had been written till she had read it. On more than one occasion the information conveyed was known only to myself or to some other person in the room, and therefore, on the hypothesis of involuntary action, could only be explained by a sort of Thought-reading.

"But the experiment I would particularly call your attention to is this. I had several times mesmerised the lady in question, and as usual in such cases, when asleep she could answer any questions proposed, but had no knowledge on awakening of what had happened in the trance. (By the way, I found that, if she had lost or mislaid things in her waking state she could generally say where they were when asleep.) I thought of the experiment, therefore, of causing her to place her hands on the plate when asleep. On asking a question, an answer was written as usual, and before reading it myself, I then asked her what had been written, with the full expectation that she would be able to say. She could not, however! Now this would seem to prove that the words written were not evolved either from the brain in its normal state, or from its peculiar condition in the mesmeric sleep. We must therefore either allow a third state not yet investigated, or come at length to the idea of external supernatural agency, which I am most unwilling to admit.

"A strange point I have observed about the writing of Planchette is, that its character is generally totally opposed to that of the operator. Thus I have seen the most terrible oaths written under the hands of people who would almost die sooner than use such language themselves."

The writer seems to be finding out, as Cahagnet did, that mesmerised subjects oftentimes pass away from under the control of the operator and enter a new state, of which the idea of "external supernatural agency" is the only possible explanation. This is so frequently the case, that mesmerism has been called the vestibule to Spiritualism; indeed, we are inclined to believe that many of the perplexities and anomalies which surround the subject to-day will be cleared up or explained by its aid. We should be glad to see a series of experiments in this direction undertaken by competent and trustworthy observers.

We hear that the Duke of Argyll, whose scientific attainments are of no mean order, has been making experiments with a view to ascertaining whether space possesses a fourth dimension or not. No particulars have transpired, but it is a noteworthy fact that such inquiries are being made. A scientific man in France has also been prosecuting researches in the same direction.

March 17, 1883.]

## THE "POLTER-GEIST" AGAIN AT WORK.

In the *Nottingham Journal* for March 5th, 1883, appears the following curious paragraph headed:—"Mysterious Affair at Worksop.—Spirit Rapping Extraordinary"—

"The town of Worksop was in an uproar on Saturday, consequent on the circulation of a report that the household goods of a man named Joseph White, a well-known dealer, were being smashed and removed by an unseen agency. All day long crowds of excited persons wended their way towards the part of the town called the New Building ground, where White's house stands—a semi-detached building in St. John's-road—drawn thither by the exaggerated accounts of the mysterious occurrences. It appears that on Thursday night about eleven o'clock, the family, with the exception of the husband, Joseph White, and the boy George, were partaking of supper, when three raps came at the door leading into the yard at the back of the house, which were immediately repeated as though answered by some persons standing inside the room. Other noises were heard on the stairs, as though certain articles were being thrown down. On examination being made some clothes pegs were found at the foot of the stair; and next morning the boy George, who was in bed at the time, was charged with endeavouring to frighten the people downstairs. He protested his innocence, and the matter dropped. On the following night, the husband being at home and George in bed, as they were preparing to put out the light similar raps were heard, and a corkscrew came rattling downstairs. Immediately the cups and plates upon the table began to rattle, and a cut glass salt cellar was violently hurled against the yard door. A few minutes afterwards it again bounded against the door and was broken to pieces. Then the ornaments on the mantelpiece were agitated, and the pictures on the walls shook on their hanging strings. It was now midnight, and nearly all the crockery in the cupboards had been broken by being dashed to the floor. All the articles were thrown in the direction of the door, and when that was open the cup of milk, the knives, &c., were precipitated into the yard. White sells milk; and the milk cans went up and downstairs twice or thrice, but straggled to say, no one was hit or in any way injured. Black coals, but burning hot, came downstairs, and the whole house was like a demon's den. The household removed into the relative's next door, taking several valuable things with them. On Saturday night a crowd of men occupied the house, and no further manifestations took place."

Should any reader of "LIGHT" desire light regarding the not infrequent exhibition of power manifested, off and on, by the class of noisy and mischief-loving spirit called by the Germans "Polter-Geist"—he may—should he be so fortunate as to possess the volumes of the *Spiritual Magazine*—consult with advantage Vol. V. (for the year 1864.) There will be found an extraordinary amount of "The Persecution and Expulsion from his Paternal Home of M. Joller, late Member of the Swiss National Council, by Disorderly Spirits," translated from the narrative of M. Joller. These hauntings by cruel spirits, who destroyed the furniture, and rendered the life of M. Joller and his family utterly wretched, finally, as stated above, drove the family from their ancestral home. This occurred close to the Lake of Lucerne, in 1860-62, at Stans. The writer visited, in 1870, the desolate and still uninhabited house. In Vol. VI. of the *Spiritual Magazine* for 1865, will be found three articles, collected from numerous sources, ancient and modern, of "Stone Throwing," and the throwing about of furniture by the same class of spirits. The reader would also do well to consult Chapter XXXVIII. of "The History of Modern American Spiritualism" by Mrs. Emma Hardinge, for an astounding narrative relating to this disagreeable class of phenomenon—"A circumstantial account of the Spiritual Phenomena witnessed in Ashtabula County, Ohio." In the same "History of American Spiritualism" should be found the details of the frightful persecution endured by Dr. Phelps, about the time of the commencement of the "Rochester Knockings." Regarding the experiences of Dr. Phelps, we read in Howitt's "History of the Supernatural" ("Progress of Belief in America," Vol. II., p. 175):—

"They (the knockings) appeared in the house of a Doctor Phelps, at Stratford, Connecticut—a man of the highest character for intelligence and worth; they frequently cut to pieces the clothes of one of his boys; they threw down glasses, porcelain, snuffers, candlesticks, or dashed them against the windows. He threw open his house to the observation and inquiry of all visitors, but no one could account for what was thus destructively going on. He says, 'I have seen things in motion above a thousand times, and in most cases where no visible power existed by which a motion could be produced. There have been broken from my windows seventy-one panes of glass, more than thirty of which I have seen broken before my eyes.'"

W.

## GHOSTS AT OXFORD.

In the new number of the *Oxford Magazine* there appears the following extraordinarily precise story, authenticated by the editor, of ghostly appearances seen by two undergraduates as lately as last Christmas in one of the colleges in the academic city. The *Oxford Magazine* is the latest journalistic venture for calling forth the current thought of the eldest of the Universities, both among the Dons and the undergraduates; and the appearance of such an article, in such a journal, is eloquent as to the tendency of opinion in our halls of learning:—

## "A STRANGE EXPERIENCE."

"Last Christmas Vacation had well begun; we two were almost alone in College, enjoying the strange quiet which comes over Oxford when the bustle of term-time is over. Our rooms were in an outlying part of the College—in an annexe built some two centuries back, and approached from the quadrangle through a tortuous passage, very puzzling to a stranger. The building almost abutted on the east end of the chapel, and we sometimes thought that it must cover the site of the graveyard of the old monastery, out of the wreck of which the College had risen. There were three stories in the block, two sets of rooms on each story. The 'oaks' of the top rooms were sported, the owners perhaps had been glad enough to escape from their garrets in the roof. My friend's room was on the ground floor, and mine just above it; the other rooms were also empty.

"We were reading hard, grateful for our escape from the busy round of distracting engagements; perhaps, if anything, we were getting torpid in the almost unbroken peace. It was the Ethics that we were reading, a work which does not keenly stir the imagination. In fine, the last thing in our minds was the mystery of the undiscovered country. And as we were neither of us specially credulous, the spirits might have chosen more profitable victims.

"One night about eleven as I was reading by the fire, I was startled by two sharp, loud raps on the inside of the door of an unfurnished room, opening into the larger one in which I was sitting. Now I had been in the room some terms and knew them at most hours of the night and day. Rats there were certainly, but their scramble was familiar. There had never been a noise like those raps before. Perhaps I had imagined them; at any rate I would wait until I heard them again. So I turned my thoughts back to Aristotle, and merged my own identity in that of the anonymuncles whose views the philosopher summarises only to explode. Rap, rap on the door again; no mistake this time certainly, and there was a little asperity, I thought, in the sound. Up I jumped with my lamp, hurried across the room and threw open the door, which had been so strangely knocked at. The room was empty; the window sash had been nailed down and the ventilating pane was shut. No way of escape anywhere, for the only access was through the door I had just opened.

"This was the first obtrusive manifestation that had troubled me. I must admit that long before, when I first went into the rooms, I had noticed that more people passed my door and went up the staircase than ever came down again. But this grew so common that it had ceased to concern me any more than the fowls in the yard below or the carts in the street beyond it.

"Next day, I had forgotten the unexplained noises of the previous night, and, if the intention of the visitant, ghostly or otherwise, had been to excite me, the attempt had been unsuccessful. However, that afternoon I chanced to go out on business about half-past four, leaving my lamp lighted on a little table by the side of my arm chair in front of the fire, so that my seat, on to which a strong light was thrown by the shade, almost faced any one who came in from the staircase. I returned to College at five, ran up the stairs and flung open my door. To my surprise, I saw an old looking man sitting in my chair. I was convinced that he was there, but had no time to form any distinct idea of his dress or countenance, as in a moment he had faded out of his place and I found myself standing in the doorway with the room empty before me. This was something new; the spiritual inhabitants of the College had never shown themselves before in living memory. Here clearly was a region for the Psychical Society to investigate. So I went down stairs to my friend who was reading below, and told him of my hallucination. As he listened to the account, he had the expression of a man who is hearing a striking corroboration of an idea, hitherto scouted as ridiculous. 'Do you know,' he said, when I had told my story, 'this very morning I came suddenly out of my bedroom about eleven o'clock' (his bedroom door, which opened into his sitting-room, faced the fire, the door into the outer passage being in the nearest left-hand corner of the room), 'and saw what I took to be a woman in a long dark dress kneeling down with her back to me on the right-hand side of the fire; she vanished instantaneously—as you say, faded into the air, but I am certain I saw her. Yet I decided not to tell you lest you should laugh at my imagination.'—but now one's first impulse is to connect the two apparitions."

"However, nothing further was seen by either of us, though we both were eager to witness more or, at least, to discover some plausible explanation—but nothing threw light on the difficulty. We had neither of us experienced that form of self-deception previously, and neither since that time has seen anything of a like nature. We can only shrug our shoulders and let the story pass into the dim limbo of the unexplained.—T."

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## PIÈCES JUSTIFICATIVES

OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH.

## CASE VI.

## MESMERIC CLAIRVOYANCE.

In the hope of being able to put the subject of clairvoyance to the test of direct experiment, I wrote in 1877 to Mr. Coates, who was then lecturing on mesmerism in different parts of England, and whose skill and power as a mesmeriser I had heard spoken of highly. Mr. Coates came for some time to Dublin, but was unsuccessful in obtaining any clairvoyant sensitive during the time he was here.\* All the ordinary mesmeric phenomena were, however, readily produced by him in my presence; on one occasion I asked Mr. Coates to endeavour to mesmerise an attendant, who was wholly ignorant of what was about to occur, and had never seen, as I subsequently ascertained, any mesmeric experiments. No word was spoken beyond my telling the man to submit to be tried. In a few minutes complete rigidity of one arm was produced, then rigidity of the whole body; resting the man's head on one stool and his heels on another, not only was the whole body inflexibly supported, but I was able to stand upon the man's chest. Throwing a handkerchief over the man's eyes, I silently directed Mr. Coates to demesmerise the man, and after a few backward strokes, the body became limp, and fell to the ground. Several other experiments were tried which convinced me that so far from "expectant attention" being an explanation of what I had seen, it had absolutely nothing whatever to do with it, though I do not deny that this hypothesis may be a *vera causa* in certain quasi-mesmeric states. Mr. Coates told me he had had one striking case of clairvoyance in his experience, and I begged him to give me as minute and accurate account of it as he could. He did so, and I append it herewith, leaving each reader to form his own judgment on the "figure of merit" it deserves.

W. F. BARRETT.

Menkstown, Dublin.

"During the course of a lecture on mesmerism delivered by me at Blackburn, Lancashire, a young woman (a factory girl) was found susceptible, having been drawn upon the platform out of the audience by the usual mesmeric pass. I found her very sensitive and easily 'biologised.' Afterwards I mesmerised her at the Peel Institute, Accrington, where I subsequently lectured.

"Finding that she was willing to sit for the development of higher phenomena, I again mesmerised her at Accrington on Sunday morning, the 4th October, 1875. Her great anxiety had rather a retarding influence than otherwise, and it took me some time before I could produce a deep mesmeric sleep. I then asked her to visit, in her sleep, her friends in Blackburn. She did so and described her house, or rather lodgings, and the people with whom she lived, and addressed me as if actually in their company.

\* A similar want of success attended Mr. F. W. H. Myers and myself in our engagement of another mesmerist in London, who for some months tried in vain to induce the clairvoyant state. The testimony to the reality of the phenomena is, I feel, far too weighty to be overborne by such slight and ineffectual attempts as these, instructive as they are.

"I then called her back and desired her to examine the parlour of the hotel in which we were sitting. She did so, and at first complained of a dark fog or haze surrounding her. I then blindfolded her with cotton wadding and a handkerchief, and again called her attention to the room, when she declared she saw more clearly than before; the fog or haze seemed to disappear, and she became conscious of the possession of perceptive powers unknown to her before. I asked her how she felt and what she saw. In reply she stated that she felt well enough and would not like to come out of the state she was in, and further that the things she saw (describing them) pressed themselves upon her. She did not see as when awake, and could not explain how she saw further than that they pressed themselves upon her; this she said when I looked at any particular article.

"I then directed her attention to the table we were sitting by, asked her to tell me what it was like, and what was on it; this she accomplished without difficulty and seemed greatly elated at her success. At this period of the sitting I awoke her to give the brain a rest, by changing the current of occupation and ideas.

"In the afternoon of the same day I mesmerised her again, and her clairvoyant faculty seemed to make rapid progress at each successive sitting. Having thrown her into the sleep, I commenced at that point of inquiry where I had left off at the morning sitting. I then requested her to fix her attention upon me, and desired her, without verbal communication of any kind, to make certain movements, and she did as I mentally wished.

"I now asked her what I had in my hand. 'A silver-cased hunting watch, unopen.' Right. 'What was the time by it?' Answer: 'Quarter to five o'clock.' Right. A variety of other questions were asked, and in all instances fairly answered. I then requested her to go to Liverpool, and tell me when she got there. In a few moments the answer came, 'I am there now.'\* I desired her to tell me what she saw, whereupon she described to me the alterations going on at the Lime-street Railway Station—since completed—St. George's Hall, Brown's Library, &c., and other public places. I then requested her to visit my residence in Liverpool, and tell me what she observed. After describing several streets and conspicuous objects that appeared to her on the way (all of which were described accurately), she eventually came to my house, described the railing in front, the number of steps leading up to the door, letter-box, and plate. She then entered the house, described the hall, the rooms upon the ground floor, and a lady sitting in one of them, mentioned her appearance, and what she was doing, viz., 'She had a work-basket beside her, and an antimacassar in her hand and across her knee.' I was much astonished at this, as I knew it was not my wife's custom to be at needlework on Sunday. Then, recalling what articles of decoration were upon the back parlour mantelpiece,—vases, shells, mirror, &c.—I asked her to look at this particular portion of the room, and tell me what she saw. She did so, and told me the things accurately. But she insisted that there were two pictures in the room more than I was aware of. She described them to me, and informed me where they were hung. I argued the matter with her, and told her she must be mistaken; but she continued most positive in her assertion. I called her back from her somnambulistic visit to Liverpool, and then awoke her. In her normal condition she had no recollection of what took place in the sleep.

"The sequel now remains to be told. I immediately wrote to my wife in Liverpool and asked what she was doing that afternoon from about half-past four to half-past five—giving her my reasons for making such a request, but at the same time not informing her of the details of the sensitive's vision. The reply proved that the clairvoyante was substantially correct. Mrs. Coates did a most unusual thing that afternoon—namely, took out some unfinished needlework, and amongst the rest was an antimacassar, which she looked at and determined to finish next day. In my letter I said nothing about the two new pictures described by the clairvoyante; but, on the following Sunday, having an opportunity of paying a flying visit to my home, I found, to my surprise, that there hung, in the places indicated by the clairvoyante, the two identical pictures she had described. These pictures had been purchased during my absence from home, and placed in their present position a few days before the sitting occurred at Accrington."

\* The sensitive had, it seems, been in Liverpool three times previously at the Whitstable holidays, as is the custom with the factory operatives in the adjacent towns; but she had never been to Mr. Coates's house, nor had she any but a vague knowledge of the town.—W. F. B.

## PERSONALITY AND THE UNIVERSAL MIND.

By John E. Pardon, M.B.T.C.D.

(Continued from page 113.)

I feel satisfied that the introduction into metaphysics of the relative infinite, as a working formula, is necessary to correct and supplement the negative and doubtful positive inferences forced upon us through the limitations imposed by the laws of our mental constitution. By this method of thought, the transformation of metaphysics into mathematical physics, as it were, we can escape from the negation of God in nature, on the one hand, or the blind acceptance of the dictum of a too assertive foreign personality on the other; the proof of the one position and the disproof of the other alike depending upon the imperfection of our instruments of thought when the attempt is made to use them outside their legitimate sphere. As long as we think under the conditions of our bodily organisation we are obliged to express our thoughts in the artificial and arbitrary mode by which, through our ignorance alone, the mind is obliged to conform to the plan of the grosser motions of our bodies acquired in the mere introductory stage of existence, when the preservation of the body is, in the Providence of God, the first of all considerations; and this when we feel convinced that waste both of time and energy is the result, not to mention the actual errors of commission, against which it is impossible to guard from the nature of things. "The laws of thought, in all its processes of conception and of reasoning, in all those operations of which language is the expression or the instrument, are of the same kind as are the laws of the acknowledged processes of mathematics," says a great logician; and if to this we add that the matter of language, i.e., the instrument of the expression of thought, is still that identical matter of the senses which we weigh and measure, and which attracts itself mutually throughout the universe according to the law of the second degree, which is also the law for the expression of the principle of contradiction, (which affirms that it is impossible for any being to possess a quality and at the same time not to possess it), we can, I say, see that while thought may be so far universal in form, yet in the world of appearances it cannot be instantaneous except in terms of a mind which is no longer an aggregate of lesser minds communicating with each other *seriatim* (and so thinking in time), but a mind whose formal expression of unity is that same law of universal gravitation, which is instantaneously active, and which does not take time to travel from world to world in the depths of that space which Newton himself, on other grounds, called the form of the boundless uniform sensorium of God.

Personality, as formal expression of the reality and sameness of substantial cause, is not conditioned in time, except in so far as, for thought, the soul whose unity it affirms, depends upon formed matter for its manifestations of activity; the motions of which, of course, involve changes in time, and which indeed they may be said to constitute. In other words, Personality is essentially timeless. This is the most certain of all facts, for it is that of existence itself, and so far the personalities of God and man come within the same category. It would appear that granting the existence of a Personal God, that acknowledgment necessarily and logically carries with it an acknowledgment of a state or condition of human activity free from all conditions unessential to the manifestation of the finite in contra-position to, and correlation with the Infinite; and this we can conceive to take place if the human personality is to be preserved, and to be made an object of thought before the actual change has taken place, only in the simplification of the expression of thought, whereby it would be made more comprehensive in one sense, while in respect to time it would be more condensed, through removal or modification of those formal conditions which are unessential to the existence of a soul. And this view, which is founded upon the hypothesis of the preservation of the personality, can be subjectively and symbolically realised in the supposition of any actual increase in our physical and mental powers; for it amounts to no more than that of the falling away of the present material order of affairs, the universe of appearances, including the body itself and the outward eyes, which for the opened internal sense would no longer see as through a glass darkly. It is needless to say that any notion of future, or rather other, existence which does not postulate the personality, is mere word-making, and can mean nothing. But again, it is a

matter of tremendous importance; that with the personality in the other state still arises the question of the personality of God; that is, really, the question of God or no God, for an impersonal God is a contradiction in terms and means nothing. The questions of God would still face us in another state of existence, and that is simply equivalent to saying that He is equally relative to all states in which man is man. I therefore refuse to defer the question of the existence of God to any hypothetical future state, preferring to face it now when it is of most importance to those who come after me, and who may be swayed by my beliefs and by my example; and therefore seeing in the assertion of a Man a claim to partake in the essential nature of God, I seek to find something which is common to God, that Man, and myself, something which is, or may be, common to all three. That I find in the fact of personality, and nowhere else. Natural religion can supply us with a generalised view or cosmical theory of the Personality of God; but Christianity alone has asserted that the Personality of God is not different from our own, which, though ever present, will not bear definition in any other terms than those of subjective realisation.

I conclude, therefore, that I must find God through self, and that therefore I must find Him as a Personal Cause, or not at all, for God does not exist in nature objectively, nor is He to be found by analysis. He is neither the sum total of objective existence, nor is He the conclusion of a syllogism. The world for each of us, each, at any rate, of the same species, is an appearance, the same real appearance or manifestation of Divine and Infinite power, and this creation is for each of us, through and with our organism, and given in the unity of apperception, as I remarked before. Only so far as my knowledge of my own powers enables me to influence that world can I do so; and this limitation when removed still permits the equation of cause and effect; for corresponding to the degree of freedom to operate on external natural objects, must always exist the realisation of that orderly manifestation of power in the mind of some spiritual being, except we indulge in the wild speculation that nature is so constituted as not to permit any possibility of disorder, no matter how changed the appearance produced by a *vera causa*. Any such hypothesis would no more than express in other terms the fact that all change is effected on the lines laid down by a Perfect Being to the exclusion of all finite beings as intermediate agents, a supposition which would materially interfere with our conception of free personality, to save which I have advanced the interdependent conception of the relative infinite.

This idea also helps to save us from the very dangerous position of solipsism, as it has been called, or that of sole occupancy of the universe, a startling conviction of the truth of which forces itself upon the original metaphysical thinker when he first realises the close relation in which the Personality of man stands to that of his Father and Creator.

(To be continued.)

## IF TRUE, WAS IT CHANCE?

The following incident is given in Dr. W. Smith's Memoir of J. G. Fichte, prefixed to his translation of the popular works of the latter (Trübner, 1873), p. 127. "While a French garrison still held Berlin, one of his (Fichte's) students revealed to him a plan, in which he himself was engaged, for firing their magazine during the night. Doubts had arisen in his mind as to the lawfulness of such a mode of aiding his country's cause, and he had resolved to lay the scheme before the teacher for whose opinion he entertained an almost boundless reverence. Fichte immediately disclosed the plot to the Superintendent of Police, by whose timely interference it was defeated. The same young man who acted so honourably on this occasion afterwards entered the army as a volunteer in one of the grenadier battalions. At the battle of Dennewitz his life was preserved in a very remarkable manner. A musket ball, which struck him during the fight, was arrested in its fatal progress by encountering a copy of Fichte's 'Religions-lehre,' his constant companion and moral safeguard, which on this occasion served him likewise as a physical Egidus. On examining the book, he found that the ball had been stopped at these words (p. 249)—'Denn alles, was da kommt, ist der Wille Gottes mit ihm, und drum das Allerbeste, was da kommen konnte'—(for everything that comes to pass is the Will of God with him, and therefore the best that can possibly come to him)!"

C.C.M.

## "UNCONSCIOUS MEDIUMSHIP."

By F. J. Theobald.

What is mediumship? What are the laws which govern it? Why are not all people mediums?

These are amongst the first questions put by investigators of the wonderful subject of Spiritualism. By means of spirit-writing, my spirit-friends have told me that medial gifts lie latent in every human being. They compare them to telegraphy, the wires being in order and capable of use when mediumship is developed. But in a vast majority of cases, because of the long prevailing disbelief and antagonism to all supernatural matters, these telegraphic wires are out of order and unusable.

One of our veteran Spiritualists said to me a short time ago, when speaking of the difficulties of investigating these most marvellous and intricate subjects, that "mediumship, whilst beyond the ken of exact science, is not beyond the reach of reverent observation. But," she added, "the Spirit which bloweth where it listeth, must be waited on, not dictated to." One thing only do we know with certainty—i.e., that this is the power which supplies the link in the magnetic chain, connecting the two worlds—the natural and the supernatural—and by placing the unseen intelligences *en rapport* with us in the body, enables us to receive communications in various ways.

This is no new power; for there is no form of mediumship, now well-known amongst Spiritualists, but what has its parallel, or counterpart, in the experiences given of the men of old; not only throughout the sacred records, but in the ancient history of all past ages. Throughout the Scriptures these experiences are spoken of as "from the Lord," or "from the angel of the Lord." The New Testament gives, in our Saviour's life on earth, an unbroken testimony to the intimate connection between us, in the body, and our spirit guides, who are sent to us as "ministering spirits." \* Thus we learn that the lives of all eminent men and women, through all past ages, down to the present day, if read in the light thrown upon human experience by the knowledge of Spiritualism, are full of intensely interesting accounts of what we may call "Unconscious Mediumship." Great discoverers, eminent poets, prominent statesmen, &c., furnish numerous remarkable proofs of being led by a superior power. Ignorant scepticism and superstition have done their best to stifle the recognition of this fact; and, consequently, infidelity, agnosticism, and dense materialism were growing rampant everywhere, when happily this strong influx of so-called "Modern Spiritualism" came into our midst irresistibly. Latent medial power has been developed universally and simultaneously throughout the world; bringing undoubted proofs of the existence of an unseen universe; of the close presence of those dear ones who have passed "within the veil"; and thus presenting a "new basis" of belief in immortality, which cannot be overthrown by the densest materialism. At last, the scientist is met on his own ground, and supplied with scientific proofs, irresistible and incontestable. For *tangible, solid facts*, accumulating almost daily, now take the place of mere theory, and confound even the most persistent doubter.

William Howitt's invaluable work, "The History of Supernaturalism in all Ages," shews how these mediumistic gifts have been always in our midst. The Romish Church accepts them. Its mediums are "saints," whose lives and spiritualistic experiences are carefully recorded; and the priests or other functionaries of that Church guard the fact of mediumship with tenacious care, denying its exercise to the laity. A relative of my own, who was a Roman Catholic priest, once said to me, "Yes, F., I believe in Spiritualism. In the Church 'tis from God; out of it from the devil!" Poor fellow! before many weeks had passed away he was called to his spirit home. Shortly afterwards he came, and, writing through my hand (by spirit-power), told me how his eyes were then, at least, open to the fact that the good of Spiritualism was by no means confined to the Romish Church; but, as he said, "The Orders did me good; they helped me, if they could not help you."

Our Protestant Church, on the other hand, repudiates these gifts. "He has a devil"; "it is all witchcraft"; "the necromancy denounced in the Bible"; Spiritualists are "afflicted with diluted insanity"; "beneath notice"; "candidates for Bedlam"; "all mediums are of a low moral type"; "dishonest, crafty," &c., &c.—such choice denunciations are

specimens of the kind of reception mediums meet with from the orthodox party of the present day. And yet the fact remains—as we Spiritualists well know—that "unconscious mediumship" exists, and usually forms a beautiful characteristic in the lives of the most eminent Christians! How little do these good people suspect that it is, indeed, by means of the little understood, and (by many of them) the much deprecated power of spiritualistic mediumship, they are themselves brought so closely into communion with the high spheres of angel life. It is with the hope of drawing the attention of such true followers of Christ to a knowledge of their own real condition, as spirit mediums, to enable them to judge more wisely and to cease their antagonism to the important subject of Spiritualism, that I offer the following record of instances of "unconscious mediumship" in the lives of a few of Christ's own children.

Instances of "unconscious mediumship" are of frequent occurrence amongst the poor and uneducated classes. Mr. D., a friend, who has for years been minister in a small, rustic village, about thirty miles from London, tells me that several of the poor people in his congregation used to relate to him most beautiful visions, dreams, or supernatural experiences which came to them. Although until recently he knew nothing of Spiritualism, which now makes all such things clear, Mr. D. never attempted to argue them out of what he felt to be real truth, and of great good to them. One circumstance of great interest he related to me, saying that it was much talked about at the time it happened, some few years ago; and he can, with many others, testify to its truth.

Mrs. A., an eminently good old lady, living in the village—one who had for years been subject to beautiful visions—was slowly sinking. A good man, living near, was visiting her one day, talking with her. She was telling him of her great happiness and her confident hopes for the future, when all at once her countenance brightened, and holding up her hand, she exclaimed: "Hark! What lovely music! Can you not hear it?" "No," he replied: "I hear nothing." "Open wide the case-ment," she exclaimed, "then you will hear it!" And surely, to his intense astonishment, he did, as he declares, hear the most exquisite music, upon acceding to her request to throw the window wide open, and yet it was of a character that made it impossible that it should come from an external source! Mrs. A.'s daughter inherited her good mother's medial gifts, and so freely spoke of her experiences that, unhappily, the poor woman was at last placed in an asylum by those about her, who, being ignorant of the subject of Spiritualism, attributed her visions, &c., to hallucination and insanity. Mr. D. tells me he never saw any reason why she should be thus treated, for upon all points but the one—which we understand to have been "unconscious mediumship"—she was acknowledged to be perfectly sane.

One good old Christian, who served in our family as nurse for many years, became much interested in Spiritualism as soon as she knew of it, in connection with our home experience. As she remarked, it explained to her many strange incidents in her life, for she proved to be a remarkable medium. She told us that many times when in trouble she had been cheered and helped by the appearance of a bright, beautiful spirit. This spirit would speak to her audibly, usually quoting some text of Scripture especially adapted to her need. These experiences came to her when wide awake, sitting in her room, or even whilst walking in the street. One very remarkable instance occurred to her when a child. She was walking near Shoreditch Church, when a spirit stood before and spoke to her a few loving words of good and appropriate advice. As she was watching the vision with great astonishment, a lady—a perfect stranger—who was passing at the time, suddenly stopped, and speaking to the child, said, "You heard that voice, my child, did you not? Never forget what the spirit told you. Now, run home to your mother!" The audible spirit-voice is of frequent occurrence at our spiritualistic séances or among mediums, but it was very remarkable for this vision, out of doors, in a bustling London street, to be seen by two people, strangers to each other.

I think perhaps it will not be out of place to relate a little incident which took place when Nurse Ford (as we called her) was staying with me whilst I was keeping house for a cousin during her absence from home. One of the children had been suffering from neuralgic face-ache for a fortnight, and all our efforts to relieve it had proved useless. Early one morning (at four o'clock) I was suddenly completely aroused out of a sound sleep by a spirit-voice, saying loudly and clearly, as from the bedside: "F., get up directly; go and give Teddy, Chamomilla 200." In

an instant I was out of bed, and, taking my medicine chest in my hand, ran up to the poor child, and gave him the prescribed remedy. In a very few minutes he was sound asleep, and on awaking in the morning was so far well that a little mesmerism given during the day (which had been as useless as other remedies before) completed the cure.

When I saw Nurse Ford she said to me:

"Ah, Miss F., God sent you to Master Teddy in answer to my prayer. I had been up and down to the poor child all night, and felt so distressed at his cries that at last I prayed very earnestly that God would send help quickly. And as I prayed I heard you open your door and come up to him, and then he was quiet, and I knew my prayer was answered."

A few times in her life Nurse Ford received some beautiful visions, or dreams. They puzzled her much when she received them, being highly symbolic. But even to her uneducated mind the explanation was clear when the literal interpretation was given to her some months later, and when the vision had passed from her mind, only to be recalled by its fulfilment.

(To be continued.)

## SUCCESSFUL SEANCES WITH MISS WOOD.

A few of us in connection with Spiritualism at Newcastle, lamenting the undignified and disastrous results ever recurring through the unsatisfactory, and oftentimes loose, methods under which phenomena are sought, have for some few years strongly recommended that all mediums should be seated at séances in full view of the sitters. Not being able to enforce those views on the majority, and circumstances not permitting us to act independently, we have, until recently, been unable to satisfactorily experiment in the same direction. However, since the return of Miss Wood from the South, we have been so far fortunate as to succeed in having a course of séances with that lady, which, after many failures, and the exercise of much patience, have had results better than many of the friends anticipated.

The séances have been held in the house of a lady in Northumberland-street, who has kindly devoted her dining-room to our purpose for several weeks past. The room is about 17ft. broad by about 23ft. long, the fire-place and door being at extreme ends from each other. We improvised a cabinet in the corner of the room at the left of the fire-place. It was put up for, and taken down after, each séance. The light was modified by covering the globe of a chandelier furthest from the cabinet, with a thin light brown paper, which permitted us to have a good sized jet of gas, which, through the medium of the paper, diffused a dusky grey light over the room, enabling the sitters to comfortably distinguish each other and to easily observe every motion of Miss Wood, whom we had seated about a foot from the cabinet, after dressing her in a white jacket and placing a white antimacassar over her head. Each evening we commenced our sittings about 8 p.m., and concluded them about 10 p.m.

The first séance, held on January 26th, was without results.

The second séance was held on January 30th. The medium, under control, was removed four feet from the cabinet, and the curtains, by some invisible power behind them, were stretched forward until they touched the person of the medium.

The third séance was held on February 2nd. We attached a piece of white paper to the centre of the outside curtains to better distinguish their movements. The medium was again removed to about four feet from the cabinet, and the curtains from within were pushed out to the knees of the medium, and a stick placed in the cabinet was stretched forth from the aperture.

The fourth, fifth and sixth séances were, in phenomena, a repetition of the above, with one exception. We insisted upon the control leaving the medium seated where we had placed her—a foot from the cabinet—as we thought that at the distance of four feet the prospect of phenomena such as we desired would be almost nil—for the present at least.

At the sixth séance, on February 16th, we had a somewhat remarkable experience. We had sat for about an hour and three-quarters, when a "report" occurred inside the cabinet about as loud as that made by an ordinary cracker, which startled some of the ladies. Pocha thereupon took possession of her medium, and told us that they had just about succeeded in building up the power required preparatory to making themselves visible to us, when by a movement of the curtains from

within a ray of light had "fallen upon their battery" and exploded it, annulling the probability of results for that sitting.

The seventh séance, held February 20th, was a most satisfactory one. After all our waiting and watching, patience and perseverance triumphed, and we obtained the results desired. We had sat for about an hour and a-half, enjoying ourselves as best we could by singing and conversing, when, from the left aperture, the medium being in full view all the while, a small form appeared, and, with some difficulty, moved outward towards the right of the medium. After making a few intelligent motions in answer to the inquiries of the sitters, the form retired behind the curtains, and in the space of a few minutes made its appearance at the right aperture of the cabinet, and moved forward about two feet from the curtains. The little form then began to speak to us in a faint and broken voice, but quite intelligible to those at the end of the circle. For a short time it moved backward and forward between the medium and cabinet, and finally disappeared. During the time the small form was visible, which purported to be that of Pocha, the guide of Miss Wood, it was quite distinguishable and distinct from that of the medium.

The eighth séance, held February 23rd, was fairly successful, the light being good and the medium between nine inches and a foot from the cabinet. After sitting for about two hours, Pocha made her appearance from the left of the cabinet, moved to the right of the medium, and in a short time returned back to the cabinet, and disappeared behind the curtains. This form, like that at the previous séance, was clearly distinguishable from the form of the medium.

The next séance was unfruitful of phenomenon; but the tenth séance, held March 6th, was a most successful one. The light was so good as to enable the sitters to distinguish each other easily, and Miss Wood, who was dressed in a white jacket, was very clearly visible. After sitting for about an hour, a chair which we had placed at the right of the cabinet and against the wall, on which we had put a small bell and a paper tube, was dragged by some power from within the cabinet until it disappeared behind the curtains. The bell was afterwards thrown from the cabinet, and for some time we could hear a great deal of noise going on behind the curtains as if the chair was being violently knocked about. This we found to have been the case at the end of the sitting, the chair having the appearance of being rudely dealt with, as a piece of the back was knocked off. After sitting for a few more minutes the curtains at the left divided and a form about five feet three inches in height, clothed in very white-looking garments, shewed itself clearly to all present, and stood at the aperture, a distance of two feet from Miss Wood, who kept motionless all the while. The curtains for about a foot from the floor at the aperture where the form appeared, did not open. This enabled those of us who sat directly opposite to the right side of the medium, to clearly discern from the floor upwards, so far as physical vision could aid us, that the form and the medium were completely separated from each other. After remaining at the division of the curtains for a few minutes the form retired and the séance concluded.

We consider those séances to be highly satisfactory, and believe that if we could have been favoured for some time longer with the presence of Miss Wood in Newcastle, the results of such sittings as those (with the medium outside the cabinet, and visible to all the sitters) would have enabled us to procure most remarkable phenomena.

We shall yet have a few more séances with Miss Wood, which, if productive of phenomena worthy of notice, I shall report in due course.

HENRY BURTON.

3, Clifford-street, Byker, Newcastle-on-Tyne.

P.S.—Mr. Kersey and Mr. Thompson, President and Vice-President of the Newcastle Society, together with other well known Spiritualists, as Messrs. Colman, W. C. Robson, Mrs. Hammerbon, and others were present at the above séances.

Any further information regarding the above can be had by writing to the above address.

THE METROPOLITAN SPIRITUAL LYCEUM.—It was announced from the platform of St. Andrew's Hall, on Sunday last, that the evening of Sunday, April 8th, is to be reserved for "Questions and Answers." The audience and all interested in testing the fact, as well as the quality and resources, of cultivated trance speaking are invited to attend with written inquiries of general interest, guaranteed by the signature of the writer, and under cover. The papers will be opened in the presence of the audience, and the occasion be known as a "ballot night."

\* For details on this point, see "Spiritualism in the Bible compared with Modern Spiritualism."—Price 2d.; Allen and Co., 4, Ave Maria-lane, London, E.C.

## OUR CONTEMPORARIES.

CONTRIBUTED BY JOHN S. FARMER.

## The "Banner of Light."

Our Boston contemporary contains much of interest. Mr. J. J. Morse contributes the thirty-third instalment of a bright and gossipy series of "Echoes from England." Why, however, does he characterise the recent action in regard to dark and cabinet séances as a "scare"? Surely he will admit that there was a deep-rooted and widespread evil to be eradicated. We fail to see any "scare" in the matter. On the contrary, it appears to us that the whole position was thoughtfully and earnestly considered, and the signatories to the circular (of which he was one) were not people to attest anything without duly weighing the matter. We look upon the result as the surest indication of the soul of good upon which Spiritualism is based that has come to light for many a long month. The sore was an ugly one, but the pruning knife was used by a zealous hand tempered with discretion.—The Secular Press Bureau, under the presidency of Professor Henry Kiddle, *vice* Professor S. B. Brittan, now among "the greater number," continues to do good work on its own particular lines. This time the attack made on Spiritualism by the Rev. W. D. Faunce is answered in the paper where it originally appeared—the *Washington Chronicle*. The clerical denunciation appears to have been of the usual stale and threadbare kind—a sort of Quixotic windmill fight. When will the religious teachers of the people learn to distinguish between "things that differ," and recognise the fact that Spiritualism offers them aid in the direction where they most want it, and which they can obtain nowhere else? It is certain that the absence of evidence such as Spiritualism supplies constitutes a very vulnerable point in their armour of defence against the onslaught of materialism. Even to demonstrate that matter is not all that is contained in the universe is something, and that can surely not be counted entirely antagonistic to the things of the spirit.—Extracts are given from an article in *Harper's Monthly* for February, detailing some of the psychological experiences of J. G. Whittier. The author, Mr. G. M. White, says that the Quaker poet has admitted to him that he is sometimes able to read the thoughts of persons in the same room with him.

## "Medium."

"Zöllner" on Spirit, Matter, Time, Space, the Fourth Dimension," a discourse through Mrs. C. L. V. Richmond, is the pièce de résistance this week. Some of the illustrations used remind us very forcibly of Zöllner's lines of thought, e.g., those drawn from astronomy, in which science the professor was a distinguished and enthusiastic observer. It is pointed out that nearly everything is impossible if measured by one man's experience, or even by that of the wisest man, or that of the whole world, if experience were all. No one has seen the stars made or grow, and yet who would declare them impossible when they are filling space with their presence? So with many of the realities of spiritual existence. We cannot discover their why or wherefore, yet indications are not wanting that they exist.—We are glad to notice that our young people are catered for. The tone of "Lonely Little Lara" is healthy and well adapted to young minds, to say nothing of much that will interest children of larger growth. Much that is of sterling worth can be inculcated by means of fiction, where other means would fail to arrest the attention. Upon the whole, the number is a very interesting one.

## GOD CALLS OUR LOVED ONES.

With silence only as their benediction  
God's angels come,  
Where, in the shadow of a great affliction,  
The soul sits dumb.  
Yet would I say, what thy own heart approveth,  
Our Father's will,  
Calling to Him the dear one whom He loveth,  
Is mercy still.  
Not upon thee, or thine, the solemn angel  
Hath evil wrought;  
Her funeral anthem is a glad evangel—  
The good die not.  
God calls our loved ones, but we lose not wholly  
What He hath given;  
They live on earth, in thought and deed as truly  
As in His Heaven.

WHITTIER.

## SPIRITUALISM AND SCIENCE.

On Monday evening next, at 7.30, Mr. J. W. Slater, editor of the *Journal of Science*, will read a paper before the members and friends of the C.A.S., 38, Great Russell-street, on "Spiritualism from a Scientific Point of View." The admission will be free, and it is very desirable that there should be a large attendance. Mr. Slater, though not a Spiritualist, has always claimed for Spiritualists a fair and impartial hearing; and the members of the C.A.S. ought in return to give an attentive ear to what he has to say from his own standpoint as a man of science.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

"The Coming Priest," as exhibited here on Sunday last by the controls of Mr. Morse, has to be approached in the manner oratorically dear to the friends of the still robust Head-Master of Parliamentary finance, whose Budget methods of the recent, but already fading past, invariably covered a preliminary discursive review of the situation, a critical analysis of alternatives, a summary, and then—the resolution. In like manner was introduced "The Coming Priest." The subject has a past and a present aspect, each of which must receive intelligent attention before the certain future can be appreciated. Priesthood is not necessarily priestcraft; and however much of latent tyranny there may be in the social ostracism which assails the critic of this department of human activity, there is a degree of toleration of differences of opinion, and of freedom of expression, which protects us from the burnings of the "days of the long ago." For the purposes of this review we may wisely disregard the contentions of opposing parties; but the elementary point of intrinsic value in all such inquiries must be kept well in mind if judgment is to command or to deserve respect; and special circumstances of time and degree should always be fairly considered; for that which was valuable, and perhaps essential, 2,000 years ago, is not, as a mere matter of course, appropriate now, while it may become distinctly antagonistic in much less than 2,000 years hence. It is quite true, however, that when exceptional powers, prerogatives, or privileges are claimed, there is more than ordinary reason to bring the test-question to the front, and ask, is there an adequate return of good? Are the sacrifices, or is the surrender of the community demanded by the necessities of the case? If the unbiased general intelligence replies in the negative, the claim should be resisted and the institution or function suppressed or modified. It is scarcely necessary to say, from this platform, that man is a spiritual being, that his spiritual powers enable him to sustain relations with other spirits, and that these powers and relations, allied with the higher spirituality of their source, of their God, are the heritage of every man, past, present, and future. Now the spiritual nature of some persons is more pronounced than of others; they are in consequence more competent to judge of the needs and qualities of spiritual life, and that characteristic is at once the true element and abiding foundation of fitness for the priestly office, and the rational justification for its conditional existence. With the fact, however, comes the risk. These exceptional persons, being few in number and relatively strong in influence, soon discover that they inspire a degree of awe which requires, from them, only a moderate indulgence of craft and cunning to presently convert into fear and dread, from which standpoint a mighty force is drawn either for uplifting or for debasing humanity. The vocation of the spiritual guide or priest is to train his pupils or hearers for a happy future; but there is and always has been, arising out of the varied conceptions of different nations of the character of that future, an infinite diversity of method in the work. The priest of Eastern lands, of the teeming millions of India and China, of the interior of Africa and elsewhere, as well as of European civilisation—whether gorgeously robed ecclesiastics or simple fanatics at the street corner—are all engaged in the endeavour to solve the mysteries of life and being, and all, when not sham, are deserving of respect. They are representatives of one or another aspect of truth which, in prince or beggar, is alike deserving of honour, for truth is the voice of God, and he who gives it utterance is God's best priest. Using the phrase in no invidious sense it may be said that in greater or less degree the priest exists by reason of the ignorance of those whom he teaches, while his pretensions differ widely from those of the secular instructor, for he claims a lien upon your conscience now and hereafter, and insists that you must accept his views of truth and no other. If you can persuade him to come down from his pedestal, and be satisfied with the grade and character of the poet, or artist, or other secular teacher, and, discarding his affectation of ranking as intermediary between God and man, to stand or fall upon his own merits, discharging his duty as guide, and leaving results to your awakened or educated conscience, you will, said the lecturer, most emphatically, "be doing the world most signal service." Let the priest thus learn to be manly, honest, brave and open first, and minister next. Having conceded that under certain conditions and with certain reservations spiritual teachers are needed, it must be added all the same, that you have within you the power of educing your own spiritual qualities, and you must remember that your present life and character, not the priest's, nor your own fancies or beliefs, shape and determine your future. In a certain sense indeed—and the risk is a real one—the priest may be regarded as a grievance. His functions lead him to dwell upon the future of life, and he does so until a species of mania is developed in himself; but if character and work and effort are to determine your future,—and that is indubitably true,—your most urgent concern is how to compass the obligations of the present. If, however, your higher nature is to express itself, you must clear the lower to aid the growth,

and this is a purely spiritual process. When this is achieved you will find yourself under constraint to mix with and work for the world, to share and bear its trials and failings, to teach the miserable of the better ways, and of the present-day necessities of life and progress. Bear in mind that you are each and all physical, intellectual, and spiritual agents, with qualities related to things immortal, and that by living up to a high standard you do truly become sons and daughters of your God. Whence and when will appear this coming priest? Shall we look to Sinai or burning bush or palace wall for an intimation of his presence? From none of these will he come, for only when priestcraft is dead, ecclesiasticism buried, and creeds and rituals forgotten will he appear—not as a discrete embodiment but as a concrete expression." Every cultivated spiritual nature and upright man and woman is the coming priest. With higher conceptions and sounder judgment each shall labour for the good of others to his own perfection; with glory around and Divine Providence within, each shall breathe of the melodies of the music of the spheres, not as of a poet's dream, but as a blissful and assured reality. Hail then to the coming priest, to God manifest in the perfection of humanity, when His priest shall be every son and daughter of man.

The readers of the above abstract will be better enabled to appreciate the comprehensive grasp of the ideas of the eloquent guides of the lecturer,—especially as they are grouped around the selfhood of man and the development of the innate divinity of his nature—by again referring to the Humanity series as summarised in recent numbers of "LIGHT."

## BLACKBURN.

## Exposure of a Medium.

Mr. R. Wolstenholme, 4, Preston New-road, Blackburn, writing on the 6th inst., gave us an account of a suspected fraud, expressing at the same time the regret of the Spiritualists of Blackburn that duty made it imperative on them to ask that the report should be published. The narrative, slightly abridged, is as follows:—

Last week the members of the Blackburn Psychological Society held a series of séances at their rooms in Darwen-street, with a view of obtaining the phenomena known as "spirit-materialisations," and engaged Mr. Michael Chambers, of Gateshead, near Newcastle, a well-known "physical medium," to give six sittings for that purpose. The conditions imposed were very stringent. The medium was placed in a cabinet, of which the back, one end, top, and bottom were composed of wood put together with screws from the outside—the front and one end being covered first of all with strong wire netting one and a-half inch mesh, mounted upon a wood frame, and over the netting was a fine black gauze, thus rendering it impossible for any but the very smallest particles of matter to pass through. Bells and various musical instruments were placed on the floor immediately outside the cabinet, and the whole was closed in by a green baize curtain hung about half a yard from the cabinet. Six gentlemen were appointed to examine the arrangements at the opening and close of each séance. On Monday the results were nil as regards materialisation, and a certain "Lottie," understood to be the medium's familiar control, stated that with conditions so severe as those imposed, it would be some time before the phenomena sought could be obtained, if at all. This gave rise to considerable discussion in the circle and it was ultimately decided to remove the gauze for the two following nights and then restore it for the remainder of the week. On Tuesday evening the gauze was accordingly withdrawn, but still no spirit forms appeared and "Lottie" announced that a perfect harmony had not been established between the medium and the sitters, and that to effect this it would be necessary for the medium to leave the cabinet for one night at least and sit in the midst of the circle. Consequently on Wednesday evening the cabinet was abandoned and the medium was placed in a chair in the centre of the circle, the bells and musical instruments being placed within easy reach. A certain process of tying the medium to his chair was gone through but in a somewhat perfunctory manner, for this being merely a preliminary sitting for the purpose of getting up power, so to speak, it was not considered desirable to be very exacting in the matter. And as if to reward the sitters for the confidence displayed an abundance of phenomena was showered upon the company. No spirit forms made their appearance, but of course there seemed to be a tacit understanding that none were to be expected that evening. The jingling of bells, snatches of tunes upon a tiny piano, and various other trifles of that sort amused the circle until closing time, when it was announced by the control that the medium must sit in their midst for one night more. To this proposal many of the sitters would have fain agreed, but several of the sterner sort set their faces strongly against the proposal, and when Thursday evening came round the medium was led reluctantly back to the cabinet but under the relaxed conditions that the wire netting was removed and the black gauze only secured the cabinet. A rumbling and tumbling within the cabinet, distinctly heard above the singing of the circle, certain faint and indefinite notes of music from behind the curtains, and "Lottie's" gossip were all that rewarded the patience of the circle on the fourth night. Before saving the control gave orders to sit in the same manner on the

following evening, and on Saturday to wind up with a grand amalgamation of all the forces in the circle with the medium in their midst. On examining the cabinet at the close of this séance several suspicious circumstances were noted by one of the examiners, but as he could not be quite certain about them he kept his thoughts to himself, but determined to make quite sure of the fastenings on the following evening. Accordingly on the Friday evening everything was done that ingenuity could devise to guard against imposture, although the medium remained in blissful ignorance that any suspicion was entertained against his good faith. The séance proceeded as before; strains of instrumental music were added, and a bell was rung vehemently, keeping time to the tune the company were singing, and the general enthusiasm was raised to a high pitch. Presently the sound of the bell and the instrumental music died away, the company being exhorted to continue to sing. At length silence was asked for, and the circle were given to understand that the spirits were building up nicely, and might be expected out before long. Finally "Lottie" informed the company that there had been three forms out but they were of rather too ethereal a substance to be visible to any but persons of the keenest vision, but if the sittings could go on for another week they were certain to get amazing results. Lights were then turned up, and the examiners called on to see that all was right. It was then found that the gauze had been tampered with during the séance. A hole 11 inches long had evidently been made in the gauze about 18 inches from the floor to allow the medium to reach the musical instruments, and had been rudely stitched up again by the medium, but the dog-teeth of his work were such a contrast to the neat running stitch of the lady who had sewn it, that everyone present was convinced that the whole performance was an unblushing and wretched clumsy imposture. A demand was made that the medium should be searched, but he declined to submit to "so great an indignity." He was accompanied to his lodgings and there admitted having a needle and thread in his possession, having procured them to repair a certain part of his garments, and might possibly have done the act under the influence of the spirits, but was utterly unconscious of it. It need not be said that this explanation was rejected with scorn; and that Saturday morning saw Mr. Michael Chambers en route back to Newcastle, whither a report of his imposture would speedily follow him. The Blackburn Spiritualists declare themselves to be by no means dismayed or discouraged by this in one sense untoward result, feeling that the exposure of imposture is the next best thing to obtaining genuine phenomena, and that until their ranks are purged from imposture Spiritualism will remain under a cloud in England. They avow their intention to proceed with their investigations and will spare no pains or expense, providing they can secure the services of a medium who will submit to sit under the test condition of a cabinet constructed of wire netting and muslin gauze.

[If our friends at Blackburn will read the report, given in this week's "LIGHT" at page 129, of séances held with Miss Wood at Newcastle, they will find that there is a much better method of obtaining satisfactory phenomena than that which they have themselves adopted. To seclude a medium from observation so completely, as was done in the case of Michael Chambers at Blackburn, was little better than a direct invitation to fraud. Had he been made to sit in the light from the very first his pretensions to mediumship—if they are really nothing but pretensions—would have disappeared long ago.—Ed. "LIGHT."]

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday morning last, Mrs. E. W. Wallis, lectured in an able manner from the N.E.S. platform, upon "Lights and Shadows of Spiritualism." In the evening she discoursed most pathetically on "Love Stronger than Death," and on the Monday evening addressed an attentive and intelligent audience on "How to make the best of both Worlds." Mr. Kersey occupied the chair, and Mr. Thompson, vice-president, proposed, and Mr. J. Robertson, of Glasgow, seconded a vote of thanks to the lady and her guides for the interesting and instructive discourses she and her guides had delivered to them. The motion was carried with acclamation and suitably responded to. Apropos of my statement about Michael Chambers, in last week's issue, I may state that the friends at Blackburn have been sorely aggrieved at a most degrading exhibition of that supposed medium's dealings with them, the cabinet they placed him in having been as deliberately and wilfully tampered with as were the screws in the Newcastle cabinet (which case I reported at the time), which led to his removal by the then committee. His doings at Newcastle, Windy Nook, and the Felling have driven numbers of zealous investigators from further examination of the subject, and caused us, who are doing our utmost to benefit the movement in the North, to bear an unnecessary amount of reproach and bitter opposition, which might be avoided if those doubtful friends to the movement who extol and advertise him, were to be ruled by a regard for the fair fame of Spiritualism.

GATESHEAD.—Last Sunday evening Mr. J. G. Gray lectured on the "Utility of Spiritualism." The subject was handled by the lecturer in his usual energetic and earnest manner. At the end of his discourse he gave an inspirational poem, which appeared to gratify some of those present. Mr. Burton occupied the chair. On Easter Monday the annual tea meeting will be held.—NORTHUMBRIA.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffmann, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mays, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Genl. Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder, U.S.A.; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler of, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

## The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

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"LIGHT! MORE LIGHT!"—Gæther.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

It is not a practice of mine to defend myself from any criticism that may be intelligently passed on what I write. I have, indeed, little need to do so; and I have not infrequently been instructed by a kindly critic. Unintelligent and unconstructive criticism is best left alone, and there is not in "Trident's" remarks anything which I should have felt it necessary to notice had he not charged me with "misinterpretation of the Bishop of St. Albans' teaching." My note was intended to be a *reductio ad absurdum* of what does not strike me in the way that it shews itself to "Trident." I see nothing honouring to God or honourable to man in the doctrine of human duty and Divine intervention stated by the Bishop in his letter, and re-stated by "Trident" in a very modified form as what the Bishop intended or did not intend to suggest. I have not the advantage of knowing the Bishop's intentions. Here are his words:—"My dear Mr. Archdeacon,—The feeling is strong among Christian people, and gains strength daily, that in our present distress we should as a Church and nation humble ourselves before God, and make our supplication to Him to cause His anger to cease from us. For we cannot doubt that our sins have brought these sorrows and distresses upon us. We thought vainly a few years since that we could double the productiveness of the earth by our skill and contrivance. We had become vain in our imaginations, and our foolish heart was darkened. We forgot—indeed many among us, do openly deny—that it was He, the living God, who gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. So He hath withdrawn from us the fertilising warmth of sunshine and hath sent upon us a plague of immoderate rain and waters." Those words abundantly bear out my reading of their meaning. And I entertain no doubt that when stated in the ordinary language of daily life, when divested of the familiar phraseology which by long use has lost its full force and significance, when stripped of cant and plainly put, they will be repulsive to most minds which have not become warped by a long course of unnatural thought, or equally unnatural stagnation. But this is not the fault of my "misinterpretation," but of the inherent character of the ideas which I have put into plain English.

The attitude of the Swedenborgians to Spiritualism has always seemed to me anomalous. They usually deny the reality of communion and communication even with the world of spirit, and at the same time warn us that it is an extremely dangerous thing. The Rev. J. Ashby, as reported in a recent copy of the *Southport News*, is more reasonable, though his remarks are tinged with a similar absurdity in some parts of his lecture on Spiritualism. He frankly admitted the rapid development of belief in communion

with the unseen world. Hundreds of thousands held it; and thousands said it was a delusion and imposture: "but they made no examination, and to them that was the end of the matter." "Supposing they said there was no reality in these things, then they had to deny all history." "When they consulted the Bible, the Book admitted these communications as facts, and they were well attested." This is all reasonable, candid, and fair. But then comes the lame and impotent conclusion. What is to be done with this great fact, which all history attests, and which the Bible stamps with the seal of truth? "They would admit these things as facts, but deny it as a practice; examine it as a fact, but have nothing to do with it as a practice." Why? Because, it seems, the world of spirit has degenerated! "In ancient times men communicated with angels, but men now were in a different position. Evil had increased: falsehood had increased: and evil spirits in the other world had increased." This lame conclusion is buttressed by the further consideration that "the man who gave himself up to Spiritualism forfeited his reason (!) and was brought into a state of terrible danger." To many of us it seems, on the contrary, that reason was first imported into our theology when we were brought into relation with the world of spirit. Some of us think that we never *thought* about these things before, and that our reasonable thought has brought us to a conception of God and His ways, of life and its duties higher than that even of the Bishop of St. Albans.

Mr. Ashby seems to think that the great use of this Spiritualism is to break up gross infidelity. It is a sledge hammer to break an otherwise impervious head. "The influence of Spiritualism on future scientists was unquestionable." It is all that, no doubt. It has rescued many from a state of blank negation, a Sahara of lonely doubt and uncertainty, in the midst of which the soul wandered in painful isolation, not knowing if there were, indeed, any God, or anything on which to believe, and on which to rest. To such it has made faith possible; and to them it has restored a hope that they had long ceased to cherish. This alone is indication enough, if any were needed, of its beneficent work. But it has also done, what Mr. Ashby quite ignores, an even grander work in quickening and ennobling the half-dead faith which had lost its vital hold on the mind, and was but an empty shibboleth, a form without a spirit. Into that shell it has infused a vitalizing energy, and to the mind so quickened *all things have become new*. Nobler ideals, grander conceptions, truer views have burst upon the soul, and that faith which was cherished as a mere inheritance, laid by and honoured, but not used, has become the mainspring of a regenerated life. This Christ did for Judaism. This every re-statement of essential truth does for the mind that can receive it. Only to few the light comes, but when they get it, it is a new light indeed. And this is no new thing. How often did the Great Teacher in His day say the same, "He that hath ears to hear, let him hear."

Mr. St. George Stock's book, says the *Oxford Magazine*, is "not a monstrous polemic penned, so to say, in a fog with gall . . . nor a rehabilitation of outworn theories in a modern coat. Academic paralysis of the soul's free play has not touched him. . . . These essays

strike us as a late and graceful efflorescence of the school of *Humaner Letters*. "He guides us with masterly pellucidity through the dismal and intricate paralogisms of Mr. Gillespie. It is not given to everyone to joke on Extension and set the table in a roar on the Substratum of Necessary Existence." Portentous in very truth! And then the writer goes on to wig Mr. Stock with admirably sustained gravity because he has not packed his essays with proof of the reality of the objective phenomena of Spiritualism! This early but hardly "graceful efflorescence of the school" of Young Oxford is a little priggish, but funny enough on the whole.

I see, with not unwarrantable satisfaction, that my "Spiritualism at the Church Congress" with the notes, and advice to investigators which the reviewer in *England* ran his head against so stolidly, is now reprinted in Australia at 6d. It has already had a very large sale in America, having been issued, with some special matter, from the Religio-Philosophical publishing-house. The treatment of the subject at the great clerical meeting of the year was an important fact, and I am glad that I was enabled, by the timely and wise generosity of a friend, to set that fact before the world. M.A. (Oxon.)

### SPIRITUAL MANIFESTATIONS IN FRANCE.

By Dr. Chazarnin.

In our number of February 3rd was a translation from the *Revue Spirite* of a narrative, by Dr. Chazarnin, of Paris, of a series of sances with the medium Madame Bablin. His narrative of further sances is continued in the current number of the *Revue*.

Passing by phenomena which had become familiar to him, of musical and other objects floating about the room, he describes the incomplete manifestation, at the first of this second series, of a child's form. He says:—

"A little hand, luminous enough to shew the arm and part of the trunk, caressed my face. This disappearing, there were sounds of writing on the table, on which pencil and paper had been placed. These sounds ceasing—I ought to say that the light was extinguished, all hands were interlinked, and the medium was immovably fixed in her chair; Madame P. felt a paper laid upon her hands, on which, when light was restored, we found written, 'I have tried to make myself visible, but cannot now; I hope to succeed next time.—Fernando.'"

"On the same circle meeting again, after various phenomena, Madame P. said her head and shoulders were touched, and presently, in front of her, the form of a man became visible by his own light. This disappearing, we heard the pencil in motion. On its ceasing, we lighted up, and found two closely-written pages, signed 'Fernando,' addressed to Madame P., who said they related to a subject of close personal concern to herself.

"Next a form became visible in front of Mons. and Madame U., and was recognised by them as Madame's mother, wearing the head-dress of her province, which she had preferred to wear to the end of her days.

"Then we heard more writing; that ceasing, Madame F., at my side, perceived the figure of her daughter, some years deceased, who pressed her hands and kissed her; then, laying a paper on her lap, disappeared. We found, on light being restored, this paper covered with beautiful and touching verses, alluding to her last days on earth.

"They who attend such sances in the spirit of serious inquiry soon learn that the invisibles cannot always materialise themselves even with mediums they are used to, and that even when they can, they are aided in the operation by the sympathetic will of a harmonious circle. This had been the case on the present occasion, when four spirits in succession had been enabled to manifest their presence and action.

"Is there not an analogy between the operation of the human will and that of the force of an electro-magnetic battery? The will acts upon the muscular system, so also the force of the battery. When the concurrent wills of all present move the vito-electric currents of a harmonious circle, greater force, if not also a greater amount of fluidic material, seems to be at the disposal of spirits for operating with. If their operation at sances were regarded under this conjoint aspect, the

necessity for unity of object and harmony would be more valued, and we might not hear of so many failures and doubtful experiments."

Dr. Chazarnin now resolved, in order to add to the weight of his testimony, to hold his future sances at his own home, with his own family and friends, Madame Bablin still being the medium, and observing—seeing that for these phenomena he accepted the condition of absence of light—such rules as should preclude the attribution of phenomena to any other than spirits as the active operations.

At his first home-sance, fourteen in the circle, on the light being extinguished the medium described, in minute detail, the appearance of a spirit, whose wife and daughter were present; he had also been well known to Dr. Chazarnin.

"The medium," says he, "passed then into the trance; after some rapping sounds, hands touched and pressed us all, the objects placed upon the table floated over our heads, the musical instruments sounding; fresh flowers were laid upon our hands. There were no flowers in the house before the sance. Then phosphorescent hands gradually developed themselves as I previously described. The form of a child was then seen upon the table, visible by its own light. It moved about, kissed its hands to us all; we heard the kisses; and as the fingers left contact with the lips they emitted a soft light and whitish vapour. The child disappeared and reappeared three times, but was visible altogether for about ten minutes. When I afterwards shewed the photograph of my little Marie all recognised it as that of the child-spirit.

"Then, by my side, appeared the well-defined face of my mother, deceased at seventy-five.

"I felt then a large hand laid upon my head; in reply to the question mentally put, 'Are you he of whom I am thinking?' the hand gave three taps. My thoughts were of my deceased brother. Then came sounds of the pencil; these ceasing, we lighted up and found a little writing on two pieces of paper; on one, 'My beloved sisters, I am with you and shall be your guardian.—Marie.' On the other, 'Seek not thy brother on earth; he is in God's immensity. I am happy to be able to be with you.—Paul.' This was the name of my brother. He was in the Army of Reserve in 1870. After the battle of Chateaufort no news ever came from him; his name was neither in the returns of killed nor of prisoners. A spontaneous communication had been received by me through another medium, to the effect that he had been killed for plunder by some dissolute men of his company. I had thereupon written to the authorities to know how I might direct inquiries among the men of his company at that period. As if in reference to my letter came another scrap of paper, 'No vengeance, expiation.' I received this as a lesson on which I pondered."

Many details of Dr. Chazarnin's communication, which is long, have been omitted. He concludes:—

"In these sances we see that spirits multiplied, for our instruction, proofs of their presence; communicated directly with us; presented themselves tangibly to us as we had known them, with such difference of appearance as was inseparable from the kind of light by which they revealed themselves; gave their names; addressed us directly in writing, re-calling circumstances known only to us and themselves.

"I have had some further experiences of materialisation of great interest, but postpone the relation of them to a future opportunity."

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—An application was recently made to the secretary of the Young Men's Christian Association for the hire of the Lower Exeter Hall, for a series of lectures on Psychological Science, but this was declined on account of the nature of the proposed subjects. Evidently the Y.M.C.A. are afraid of Spiritualism, but that was only to be expected of an organisation which has ever consistently been opposed to any freedom of thought outside of the particular lines laid down by their committees. This we believe is one of the main causes not only for the dissensions which are known to exist in the governing body of the Y.M.C.A., but also of their failure in reaching the special classes for whom the Association is intended. Exeter Hall was opened with a flourish of trumpets, and great things were to be done. Yet in a few months their membership has not only not increased but has been considerably decreased. The day is past for the slightest semblance of anything approaching the suppression of freedom of thought, and if wise, the officials of the Y.M.C.A. will recognise the fact that the cause of religion is much better served by a reverent and earnest study of facts than by the rowdy sensationalism of the Salvation Army, to which apparently they have no objection.

### GHOSTS OF BIRDS AND BEASTS.

The letter of Mr. S. C. Hall in a recent number of "LIGHT," regarding the spiritual appearances of animals, will have doubtless been read with interest by many persons. The subject being one of curiosity probably may elicit illustration and discussion. The following experiences, bearing upon it, perhaps may be welcome, as additional facts are ever of value.

From an article, contributed by the writer to the *Psychological Review*, some years since, entitled "Ghosts in Tyrol," the following narrative is taken. It was communicated to her by H.S.H. the Prince of Solms-Braunfels, who was acquainted with a German landscape-painter whose wife's experience is therein recorded.

#### The Ghost of a Roebuck.

"The wife of a German landscape-painter, resident in Tyrol, is a passionate lover of children and animals, and always spreads a sphere of enjoyment around herself amongst both. At one time this lady had a roebuck, a creature as tame as a pet lamb. Each morning early it was accustomed to make its appearance at the door of the lady's chamber to be fed with milk. After some time the roebuck fell ill, and its mistress, greatly distressed, carried it in her arms a considerable distance to the house of the nearest doctor. The doctor advised the lady to leave the creature with him, as it was, he said, in a very precarious state. She did so, the physician assuring her that he would do all he possibly could to restore it to her in a fair way for recovery.

"The following morning, at the accustomed hour, the lady heard the footsteps of the roebuck bounding up the stairs. She at once hastened to the door, rejoiced to find, as she supposed, the poor animal recovered and returned home. But, behold! on opening it, no roebuck was there at all! Everywhere she sought for her favourite, calling him tenderly by his name, but nowhere was he to be seen by her; no one either had beheld him about the place, nor had anyone heard his footsteps except herself. Anxious about her pet, in the course of the day the lady visited the physician, and, approaching his house, saw extended upon a manure-heap, the body of her roebuck—dead! The creature had been dead some hours—was dead before the hour in the morning when she so clearly had heard his footsteps. She firmly believed that its spirit had thus come to bid her adieu!"

Dr. Justinus Kerner, in 1835, in *Blätter aus Prevorst*, a periodical edited by him, in conjunction with Eschenmayer and other scientific German gentlemen interested in the investigation of occult phenomena, narrates, as follows, regarding

#### The Spirit of a Greyhound seen at the time of its Death.

"The husband of the Frau B., living in M., possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Frau B., and which in return received great kindness at her hands. This hound had the habit, when he desired admittance to the drawing-room, to knock with both forefeet at the door, and then to scratch until the door was opened to him. This dog once, being overheated, drank from a very cold spring of water and caught cold, suffering first from a severe cough, and then falling into a decline. Nevertheless, he went daily to the lady to receive his food, until he could move no more. A servant was in an upper room with the dog, watching him whilst he died, whilst Frau B., sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether the dog had left the room? 'No, indeed,' replied the servant, 'that would have been impossible. I have been here all the time, and he lies there where you see him, dying.' In a few moments the dog was dead."

Vide also, in *Spiritual Tracts* by Judge Edmonds, account of a spirit of a fierce dog seen by a young clergyman at the time of its death.

The Prince of Solms illustrated the history of the ghost of the roebuck by certain experiences of his own.

#### The Spiritual Form of a Horse

had once been accurately described to him by a friend of his and of ours, a lady in private life, a seeress of highly developed gifts, the truthfulness of whose remarkable clairvoyant powers had frequently been tested by His Serene Highness. The seeress described this spirit of the horse as showing a very peculiar "action;" this "peculiar action" was immediately recognised as the marked characteristic by which this old

favourite would be recognised. The seeress, until she thus beheld the spirit of this horse, had neither seen it in life nor heard anything regarding it. Upon another occasion this lady beheld in vision, whilst the Prince of Solms was sitting with her for spiritual-manifestations, the form of a brother of his in the spiritual world, and exclaimed with surprise that there was a bird with him.

#### The Spirit of a Lark!

The late Prince Bernhard of Solms, when a boy, had possessed a pet skylark, of which he was extremely fond. This circumstance had all but passed away from the memory of his elder brother, and was entirely unknown to the seeress, who had been a stranger to Prince Bernhard during his earth-life.

Since commencing this paper, a friend of the Prince of Solms, of the seeress in question, and of ourselves, calling upon us, I asked if he chanced to remember hearing the Prince at any time refer to the spirit of one of his favourite horses having been seen with him?

"Certainly I have," was the reply of Colonel D. "And more than that," added he, "I was present with him at the sance when the ghost of this horse was described; and remember the delighted surprise of the Prince when its 'peculiar action' was mentioned."

"Our friend the seeress," he continued, "had an even greater surprise for myself. 'Have you ever seen any horse with me?' I asked. 'No,' was her quick reply, 'not a horse—but I have often seen with you'

#### The Spirit of a Bay Pony with white mane and tail!

"She then most accurately gave a description of a pony of very striking appearance, which had, during my life in South Africa, been for months my companion on shooting expeditions up the country. I have been on his back for nine hours at a stretch. We were good comrades," added the Colonel.

#### The Spirits of Cats and of a Dog

have frequently been observed by a maid-servant, well-known to the writer. This young woman is a great "sensitive." She is fond of dumb creatures, and has had the care of various "pets."

The creatures which in ordinary parlance we term "dead," continue at times to be around her, and to her as visible as if still on earth. She has given me some pretty descriptions of the abodes in the spirit-world of these creatures. She has, she avers, been taken to see their homes. Little flowery, green paddocks, surrounded with hedges of blooming roses, full of the richest grass and bright flowers, where the cats gambol about, or lie basking in the sunshine, or curled up in the shade, amongst the flowers. They were watched and played with, instructed and corrected by shining children, who carry in their hands white wands, wherewith they appeared to guide the creatures, as if they were mesmerising them. Also she described rooms where were provided gay-coloured ropes depending from the ceilings for the amusement of the spirits of cats and kittens. Here also were the angel-children visible, watching and joining in the gambols of the creatures with the help of their white magic-wands.

#### The Spirit of a Favourite Canary

appeared to a friend of ours who died in 1877. In a letter from my father describing the death-bed of this friend, he says:—

"I wish poor P—in her last illness had not had her faculties so oppressed by her complaint. I think she could have told us something striking. . . . She often said she saw people in the room, and lights moving about. You saw her eyes following them. Once she saw a dog in the room. Another time she saw little Randolph, the canary, of which she was so fond, at Dietenheim, and which died there, come and sing at her window. One day she said to me 'I never imagined how beautiful it is to go.'"

#### The Souls of Animals

the Seeress of Prevorst places within what she calls "the dream-ring." Here is the very suggestive passage from Mrs. Crowe's translation of "The Seeress of Prevorst."

"It is true that theirs appears to be a dreamy life,—whilst, at the same time, she seems to make this ring the representation of the ganglionic system, with its magnetic instincts—sympathy, antipathy, foresight—which are so prominent in the animal kingdoms, especially amongst birds and insects. There is also reason to believe that animals—as horses, dogs, &c.—are less iso-

\* "The Seeress of Prevorst" ("The Spheres"), Mrs. Crowe's translation p. 123. "The Seeress of Prevorst" being Revelations concerning the inner-life of man, and the inter-diffusion of a world of spirits in the one we inhabit.—Communicated by Justinus Kerner, Chief Physician at Weinsberg. London: J. C. Moore, 12, Wellington-street, North, Strand, 1845.

lated from the spiritual world than human beings are; and that they are more sensible of the proximity of spirits. . . . That compartment of the mid-region, which is nearer to and lower than the earth, where human souls are below the souls of animals, our Seeress places beyond the Dream-Ring. . . . This may accord with the fact, that spirits from this lower region sometimes appear, not only brutified, but actually in the guise of animals."

Swedenborg

has a different report to give us. He tells us (*Arcana Cælestia*, 1633) that "the lives of animals are dissipated at death." That all the greater and lesser animals derive their origin from the spiritual principle in the ultimate degree; man alone from all the degrees which are called celestial, spiritual, and natural (*Divine Love and Wisdom*, 364). Noxious animals are from hell; but the mild and useful animals are from the Lord (*Arcana Cælestia*, 46), &c., &c.

It would be curious to compare the varied revelations of "the mystics," and of spirit-seers on the subject of "The Souls of Animals."

Conflicting statements—apparently conflicting—will inevitably meet us in this direction as elsewhere.

The writer, however, has faith to believe that in the present instance—as well as in the manifold revelations of manifold seers given through conflicting forms of religious belief and dogma—that by careful and sympathetic comparison one with another, when duly brought into mutual relationships, all these "broken lights" of revelation will be discovered—this, too, with a marvellous exactitude—to supplement each other's shortcomings: also to bring forth each other's affluence of internal wisdom. Each great teacher having received his own peculiar portion of the Truth-universal—that portion most in harmony with his own peculiar mental organisation—every teacher will be needed to stand in his own proper place—every teaching to be linked on to every other teaching, before the splendour of the rainbow of Truth-universal and Divine, can gladden the astonished vision of the seeker after the veritable Truth of God.

A. M. HOWITT-WATTS.

#### MR. S. C. HALL ON "SPIRITUALISM."

We extract the following brief but emphatic advocacy of Spiritualism from Mr. S. C. Hall's book, "Retrospect of a Long Life," announced for early publication by Messrs. Bentley and Son:—

From what I have said concerning so-called, "Spiritualism," in recalling memories of Lord Lytton, Sergeant Cox, Robert Chambers, William Howitt, and others, the reader will have no doubt that I am a believer in the reality of the phenomena known as Spiritualism. So was Mrs. Hall; as thoroughly and entirely as I am.

It is a very long list I might print of persons, entitled to all trust, who believe as I do in the phenomena. It has been well said by an eminent Roman Catholic divine, "It is quite impossible that about such facts such a cloud of witnesses should be all deceived;" and by a Protestant clergyman of high rank: "Testimony has been so abundant and consentaneous, that either the facts must be as they are reported, or the possibility of certifying facts by human testimony must be given up."

I do not intend to give any details as to the evidence by which belief in Spiritualism is sustained; it would demand treatment at some length, for which I have no space: moreover, it would be distasteful to many of those who I expect will be my readers. Such testimony may be easily obtained by those who require it; there are six periodical representative publications, and some hundreds of printed books that give it fully. In treating the subject here, I shall merely strive to answer the question—why should there be any doubt that the spirits of those who have been in the "natural body" can and do communicate, when in the "spiritual body," with the beloved of earth who are yet remaining on earth, to be removed thence to another state when what is called "Death" releases them from earth-bonds?

I make no appeal, no effort at conviction, no attempt at inducing inquiry on the part of those who have no belief in an Hereafter—"the immortality of the Soul." But to those who believe in both I put a simple question. Where is the soul when it has ceased to be linked with a perishable body—a body that is not the same to-day as it was yesterday, and will ultimately be restored to the elements that composed it?

It is not enough for me to say I have had palpable convincing and conclusive evidence that those we call the "dead" are "living," and can and do communicate with us—those who are yet living. I have had such evidence, not once, but many hundred times, in various places and countries, in the presence of persons who had never before met, and were totally unknown each to the other, under circumstances that rendered collusion out of the question and fraud an impossibility, such intercourse with "spirits" continuing to be repeated year after year for more than thirty years.

"We speak what we do know, and testify what we have seen;" and if we are answered by him who will "answer a matter before he heareth it," I can but say, as the wise king said, "It is folly and shame unto him."

Spiritualists, then, demand to be heard on the ground that their antecedents are such as to justify confidence—confidence in their integrity and in their capacity for arriving at correct conclusions based on the evidence of their senses, sustained by their intelligence; because they have subjected Spiritualism to such tests as the Almighty has given them by which to detect error and discover truth; because these things are not done in a corner; because alleged facts are attested by tens—nay, by hundreds—of thousands, who have witnessed them at various times, in several places, now in one company, now in another; testified to, not by "ignorant and unlearned men," but by men and women of capacious minds, and of great experience in all the affairs of life—sound and practical thinkers; who affirm that if their testimony on this subject is not to be accepted by just and intelligent judges, it must be considered worthless for any purpose by any public or private tribunal—that they are unfitted for the discharge of any of the duties of citizens, because of either cupidity, deliberate imposture, mental incapacity, or continuous self-delusion.

The highest authorities in the Church of England, and the oracles of the Dissenters from that Church, contend that "miracles" have not ceased, but that they continue to be wrought, not only by good angels, but by evil spirits. Thus wrote Bishop Hall—"So sure as we see men, so sure we are that holy men have seen angels." And thus Archbishop Tillotson—"The angels are no more dead or idle than they were in Jacob's time or in our Saviour's, and both good and bad spirits are each in their way busy about us." Bishop Beveridge contends that "though we cannot see spirits with our bodily eyes, we may do so when they assume, as they sometimes do, a bodily shape." I have already quoted Bishop Pearson.

Among Nonconformists there are many authorities equally convincing and conclusive. Baxter, in reference to apparitions, says—"I have received undoubted testimony of the truth of such." Isaac Watts reasons that "the appearance of apparitions is a strong proof of an intermediate state, whence they can return for special Divine purposes." The venerable founder of Methodism contends not only that good and evil spirits worked in the apostolic times, but that they are as busy now as they were then,—to lead and to mislead, to enlist soldiers under the banner of Christ, and to augment the armies of Satan!

"Millions of spiritual beings walk the earth,  
Unseen, both when we wake and when we sleep."

Such was the faith of John Milton. I might fill many pages with "authorities."

"Progress" is the universal law of both worlds. Responsibility never ceases—here or Hereafter. Where Progress ends who will dare to say, or guess or speculate—as to the "many mansions" into which there may be many removals?

If there be not annihilation of all we associate with the soul, there must outlive this life, affection, memory, reflection, comparison, intelligence—to use a familiar word, REASON: that these faculties are not lost or lessened, but vastly strengthened in the soul after its removal from the body. They must be exercised: there must be a continual recurrence to the events of this life: there must be meaning in the words "Well done, good and faithful servant," and in these—"Depart from me, ye wicked." Only by the unlimited exercise of these powers could there be reward and punishment: without them "Hereafter" would be a sound "signifying nothing!"

"For MEMORY lives—of what thou wert and art—  
In 'many mansions' where the soul may dwell;  
And to REMEMBER is of Heaven a part,  
As to REMEMBER is a part of Hell."

If the soul, on its departure from the body, its sometime tabernacle—the house in which it has dwelt—loses all consciousness of a past, what can be its future? If it cease to take any interest in things of earth, if the affections are to die when the body dies, and although parents, children, friends, while "living," enjoy the bliss that memory brings, the souls removed are denied all such sources of happiness,—surely, to maintain such a doctrine would go very far to destroy all honour and glory to God, all faith and trust in Him, in His justice and His mercy, and all the hope that sustains more or less every human being born into the world, and what is, so especially, the blessing of the Christian.

Yet Spiritualism progresses, and will continue to progress. There are now millions where, twenty-five years ago, there were scores. To "stop" it is impossible: as easy would it be to stay the inflow of Ocean by a wall of shingles. Our pastors and teachers leave the mighty power for good—or for evil—in the hands of those who will use, to abuse it, who do use, and do abuse, it. I solemnly warn such as are inquirers, neophytes, or acolytes, to avoid, as they would contact with a plague spot, fellowship and communing with "mediums" who, under the sway, influence, and dictation of spirits, low, or base, or evil, inculcate principles repugnant to natures that are good—and sometimes teach "Doctrines of Devils."

It is a blessed Faith! that keeps us ever watchful, knowing ourselves to be perpetually watched: that gives us conclusive and continual evidence how very thin are the partitions that separate this world from "the next"—the next, where ingratitude is a crime, and "sins of omission" exact penalties as do "sins of commission;" where those who, having neglected their "talent," are guilty as those who misuse it. "Inasmuch as ye did it not to one of these, ye did it not unto Me," implies condemnation for opportunities neglected, as well as abused.

"For what we will, yet lack the power to do,  
Be it for good or ill, God counts as done."

It is a blessed Faith! that brings closer and nearer those whom death has not—even for a time—separated from us: that makes "certain sure" the actual presence of those we love; sharing our daily walks: our hourly talks; watching us with hopeful love: participating in all our anxieties: in all our joys: guiding us, helping us, averting from us evil and the influence of evil: bringing around and about us the holy and the good: giving us a foretaste of that "overpowering of delight" of which the poet speaks: bringing palpably to our hearts and minds "the substance of things hoped for; the evidence of things not seen:" and prompting to continual prayer, that when our Lord cometh He may find our lamps bright and burning in the Household of Faith.

It is a blessed Faith! that enhances a thousand-fold the joy that is given by the Christian dispensation; that removes all doubts of Hereafter—answering the prayer (I quote the most beautiful of our Church Collects): "O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that as Thy holy angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord."

I conclude this brief summary of my views concerning Spiritualism with fervent thankfulness to God for the blessing it has been—and is—to me. I do not touch on kindred themes that cannot be approached with sufficient reverence—even here. It must suffice to say I know that the souls of those who loved us, while with us on earth, can, and do, hold communication with us now that they are in Heaven. I know it as well as I know the plainest and simplest truths—as well as I know that are four fingers and a thumb on my right hand. I know also that such faith is not only consistent with the Christian religion—sustained—nay, inculcated—by the Divine word—but that without it there can be no vital Christianity.

MR. TOWN'S TESTIMONIAL.—The testimonial to Mr. Towns will be presented to him at Neumeyer Hall, Hart-street, Bloomsbury, W.C., on Wednesday evening next. The occasion will be also utilised as a celebration of the thirty-fourth anniversary of the advent of modern Spiritualism. The proceedings will embrace a high-class concert, with a few short addresses, and Mr. Thomas Everitt has consented to preside. The proceedings will commence at eight o'clock; tickets from 5s. to 1s. each. We hope there will be a good attendance.

#### A CANCER REMOVED DURING MESMERIC SLEEP.

To the Editor of "LIGHT."

SIR,—The *Lancet* announces the death of Baron Jules Cloquet, the celebrated anatomist and surgeon, who died on Friday, the 23rd ult., in the 94th year of his age. He was a great believer in mesmerism as the following will shew:—

"Account presented to the Royal Academy of Medicine, at its sitting of the 16th of April, 1829, by M. Jules Cloquet, surgeon of the Hospital of St. Louis, Member of the Academy, of an operation which he made of a cancer of the right breast during the magnetic sleep, induced by Dr. Chaplain upon one of his patients.

"M. J. Cloquet informs the members of the Academy, that a lady, sixty-four years old, went to consult him concerning a cancer, complicated with an obstruction of axillary tumours, which she had at her right breast. M. Cloquet recommended the operation, but advised her to consult other members of the faculty, and particularly her own physician, M. le Docteur Chaplain. The latter had already proposed to his patient and her relations this operation as indispensable, but insisted upon other medical advice being also taken. M. Chaplain called on M. J. Cloquet after the latter had seen his patient, and informed him that this lady had for a long time past submitted to his magnetic influence, and though her sleep was not usually deep, he thought it might be increased, and the operation be effected while it lasted. This, in effect, took place, and all was completed in some ten or twelve minutes, though they were obliged, before removing the breast itself, to dissect the axillary tumours, and to tie up several arteries.

"The patient," says M. Cloquet, "did not betray the least symptoms of pain, neither on her countenance, nor by her movements, though her arms were free, and not held by the assistants; but on the contrary, she talked tranquilly, during the whole time, with M. Chaplain and M. le Docteur Paillet, who acted as assistant to the operator. Only after the operation, when they were wiping with a sponge the blood which flowed down the hypochondriac region of the right side, she experienced very sharp ticklings, which excited the peculiar laugh which usually accompanies such a sensation. The patient, on the operation being finished, walked back to her bed, and was allowed to remain forty-eight hours longer in the magnetic sleep. At the end of that they removed the first covering, and having dressed the wound, M. Chaplain awoke her. She appeared surprised at having been operated upon, having, while awake, received no previous notice of it. In a quarter of an hour after she was again thrown into the magnetic sleep. M. Paillet, who remained with the patient for the first twenty-four hours, remarked with astonishment that she betrayed none of those symptoms of pain which usually follow such an operation. The two dressings have been made up to the present day (the 16th), without exciting the least appearance of pain. The phenomena of the suppuration are beginning regularly to be established, and everything leads us to believe that the recovery will be perfect."

Dr. Cloquet was the senior member of the Academy of Medicine. He was the author of several important works on anatomy and surgery, and his monograph, in five volumes, on anatomy, was for more than a generation the most trusted work on the subject.

"Truth is stranger than Fiction."

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington,

WILL FORCE.—Authors, as a rule, no matter what their private opinions may be on psychological subjects, seldom express themselves favourably towards a matter unpopular with the general public. Mr. J. Fitzgerald Molloy, however, in his novel just published, entitled, "What Hast Thou Done?" ventures to touch on the subject by making one of his characters express a belief "that there is a certain magnetic force often conveyed to men by the good or ill-will of the people, when it is united for a common purpose, which acts in some mysterious way on those to whom it is directed for their weal or woe. You may remember the magicians in olden times made waxen images of their enemies, and melted them before the fire. That I have no doubt," said the baronet, "was merely a form which helped to concentrate their minds and intentions on the object of their enmity; it was the force of their wills which wrought the evil. It is a matter not usually understood, but there is a good deal in it for all that. Now I quite believe the combined good wishes—which are the prayers—of the poor will benefit me much."

OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

#### SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Five lines and under, 2s. One inch, 4s. 6d. Half-column, 21s. Whole Column, £2 2s. 6d. A reduction made for a series of insertions. Orders for Papers and Advertisements may be addressed to Mr. J. J. Mousat, the business agent. All other communications should be sent to "The Editor," Cheques and Post Office Orders may be made payable to Edward T. Bennett, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

#### NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from F. W. ALLEN, 4, Ave Maria-lane, London, and all Bookellers.

### THE WORK OF THE C.A.S.

Some time ago we intimated that the Council of the C.A.S. had a scheme under consideration which, if carried out, would meet a widespread need at the present time. Indications are not wanting that in many quarters there exists a spirit of inquiry amongst the general public with regard to psychological phenomena which only requires a little gentle stimulation to prove productive of substantial and lasting good to the spiritual movement. Many friends have assured us of late that they never knew a time when the general public were so ready to listen calmly and inquiringly to narrations of fact as they now are; and this is further borne out by the revived interest in ghost-ology which has recently been so apparent in our magazines and reviews. The crowded audiences which gathered to listen to Professor Barrett on Thought-reading, at the London Institution and other places, also bear witness in the same direction.

In these circumstances we think and believe that any attempt to place *en evidence* the bases of our special knowledge would be welcomed by a large and increasing section of the public. We do not by any means approve of forcing psychological facts on those who either do not care for or are not ready to receive them, yet we feel that, undesirable as this may be, care should also be taken that the other extreme is not touched, and a genuine and legitimate demand for information left unsatisfied.

We congratulate the Council of the C.A.S. on having rightly gauged the situation, and we believe their re-entry into the sphere of active work is justified by events. The last few years have been times of unrest, conflict, and transition, during which public action, if possible, has probably been undesirable. That time, we believe, is passing, if it has not already passed away, and Spiritualism has taken a new departure, a departure in which it is plainly discernible that the lessons of the past, severe though they were, have not been altogether unheeded. This augurs well for the real progress of the movement, and the effort now being made by the C.A.S. is, we think, undoubtedly a step in the right direction.

A few details of the new plan will be found in another column, and in drawing the attention of our readers to the announcement, we most gladly urge each and every one to aid and sustain the Council to the utmost of his ability. Much depends upon the C.A.S. for the success of the scheme, but far more, we think, rests upon the way in which they are supported by the general body of Spiritualists. We do not altogether mean in a money sense, though that is very important, and is one view of the question which, we trust, will receive due attention by those in a position to give. We were thinking more of that sympathy and kindly co-opera-

tion without which the best planned and pecuniarily prosperous concern must inevitably fail. Let us put the matter very plainly. Is the *knowledge* of a Spiritual world and of continued existence after death of any value to you? Has it brought new light into your life? If so your duty is obvious, and we would simply say that your Spiritualism is worth just so much as it induces you to turn your eyes from self and think of others. That is the practical test, and we would urge its application to the appeal made by the C.A.S. for aid and assistance in a good work.

That it is good work we firmly believe. The usefulness and activity of the years 1874-78, was clearly traceable to a very similar course of lectures delivered in 1872 by Mr. Gerald Massey, at St. George's Hall. Then, as now, there was a spirit of inquiry abroad, and those meetings were very largely attended by the general public, and were the means of inducing many to investigate Spiritualism. We hope that the new era of activity upon which we are seemingly entering will tend to similar useful results.

### LECTURES ON PSYCHOLOGICAL SCIENCE.

The Council of the Central Association of Spiritualists desire, in order to meet an evident demand on the part of the public for information as regards Psychological Phenomena, to arrange a series of six lectures during April, May, and June next, which, if successful, will be followed by others. The Langham Hall, in Great Portland-street, can be secured, and it is proposed to hold the series on alternate Tuesday evenings, at eight o'clock. It will be their endeavour to make them thoroughly high-class in character, and at the same time to present the subject in a popular and acceptable manner. For this purpose the Council are seeking the aid of the best talent in our ranks. It is hoped that Dr. G. Wyld will lecture, and Mr. T. P. Barkas has already consented to do so, whilst arrangements are pending in other quarters, full particulars of which will be duly announced. The subjects already fixed are:—

"Clairvoyance; or, the Anti-Noetic Action of Mind as a demonstration of the Existence of the Soul," by Dr. Wyld.  
"Personal Experiences in Psychology," by T. P. Barkas, F.G.S.

Admission will be free to the general public, but to meet the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the Council appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena to contribute to a special Lecture Fund for this purpose. All donations will be acknowledged in "LIGHT," and a balance-sheet published in due course.

A few seats will be reserved, the cost of which for the course of six lectures will be one guinea. The tickets will be transferable, and it is hoped friends in the Metropolis will, therefore, more readily subscribe for them as, if unable always to make personal use of the tickets, they can lend them to others interested in the subject.

It is hoped that the above will commend itself to Spiritualists, and that they will feel disposed to sustain the Council in their proposed work by personal aid and sympathy.

Communications and applications for tickets to be addressed to Mr. Thos. Blyton, 38, Great Russell-street, W.C.

#### OBITUARY.

ROGERS.—Passed to the Higher Life, on the 16th inst., aged 24 years, Frank, the very dear son of Edmund Dawson and Sophia Jane Rogers, of Rose Villa, Church End, Finchley.

They do not die,  
Nor lose their mortal sympathy,  
Nor change to us.—*In Memoriam.*

SPIRITUALISM AND SCIENCE.—On Monday evening last, at the Fortnightly Discussion Meeting of the C.A.S., 38, Great Russell-street, Mr. J. W. Slater, editor of the *Journal of Science*, read a very able paper on "Spiritualism from a Scientific Point of View." We shall have the pleasure of placing this paper before our readers in the next number of "LIGHT."

MR. SINNETT.—We hear that Mr. Sinnett, author of "The Occult World," is about to leave India for England, if indeed he has not already done so. It is probable that Mr. Sinnett may determine to make England his future home.

### FAITH IN THE WONDERFUL.

"I doubt me," says Rabelais, "that you do not thoroughly believe the truth of this strange narration! Though you believe it not, I care not much; but an honest man, and of good judgment, believeth still what is told him, and that which he finds written."

Although the supply of honest men of this description would certainly be found, in our day, unequal to the demand, a candid spirit of inquiry cannot be too strongly inculcated. It is hard even to blame the man who admits indifferent premises for the sake of securing the widest possible scope to the argument he mistrusts.

Lord Bacon declared that he would rather be so superstitious as to believe in all the fables of the Talmud, than in nothing but what his senses discovered to him.

Addison, with characteristic politeness, begs that they who cannot yield their credence to anything supernatural will be so good as to abstain from disturbing the faith of those who can.

Wordsworth preferred the rustic ignorance of those whom owls affright with presages of evils, or magpies flatter with hope of lucky chances, to being without belief of something beyond what human powers can discover.

Pride of position, pride of profession, and, most manifestly, pride of being on the popular side—to one or other of these may no doubt be attributed much of the disfavour—not to say hostility—with which every new doctrine, every new discovery, not in harmony with the persuasion or expectation of the multitude, is received.

"Philosophers do not," remarked Mrs. Crowe, "quarrel with a new metal, or a new plant; and even a new comet, or a new island, has a fair chance of being well received; while, on the other hand, any new discovery tending to throw light on what most deeply concerns us—namely, our own being—must be prepared to encounter a storm of angry persecution. The passions and interest of opposers become involved in the dispute; investigators become partisans. Having declared against a thing at the outset, it is important that it should not be true—nor *should* it, if they can help it."

Let us at least hope that the foul spirit of ignorance and prejudice which put Galileo to the torture for a true discovery, and, in a later age, nicknamed the first American steamboat "Fulton's Folly," is not to be resuscitated in our day.

That phenomena possessing most of the distinctive features of what are called spirit manifestations, are by no means of recent origin, many authentic records in France, England, the United States, &c., &c., abundantly prove; the German chronicles, in particular, dating as far back as A.D. 1135. How many curious histories of a similar kind, belonging to a period when the means for the transmission of knowledge were limited and imperfect, have mingled with the dust of ages, it is impossible to estimate. Enough remains at our command to shew that modern practitioners only follow a path and system worked out and trodden for centuries. When, some thirty years since, America transmitted to us the first instalment of this shadowy merchandise, it was received with irony and ridicule. The Press raised an almost unanimous shout of reprobation, seasoned with choice satire, in the face of which it was hardly to be expected that the small section of the public who attended the séances would have courage to bear independent witness to what was really noteworthy in that which they saw—or would have got a fair hearing, if they had. The circumstance that money was taken at these "entertainments," was of itself damnable of their reputation. The conclusion was at once arrived at that the whole affair was one of gain—its speculations purely monetary—that it was, in fact, a mere swindling apparatus, aimed at

the feeble and fanciful mind, and endowed with no more extraordinary characteristic than might be developed by the tricky fingers and ventriloquial gifts of the professors. Little stress was laid upon the injurious influence which the system might possibly exercise on the minds and consciences of men. It was abused simply because to produce a pecking noise somewhere about the legs of the table, and call it a voice from the unseen world, when it wasn't, was a cheat, and everybody who paid his half-crown, and sat to hear it so called, was both a victim and an accomplice.

Never yet was anything so open to the shafts of wit. The greatest booby might, for once, chuckle safely over a joke of his own begetting. Numbers of the species improved the opportunity. The experiments were perpetually breaking down—the machinery stopping—the phenomena collapsing—the media declaring that, in such an unfaithful circle, nothing could be effected. How, then, was it that the pains taken to put an end to this new and startling theory, met with such signal ill-success? The "spirit" manifestations thrived upon their repeated exposures, incurred a deeper and deeper debt to their opponents, lived and flourished, and invaded every circle of educated society. The truth is that the sentiment to which they directly appealed lies at the very root of human sympathy. There is no match for that forceful feeling, and, consequently, when it became apparent that the satirists had not been searchers, the great majority ceased to attach importance to their dicta, and preferred to investigate for themselves. The premature judgment passed upon "Spiritualism" has tended to its preservation. For, while the monotonous and conventional character of the more familiar phenomena, and the absence of any substantive results, might have in time wearied the inquirers, the crude attempts at explanation, failing one after another to reach the question, demonstrated the existence of an unsolved mystery, and piqued curiosity.

The great error on the part of the shrewd intelligent men who attended séances for the purpose of denouncing them through the Press, was in deciding that there was no element of truth in the whole concern. By suffering that little grain of truth to escape them, permanent vitality was imparted to the system. The inquiry—if meant to be exhaustive—demanded patience—even indulgence. The notorious fact that many eminent men in America had admitted the matter into earnest counsel, would alone have justified a closer investigation. The American public have not, as a rule, been found more gullible than the British, nor less tenacious on the important subject of money's worth. Ridicule and barren denial, those choice weapons from the fools' armoury, were the instruments selected for the demolition of the "spirit" theories, the consequence—easily foretold—being that they exist, unravelled, to this hour.

Any who have taken the trouble to peruse the works of Allan Kardec ("Le Livre des Esprits," and its sequel, "Le Livre des Médiuns") on this singular subject, will acknowledge that there are ways of putting a matter which, if they do not convince, at least command a certain degree of respect, and can scarcely be met, except with a regular controversy. The views of the French Spiritualist, moreover, often approximate very closely to those of orthodox professors, and his inferential conjectures are not wilder than many which, in science, now form the established bases of many a stately column of truth.

The concluding paragraph of M. Kardec's work is not without its force and significance.

"The adversaries of Spiritualism will doubtless tell us that it is for us to prove the reality of the manifestations. We do so, both by fact and argument. If, then, they admit neither the one nor the other, if they deny what their eyes behold, it is for them to shew that our reasoning is illogical, and our facts impossible."

Of the many curious features of Spiritualism brought to my notice, both in America and England, none were more

remarkable than the communications alleged to have been received, through the instrumentality of media, from eminent men who had passed from the scene of their earthly triumphs.

At the time I visited Boston, U.S., in 1851, the writings of Edgar Poe (then deceased) had not attained the celebrity subsequently accorded to them. His curious poem, "The Raven," published in the *Illustrated London News*, and since principally known, like many other pieces of rare desert, by its numerous burlesque imitations, affords but an imperfect example of his style of thought and diction. Written with excessive care and labour, it must, after all, be considered rather as a finished specimen of poetic mechanism, than as a fair reflex of the writer's singular and most sensitive mind. Other poems, flowing more unrestrainedly from his fruitful but morbid fancy, will enable the reader, should he recall them, to judge more accurately of the *craieusement* suggested by some lines I am about to quote—dictated by a medium, Mrs. Lydia Tenney, at a magnetic circle, at Georgetown, Massachusetts.

"O the dark, the awful chasm!  
O the fearful spirit-spasm!  
Wrought by unresisted passion  
In my heart!  
Fancies joyous, but alluring  
Love most pure, but unenduring,  
From time to time with pain securing  
Each a part.  
Then came dreams, so soft and holy,  
Over roses wandering slowly,  
With sweet music stealing lowly  
On mine ear."

Through the same medium—who, by the way, repudiated for herself all claim to poetic fire, positively averring that she was unable to write a line uninfluenced by another will—we obtained the following, the production of another unfortunate child of song—Macdonald Clarke, known as the "Mad Poet"—who had died, two years before, in an asylum for the insane. I was informed by my friend Mr. Epes Sargent (no mean judge), that the tone, style, and manner of the poet were reproduced in these lines with rare felicity.

#### MARY O'SHANE.

"Come listen to me, while I sing unto thee,  
Of a cot in a flower hedged lane,  
Where, near the deep sea, with a spirit as free,  
Dwelt a maiden called Mary O'Shane.  
Brave Mary—my Mary—Mary O'Shane.  
O my heart wanders back, through the old beaten track,  
Wept over so often in vain;  
And the years roll away, bringing back the last day,  
I parted from Mary O'Shane.  
Dear Mary—my Mary—Mary O'Shane.  
Through the long idle days I sang to her lays  
From my own wild wandering brain—  
While lingering near, with a smile or a tear,  
Listened my Mary O'Shane.  
Dear Mary—my Mary—Mary O'Shane.  
Drawn away one sweet night by the moon's gentle light,  
My steps wandered down to the main—  
When the first wave that beat east up at my feet  
The form of my Mary O'Shane.  
My Mary—lost Mary—Mary O'Shane.  
The sun beaming now from the hill's smiling brow  
Rests still on that flower-hedged lane;  
But no more can it rise on the soul-beaming eyes,  
The eyes of sweet Mary O'Shane.  
Dear Mary—loved Mary—Mary O'Shane.  
Weary heart, troubled head, gladly sought their last bed,  
Madly prayed for again and again.  
Now, with angels above, I have found my lost love,  
I have clasped sainted Mary O'Shane.  
Angel Mary—my Mary—Mary O'Shane."

Remarkable as are these communications, "the greatest is behind." I think I shall be pardoned for giving it at length. Cavillers might object that the muse of Southey was unequal—at least in this state of being—to the production of anything at once so solemn, pathetic, and beautiful.

#### POEM.

[Claimed to be dictated by the Spirit of Robert Southey, March 25th, 1851.]

Night overtook me ere my race was run,  
And mind, which is the chariot of the soul,  
Whose wheels revolve in radiance like the sun,  
Uttering glorious music, as they roll  
Toward the eternal goal,  
With sudden shock stood still. She heard the boom  
Of thunders. Many cataracts seemed to pour  
From the invisible mountains. Through the gloom  
Flowed fathomless waters. Then I knew no more  
But this—that thought was o'er.

As one who, drowning, feels his anguish cease,  
And clasps his doom, a pale but gentle bride,  
And yields his soul to slumber and sweet peace,  
Yet thrills when living shapes the waves divide,  
And moveth with the tide;  
So, sinking deep beneath the unknown sea  
Of intellectual sleep, I rested there—  
I knew I was not dead, though soon to be,  
But still alive to love, to loving care,  
To sunshine—and to prayer.

And life, and death, and immortality,  
Each of my being held a separate part,  
Life there, as sap within an o'erblown tree,  
Death there, as frost with intermitting smart—  
But, in the secret heart,  
The sense of immortality, the breath  
Of being, indestructible, the trust  
In Christ, of final triumph over death,  
And spiritual blossoming from dust,  
And Heaven with all the just.

The soul, like some sweet flower-bud, yet unblown,  
Lay tranced in beauty in its silent cell;  
The spirit slept, but dreamed of worlds unknown,  
As dreams the chrysalid within its shell,  
Ere summer breathes its spell.  
But slumber grew more deep till morning broke—  
The Sabbath morning of the holy skies;  
An angel touched my eyelids, and I woke—  
A voice of tenderest love said, "Spirit, rise."  
I lifted up mine eyes—

And lo! I was in Paradise. The beams  
Of morning shone o'er landscapes green and gold,  
O'er trees with star-like clusters, o'er the streams  
Of crystal, and o'er many a tented fold.  
A patriarch, as of old,  
Melchisedec might have approached a guest,  
Drew near me as in reverent awe I bent,  
And bade me welcome to the land of rest,  
And led me upward, wondering as I went,  
Into his milk-white tent."

From whatever sphere these noble lines may have emanated, readers will probably agree with me that the story of the slow sad shipwreck of a gifted mind has seldom been so pathetically told.

HENRY SPICER.

#### THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR,—In Dr. Leger's perfected instrument, "Insulation" was carefully secured.

As regards the conducting properties of silk, Mr. Young has replied to his own question.

If that gentleman or any one interested in the matter will have patience until the work on the magnetoscope (now approaching completion) is ready, he will gather from it all necessary information for constructing the instrument himself, or obtaining it by purchase at a moderate price.—Yours faithfully,  
HENRY SPICER.

#### MATERIALISATION OF A MOTHER AND INFANT.

I have not found time to write to you of late. Mr Bastian's firm resolve not to use his gifts except for healing, and, very infrequently, for recondite manifestations, has also hindered; for reports of sances bring requests that cannot be granted. There was one manifestation, however, in our winter sances, that was so curious that I send it you for publication if you think fit. A member of our circle, of whom I had no knowledge except from sitting with him, said he should be glad to see his only son who died some years ago. I somehow got the impression that the child would appear at our next sance. The night was so inclement that the gentleman did not come. I was a good deal shocked to see a lady materialised, who held in one hand an infant with a fine head and face, and next to no body. It looked like a doll made up for the occasion, and I felt it almost as an insult; but soon the spirits improvised a frame by putting the two curtains together with an opening, in which the beautiful face of the child was shewn in the red light we had, so as to look very charming. The next evening the gentleman attended the sance and I told him that a child had appeared. He said, "My child was still-born, and had a fine head, but scarcely any body." I felt rebuked, but did not tell him how I had revolted against the phenomenon. Soon after we were settled in the sance the same lady materialised, with the same mal-formed infant held in one hand. She proved to be the gentleman's first wife, and the mother of the babe. The face was again shewn through the improvised frame, and was most lovely.

People now-a-days are greatly troubled about identity. Are we to suppose that these were a lot of play-acting spirits who knew this father's history, and got up this representation of actual facts in his life? Or are we to believe that his wife was really present with his babe as it was born to them many years since?

The idea of imposition with regard to identity, in an honest and cultivated circle of people, seems to me to indicate greater credulity than simple belief. As a spirit said to his brother here, "Who is going to take the trouble to personate me to impose upon you? What motive is there? Our small affairs are our own, and are not of sufficient consequence to induce imposition, supposing there were fraudulent spirits present, which I assure you is not the case, with people of good will. I come because I have something to say, to give, or to receive, and I come myself, because my love and yours, and the conditions of mediumship, enable me to come."

I often think of facts that I desire to give you, but my time is not sufficient.  
MARY S. G. NICHOLS.

#### PRESENTIMENT.

To the Editor of "LIGHT."

SIR,—May I be allowed to make a few remarks founded on observation and induction on the subject of presentiment which is connected with psychical research?

As far as my own observation, and the examination of cases mentioned in books go, I am, at present, inclined to think that the following laws apply:—

1. The presentiment more often comes when the seer is fasting—e.g., before breakfast. Thus, according to my own observation, early morning is the usual time.

2. Presentiments, like dreams of any of the rarer classes, usually come in groups. To explain:—For a month or so the seer is liable to them. Then they do not occur for some time. This explains away two of the commonest objections to this remarkable class of psychical phenomena.

(a) That presentiments do not come when wanted.

(b) That they are often frivolous, and of little importance or value to the seer.

The fact is that the liability to them is not continuous, but intermittent (as it is with some other psychical phenomena).

3. They frequently (but not always as some suppose, in fact, scarcely we may say generally) refer to death, e.g., the seer is often aware that he will never meet his friend again, or that a death of one dear to him has occurred in a certain locality. I am inclined to think that minor presentiments are more common than is supposed, but death presentiments being graver and more important are usually recollected and noticed, while the others attract little attention.

4. As to the theory that only presentiments which come true are noted but the others are forgotten, I may say that my own experience is that most presentiments come true, though some fail (more often partially than entirely).

5. As far as my observation goes the phenomenon of presentiments occurs thus. In addition to the visible world seen by the retina of the eye, an apparition occurs to the inner eye (the optic nerve?), something like the double picture in a dissolving view. When the will allows it this dominates. To explain by an instance:—Aubrey relates how a Highland seer said that a plank which he saw a man working at in making a bed would be part of a coffin. He was jested at, but it came true. In three days the man's child died and that plank was used in the coffin. In this case the bedstead would dissolve and a coffin appear instead.

6. As to sound presentiment it comes in the form of a "still-small voice" as from a distance.

PENWITH.

#### GOD AND NATURE.

To the Editor of "LIGHT."

SIR,—When so many modern thinkers are looking into these profound mysteries, I shall be glad if you can find room for this passage from a work of Böhm's so extremely scarce that readers who value his testimony are unlikely to have seen this part of it. Peculiarities in style, in any contemporary medium, are borne with for the sake of the message conveyed; for a medium of the seventeenth century I claim equal indulgence.

A. J. PENNY.

"The Abyssal Will out of the Eternal Word of the Separability, introduceth itself in the creaturely word, viz., in the root of the creaturely soul, into an *Ens* and substance, after that kind and manner, as the outbreathing of God, with the Separability of the Eternal willing, hath introduced itself with the visible world into manifold properties, viz., into Evil and Good, into love and enmity: that in such a contrary, the substance may become separable, or distinct, formable, perceptible and inventible; and that everything in such contrary may become perceptible to itself.

"For in God all substances are but one substance, an Eternal one, the Eternal, One Only Good; which Eternal One without separability or distinguishability would not be manifested or revealed to itself. Therefore hath the same outbreathed out of itself, that a multiplicity and separability might originate or exist: which separability or distinguishability hath introduced itself into own-self willing, and into properties; and the properties into desire, and the desire into substance.

"So that all things of the visible world, both animate and inanimate, might originate or exist, out of the Separability or distinguishability of the out-speaking Word, out of the root of the Great Mystery.

"Everything hath its separation or distinction in itself. The Centre of everything is *Spirit*, from the original of the Word. The separation or distinction in the thing is own *self-will*, its own self-impression or compaction; where every Spirit introduceth itself into substance, according to its *essential desire*.

"The formability of bodies existeth out of the experience of the willing, where every thing's centre, as a piece of the outspoken Word, re-out speaketh itself, and compriseth or frameth itself into separability or distinguishability, after the kind and manner of the Divine Speaking.

"And so now if in this outspoken there were no *Divine* or *Free Will*, then the speaking would have a *law* and would stand or be in or under compulsion or subjection, and no desire or longing delight might exist; and then the speaking were finite and inchoative, which it is not.

"But it is the *Breathing of the Abyss* and a separability or distinguishability of the Eternal Stillness, an outparting or distributing of itself, where the partability standeth again in its own self separability, in an own self willing, and is again an out-speaking of itself, out of which Nature and the Creaturely Life hath taken its original.

"And hence in everything, an own self-will is existed, so that everything introduceth itself, out of its own experience into form and shape, condition or constitution, as also into a life and working, as in its centre it standeth in the universal experience, viz., in the Great Mystery, in the mother of all substances and things.

"Every centre maketh its own outbreathing, nature, and substance, out of itself; and yet all originated out of the Eternal One."

It is a strange way of shewing our love and reverence for the Creator, to be perpetually condemning and reviling everything that He has created. Were you to tell a poet that his poems are detestable, would he thank you for the compliment?

\*J. Böhm's "Brief Explanation of the Knowledge of God." From par. 7 to 20. Written in 1625.

## SEANCES WITH MISS WOOD.

Since the publication of my report, in last week's issue, upon the successful seances we have had with Miss Wood, I have received several letters from various Spiritualists expressing their satisfaction at the results. It is gratifying in the highest degree to those who have advocated the views contained in the recent circular as published in "LIGHT," and signed by such a large number of well-known and representative Spiritualists, to find that there exists a widespread appreciation of the method suggested therein, viz., having the medium in sight of the sitters during the seance so that the form and medium may be seen at the same time. Every day shows the strong advisability of such a course, so that doubtful phenomena and gross imposture may be put from our midst. Surely it is better to be without this phase of spiritualistic phenomena altogether than that we should have a continuous repetition of those disastrous exposures which from time to time hold our movement up to ridicule. The following encouraging and sympathetic note has been sent in regard to the report of last week, from Mr. Charles Blackburn, which I hope you will kindly publish.

HENRY BURTON.

DEAR SIR,—In "LIGHT" of this week I am glad to notice your report that your seances with Miss Wood, by continued perseverance, are resuming their old force. What has occurred shews to those who desire to seize "Pocha," or other genuine forms, the immense damage and injury they do to the mediums through whom the forms are produced. It has taken some months to recuperate Miss Wood, and even yet she is far from recovered from the shock she sustained, or the forms would come out more quickly and better. You cannot force success by holding seances just in any way you like, without the consent of the spirits and the medium. Although the medium may oblige you, in order to shew her honourableness, still she knows that it is by sitting inside a cabinet that she has had the most certain success. I would resort to it again until she is stronger, and if you ask the spirits to assist you in what you want, they will, in time, do everything to your satisfaction.—Yours truly,

CHAS. BLACKBURN.

Mr. H. Burton,  
3, Clifford-street, Byker,  
Newcastle-on-Tyne.

## OUR CONTEMPORARIES.

CONTRIBUTED BY JOHN S. FARMER.

## The "Religio-Philosophical Journal."

The *Journal* is very much alive. There are many who admire its courage in defending the right and exposing fraud, even when not altogether able to approve of the *modus operandi*, which is essentially transatlantic in character. We soon discern that American and English journalism are marked by several broad lines of distinction, and what would seem *encre* here would there pass current as coin of the realm—i.e., if America has "a realm," of which we are not quite sure. Most of the readers of "LIGHT" will, however, be able to shake hands with those of our Chicago contemporary. The policy of the two papers is one, although the means adopted to the end are slightly different. The *Religio* this week does not lack evidence of the fact that they have not quite finished setting their house in order in America yet. There are still some tricksters passing as mediums, who manage to gull the public. We are beginning to feel more and more convinced every day that the action taken some time since with a view to abolishing the public dark circle was and is justified by events, and that the simplest phenomena in the light are the only ones Spiritualists are wise in putting before a naturally ignorant (at first) though curious public. This time it is a Mr. Briggs, of Boston, who is shewn up. We note with pleasure also that amidst all the din of war on fraud, the application of the realities of Spiritualism to daily life and thought is not forgotten. A true key note is struck in the editorial entitled "Spirit Work." It is, curiously enough, the same as that which was, quite unintentionally, we believe, struck in the editorial of the present issue of "LIGHT," viz., the responsibility of Spiritualists. It is pointed out that it would be well if Spiritualists seriously asked themselves what they have fitted themselves to do in spirit life. They are soon going to stop making money; the fashion of their clothes will trouble them no more; politics will not interest them, and mere wonder-hunters will have nothing to do. "Have you thought, Spiritualists of to-day, what there is to be done that you would like to do? Have you prepared yourself to take up

that work, when all earth's work of necessity must cease? Are you trying to spread the truth which is such a joy to your own soul? . . . You cannot teach, you say, but you can help sustain those who do. . . . It is your need, not your brother's, we are urging. Not for God's sake, not for truth's sake, not for humanity's sake, for these have not noticeably stirred you as yet, but for your own sake, do we urge that you should improve, nay seek for, opportunities to do good to your neighbour, the one nearest to you." Sound sense in that; now please turn to page 138 and read "The Work of the C.A.S."

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

St. Andrew's Hall, 14, Newmarket Street, Oxford Street, London.

The introduction of the subject, "Spiritualism as a Personal Need," unquestionably placed the audience at this hall, on Sunday last, fairly and squarely in the presence of some of the supreme realities of life. These realities are essentially individual in their application: the need of a due appreciation of them conspicuously personal: and Spiritualism alone responds to the exigencies of the situation; for while it expounds theories and facts upon the nature, qualities, and consequences of Being, it necessarily supplies motives for conduct of an urgent and constraining character which cannot well fail to influence individual life everywhere. Our spiritual origin, sustained relations with other spirits, and common interdependence, viewed in association with the all-pervading spirit of the one universal Father, gave occasion to the lecturer to connect the duties of life with its essence, and both with Spiritualism, in a form which exhibited very clearly the personal need of a diligent cultivation of the resources, and a loyal obedience to the teachings, of our inspiring faith. The subject is thus naturally divided into two parts: the inherent quality of the life—upon which these Controls have been gradually building up their views of the Divinity in human nature—and the incumbent obligation to aid its righteous development. Under neither aspect is there way of escape for any of us, so that the personal need of an acquaintance with the unique source of effective enlightenment is put beyond possibility of controversy. Our own Poet Laureate asks,

" . . . What am I?"

and himself promptly answers,

"An infant crying in the night.  
An infant crying for the light."

The growth of a single blade of grass is a mystery to us: our own thoughts, groping in the dark, are mysteries and the source of mystery; and neither the philosophy nor the religion, the politics nor the social ethics of the day, contribute much to the solution of the problems of life, upon which it is the special province of Spiritualism to speak with the precision and authority of certain knowledge of their issues. That which gives importance to these problems—and which, in fact, qualifies them in a manner so essential that we feel instinctively the inadequacy of any elucidation from which it is excluded—is the question of the "Life beyond the Grave." Spiritualism speaks authoritatively upon that point, and describes the character and contingencies of that life. It brings us face to face with our loved and otherwise lost friends and relatives, who have themselves proved, and are always ready to certify, that death is transition only—a Divine and beautiful providence, securing and guaranteeing that continuance of life needful for the perfection of Being, for which our experience and conduct here furnish the preliminary, elementary conditions. Facts of this nature reach those who think and investigate for themselves, and feel their personal need of them; and in their influence they promptly change the whole current of thought and action of individual life on earth. For the dominant truth of the involved lives—of the present struggle and its immortal outgrowth, that is to say—is, that as we cultivate our better nature here by work and effort for the benefit of the spiritually dark and mentally ignorant, finding our own in others' good, so do we elaborate our own future and construct our eventual surroundings, the degree of the happiness associated therewith being proportionate to the quality of this probationary term. Is it possible to suggest any more powerful motive for righteous living than this, when the cardinal fact of our immortality is kept in view, or to indicate more clearly the personal nature of the need of Spiritualism? The lecturer insisted, as often before, upon the actively beneficial influences of these considerations upon every-day duties, now and here, and pointedly contrasted the cogency of their motive power with that of the miserable delusion which would simply seek to comfort the forlorn and wretched of this world by a promise that, if they will but accept the doctrines imposed upon them and consent to receive of the righteousness of another, all may perhaps be right hereafter. The most potent emotion of human nature is the offspring of its religious element; rightly used and nurtured it is capable of ministering to the rapid and healthy progress of its subject; perverted, darkened, weakened, the end is revolution, materialism is preferred, and life is poisoned at the very source of its higher qualities. Spiritualism, in fact, answers

every human need of to-day, lightens trials and hardships, effects an absolute revolution in individual character, and is, under every aspect, and beyond all question, a personal need. It is not possible, under this summary form, to follow the lecturer into all those instructive details of individual, social, political, scientific and religious life and duty, which constitute the special charm and value of this series of discourses, nor to convey otherwise than by textual quotation, any fair notion of the beauty and richness of the language, or the coherence of the comprehensive and exhaustive argument, so invariably conspicuous, whatever the subject matter. Such features can only be affirmed and then verified as opportunity serves. On Sunday last these illustrative references were numerous and especially effective, covering, for example, very just and earnest deprecation of the misrepresentations of Spiritualism by the public Press, urging resistance to, and correction of, that form of defamation as a duty not less towards the radiant angel-hosts than to ourselves and our faith; passing then to a searching criticism of existing political, social, and religious combinations, and exposing the inherent intolerance, weakness and oppression of these as affecting individual life—and especially the life of the poor; affirming that a personal appreciation of the facts and teachings of Spiritualism would presently reach to the roots of such evils and disperse the conditions which favour them. We were urged to get outside of creedal dogmatism, and to stand evenly with the facts of nature; to recognise the obligations of existence, and the personal nature of the necessity of heeding them, if Spiritualism is to achieve its mission with the individual. He alone is great who is good, and he good who labours for the improvement and elevation of his fellows. If ourselves assured that Spiritualism is a personal need, regulating thought, expanding mind, influencing action and generally conveying truth to us in a form felt to be essential to our happiness and progress, let us, while thanking God for the light, be unwearied and always earnest in our efforts to extend its blessings to others.

After the delivery of the address, so inadequately described by the preceding summary, the lecturer, Mr. Morse, in his normal condition, spoke very feelingly upon the recent bereavement of that earnest Spiritualist and able and zealous worker, Mr. E. Dawson Rogers, whose younger son passed away on Friday last, after a very brief illness, and invited the congregation to express, by a "rising vote," their sympathy with the afflicted family. The suggestion was responded to with touching unanimity and stillness, and the service was closed, upon the impulse of the moment by Mrs. Williams, who was in charge of the organ, by the substitution for the prescribed voluntary of Handel's affecting "Dead March" in "Saul."—S.B.

## QUEBEC HALL.

Sunday evening's lecture in this hall, by Mr. MacDonnell, was of much interest to Spiritualists, being on the Miracles of Christ. The lecturer maintained that the spiritual powers and resources of such a being as Jesus was, were equal to everything recorded of Him. Hume's argument of the greater likelihood of testimony being false than of miracles being true, was fairly answered in the humorous supposition of a Chinese traveller, who related his having seen a balloon ascent in England. The Emperor thought it more likely he was inventing lies than that a great bag, as big as a house, filled with something, lifted three men from the earth above the clouds and carried them away, and for these supposed lies the man was flayed alive. The miracle workers of ancient and modern days were shewn to be demonstrators of a great spiritual power; and the concluding exhortation to imitate the life of the great miracle worker was reasonable and appropriate. Of course, a friendly discussion followed, in which the lecturer had sceptics of various shades to answer. We were pleased to see a good attendance of earnest thinking people.—Con.

## LIVERPOOL.

During the last few weeks an active correspondence in the local papers on the subjects of Spiritualism and Thought-reading has kept the attention of the public alive on those and kindred matters. Mr. John Fowler and the Rev. J. H. Skewes paying special attention to each other. The last named gentleman last Friday had a meeting in his school-room, Milton-street, called by public advertisement, to consider the subjects of Thought-reading and Magnetism, when a lively discussion took place, many Spiritualists being present. A proposal was made and adopted that a society be formed, to investigate these and kindred subjects; but a significant paragraph appeared in the *Mercury*, on Monday, from Mr. Skewes, stating that the meeting held on the preceding Friday had nothing to do with Spiritualism.

Last Sunday Mrs. Britten again occupied the platform at Rodney Hall; the subjects being, in the morning, "Witchcraft, Sorcery, Divination," &c., and in the evening, "The Second Coming of Christ." The hall was crowded, all sitting and standing-room being occupied. The closest attention was paid to the lecturer, while she passed in review the religious systems of past ages, their developments and decadence, the appearance at different epochs of Avatars, Messiahs, and Saviours,

&c. She contended that the Divine, or Christ Spirit, was in our midst to-day, of which all could avail themselves, and a practical knowledge of which would furnish the people, from prince to peasant, with a knowledge of God and Immortality; and thus the true teaching of the Lord of the Kingdom would be fully realised when men would learn to love God and each other.

On Monday evening a meeting of a most interesting character took place in Hamilton-road Lecture Hall, Everton, Mrs. Britten kindly again being the speaker. Her subject was "The Ministry of Angels." The hall was full, a charge of 1s. being made for the front seats, and the back seats being free, with a collection. A number of questions were asked at the close, and most admirably replied to by the lecturer. It is intended to continue these week evening lectures, a sub-committee of young men connected with the Society having been formed to carry them on, the intention being to secure halls in different parts of the town, where lectures can be delivered on the Monday evenings. At the Monday evening meeting some of Rev. J. H. Skewes' friends delivered to the audience as they entered a circular, announcing a special sermon on Easter Sunday on Spiritualism, stating that Spiritualists deny the resurrection of Christ, and of all others! C.F.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Last Sunday evening the members at Weirs Court were favoured with an address from Mr. J. G. Grey, of Gateshead, on "Spiritualism." The speaker discoursed upon the various phases of the movement in a manner very acceptable to the good audience present. Mr. Thompson, vice-president of the society, occupied the chair.—During last week we had the pleasure of hearing Dr. Nichols, of London, discourse in the Central Hall, Hood-street, upon "Vegetarianism;" and on the Thursday evening, on the platform of the N.E.S., to a large company, he interested us with a narrative of his "Twenty years' experience in Spiritualism." A number of non-Spiritualists were present, and were very much struck with the remarkable facts and phenomena to which he attested. We believe his presence at Weirs Court will do a great deal of good in giving some fresh impetus to the movement at that place. Mr. T. P. Barkas occupied the chair, and made some opportune remarks upon the subject of Spiritualism.

GATESHEAD.—Mr. Joseph Stephenson, vice-president of the Gateshead Society, gave an admirable lecture to a fairly good audience on Sunday evening last, upon Spiritualism as a Religion. On Sunday next, Mr. Rolson, of Byker, a new but able trance speaker, will occupy the platform. The Gateshead friends desire that those who are in any way favourably disposed toward them, will remember that the annual tea meeting and concert will be held at their rooms, on Easter Monday.

HOUGHTON-LE-SPRING.—The new and growing society at this place had the pleasure of listening to a discourse last Sunday evening, from Mr. Henry Burton, of Newcastle, on "The Spirit of the Age." He endeavoured to shew that every epoch of the world's history was dominated by a master idea, which, in whatever direction it might work, tended to give a great impetus to the progress of humanity. After shewing how in several marked epochs mankind, having gravitated downwards and become sunk in doubt and indifference, received an impulse that incited them to higher action, he shewed how in this present nineteenth century, man possessing so vast a scientific knowledge and wider methods of education, and not being able to procure a scrap of definite knowledge upon this great problem of spirit, was gradually and surely steering toward a materialism which was a practical Atheism, when Spiritualism, like a new and potent revelation, descended upon man, and with its far-reaching tendencies was beginning to afford to the human race a new and broader social, political, scientific and religious life than ever it has hitherto had. Mr. Cooper occupied the chair.

HETTON-LE-HOLE.—Mr. J. W. Mahony lectured on "Man a Spirit," at the Miners' Hall, on Sunday evening last. The company was a good one, and Mr. Mahony delivered himself in his usual able and terse style. Mr. W. Clennall officiated as chairman.

## NORTHUMBRIA.

THE BRITISH THEOSOPHICAL SOCIETY.—Important changes have just occurred in our London Branch. From a recent letter from our esteemed friend and brother, Mr. C. C. Massey, we learn that on Sunday, January 7th, the annual election for officers resulted in the choice of Dr. Anna Kingsford as President and Mr. Edward Maitland, an eminent writer, and Dr. George Wyld, late President of the Branch, as Vice-Presidents for the ensuing year. Dr. Kingsford is perhaps the best person in England to head a moral and spiritual movement of the character of ours. Whether considered as regards her practical knowledge of certain branches of physical science, her personal elevation of character, or her spiritual endowments, she is one to command universal respect. As to Mr. Edward Maitland it suffices to say that he is fully worthy and competent to be her coadjutor.—*Theosophist* for March.

Words, like bellows, often blow a spark into a flame: the fire that wants vent will suppress itself.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Séances are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussions are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Séances, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

Per annum.

£ s. d.

Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London ... 0 10 0

Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library ... 1 1 0

Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

## COUNCIL.

Adeshed, W. P., Derby House, Belper, Derbyshire.  
Allan, G. P., 181, St. George's-street, E.  
Arncliffe, Miss F. 77, Elgin-crescent, Notting Hill, W.

Barrett, F., Hawthornden, Leicester, Leicestershire.  
Bennett, E. T., 8, The Grove, Richmond.  
Bowman, J., 65, Jamaica-street, Glasgow.

Britton, Sandys (of Metropolitan Spiritual Lyceum), 21, Canonbury Park South, N.

Burton, Henry (of Gateshead Society), 3, Clifford Street, Byker, Newcastle-on-Tyne.

Coffin, Walter H., F.R.S., F.C.S., Junior Athenaeum Club, Piccadilly.  
Dunham, Signor G., 29, Colville-road, Notting Hill, W.

Dunham, James (of the South Durham District Association), 68, Simpson-street, New Shildon.

Edmunds, T. H., care of Rev. H. F. Lupton, The Vicarage, Twickenham.  
Farmer, John S., 4, New Bridge-street, Ludgate-circuit, E.C.

Fitzgerald, Mrs., 19, Cambridge-street, Hyde Park-square, W.  
Fitzgerald, Desmond, G., M.S.T., 2, 6, Alderman-road, Brixton, S.W.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Spiritualists are surprisingly fond of singing, the quantity being frequently of more object than the quality. "How often, oh, how often in the days that are gone by" have I "gathered at the river," that most melancholy stream; walked "hand-in-hand with angels," not always of light, and heard about the "sweet by-and-bye" suggestive of "Patience" in more senses than one. Their meetings also for public worship are enlivened by much music, and there is more than one hymnal available containing suitable hymns and spiritual songs not all devoid of merit. Mr. Thomas Brevior, not content with what exists, makes in a neat little volume of some 400 pages what he modestly calls "A Contribution to the Hymnal of the Future."\* Spiritualism has been largely indebted to the author of "The Two Worlds" for long and trusty service. No living Spiritualist can point to a longer record of work diligently done, none assuredly to more self-denying and sustained labour than the editor of the *Spiritual Magazine*. He has before published a little volume of "Wayside Verses," and this more ambitious effort, the latest result of his enforced leisure, contains a large number of short poems, usually in familiar hymn-metres, dealing with subjects on which all liberal religionists are at one, and eschewing dogma and hard-and-fast definitions of creed. He touchingly says: "It is not the theology that divides men, but the religion that unites them, and of which Christ is the great expositor, that these hymns are designed to illustrate and enforce. The thoughts and feelings to which their composition had given rise have been to me a solace in adversity, blindness, and bereavement." It would please the author's many friends if an extended sale of his little volume might testify to him a general appreciation of his latest, I hope by no means his last, work.

As I write on the day that has no other memory but one, the subjoined specimen of the author's thoughts and meditations seems appropriate:—

## Ecce Homo!

Tempted, forsaken, and betrayed,  
Reviled, and crucified;  
Alone with God, bereft of aid,  
For man He lived and died.

With bleeding feet our earth He trod,  
And here His work began.  
In Him behold the son of God;  
In Him behold the man!

In Him behold incarnate love,  
The perfect sacrifice!  
In Him the Gospel from above  
Revealed to mortal eyes.

\* "Lyrics for Heart and Voice: a Contribution to the Hymnal of the Future." Thos. Brevior (F. Pitman).

Oh, Christ, the heart will cling to Thee  
In darkness, doubt, and pain,  
For light, and hope, and sympathy:  
Nor shall the trust be vain.

No cup of sorrow could be full,  
No spirit tried as Thine;  
Yet none so meek and pitiful,  
So lowly and divine.

Mr. Brevior's form and rhythm is not always perfect, but his thoughts have the meditative tone and simple religious feeling that will commend them to like-minded persons, for whom they will also have the additional merit of being destitute of that mistiness, which some mistake for profundity, and which is so characteristic of some modern poetry.

The following amusing and very true estimate of a man, who by no means regards himself as funny, I clip from the *New York World* as quoted in *The Theosophist*. Mr. Cook seems to vulgarise and disfigure every subject that he touches. He is as great a sinner in this respect as regards Spiritualism as he is in respect of Philosophy and Religion.

"All reasonable persons must regret to see that the Rev. Joseph Cook has returned from New Zealand not only unroasted, but quite as raw as when he left his native shore. Humboldt's reported and unkind mention of Bayard Taylor as a 'man who had travelled further and seen less than any one he had ever met,' exactly fits the Rev. Joseph Cook. No one expected to find that Mr. Cook had made an acquaintance with the principles of science, or had arrived at an appreciation of his own intellectual unfitness for any task which requires sound knowledge and a respect for truth, during his voyage around the world; but it was not too much to hope that he might have acquired, by contact with polished races and by the sight of a larger horizon than that he had been accustomed to, some sense of his own insignificance and a corresponding measure of respect for names honoured in all lands. But the homely proverb is justified once more. A silken purse is not to be made out of certain kinds of material, and no sooner does the Rev. Joseph Cook feel himself on solid ground, within sight of his native heath, than he takes up his parable against Herbert Spencer, whom he calls a charlatan, and against Professor Fiske, whom he reviles as but the echo of a charlatan. Mr. Cook must not misunderstand this brief notice. The *World* notices him, not because his opinions on any subject are of the slightest importance to serious people, but because being a harlequin, he is tolerable only when he is ridiculous, and needs to be corrected when he becomes impertinent."

The following stories are good, especially the latter, albeit somewhat tough. The Psychological Society, long since dead, is to be taken for its present-day re-incarnation, the Society for Psychical Research. The way that head rolled down stairs, across a courtyard, into a room, *stopped this side up, and winked at the right woman*, impresses me greatly.

## True Ghost Stories.

"The two ghost stories told (says the London correspondent of the *Liverpool Mercury*) by our most eminent anatomist are as romantic in their way as any told by the Psychological Society. When, hardly more than a lad at Lancaster, the future defender of vivisection was studying for the medical profession, he had a horror of the ghastly details of the business, which he imagined he could never overcome. He was cured, strange to say, by a fright. Having to take some medicine on a windy night to Lancaster Castle, he had to pass through the room in which he had taken part in dissections. Just as he entered the room

with the basket of medicine under his arm, the clouds which hid the moon suddenly parted, a door slammed, and, looking up, the future biologist saw what he thought was an enormous figure in white, with arms outstretched, looking down upon him. He turned around trembling, and against the wall opposite stood another figure in white. He dropped his basket and ran. The patients in Lancaster Castle got no medicine that night. But when he returned next day and found that he had been frightened by mortuary sheets, he braced his nerves up so that he was soon collecting skulls. He made a fine set, but for a long time he could not get an Ethiopian skull. At last a negro died in Lancaster Castle, and the young doctor got permission to have his head. It was again a windy night when the operation of removing the head was determined upon. But habited in his long cloak, then the fashion, and provided with a blue bag, the comparative anatomist soon had the head safely stowed away. As he left the room in which the coffin lay, however, the wind slammed the door, caught his cloak, and nearly threw him upon his face. Attempting to recover himself, he lost his hold of the bag, the head fell out, rolled with increasing velocity down a flight of steps, across a courtyard, and settled itself upon the neck, with one eye open and the other shut, in a room where two women shrieked. The professor rushed wildly after it, took no notice of the women, seized the skull, put it in his bag again, and ran from the Castle. Four or five years afterwards he was attending a dying woman, who called loudly for a clergyman, to whom she had something to tell. The doctor begged her to tell him, as no clergyman was near enough to be called in time. At length she spoke. "Oh, sir, I had a husband, who was a negro, and, I fear, a bad man. He died, sir, in Lancaster Castle; and, oh! sir, I was standing one day in the rooms when my husband's head came out of the floor, and seemed to ask me to help him. And then, sir, the devil came through the door, snatched up the head, put it into a bag, and disappeared before I could do anything. And I have never done anything. Oh, sir, what can I do for my poor husband's soul?"

As I have strenuously expressed the opinion that *Tabooed Topics* are best avoided in a paper devoted to the discussion of Spiritualism, a subject already sufficiently weighted with antagonism and unpopularity, I may be permitted to say that my objection is solely that now stated, and does not extend to the discussion in a fair and reasonable manner of such subjects in a journal specially designed for that purpose. I, too, believe that there are many subjects that it would be fit and proper to ventilate and discuss. I see no reason to doubt that the public interest might be enlisted usefully in their treatment, and the public mind be informed on their merits and demerits. Such a journal would need *strong management* and *wise discretion* in excluding from its pages uninteresting and irrelevant matter. And the list of subjects propounded in the advertisement of the projected journal is sufficiently extensive to afford a grand field for the prancing of hobby-horses. But, if these gambols be restrained, there is also much room for useful dissertation and discussion. I wish well to the project, of which I know nothing but what I see in print.

M.A. (OXON.)

**ANNIVERSARY CELEBRATION.**—The Thirty-fifth Anniversary of the advent of Modern Spiritualism was celebrated at Neumeyer Hall, Bloomsbury, W.C., on Wednesday evening, the 28th inst., and in our next number we shall give a report of the proceedings, which the crowded condition of our columns prevents us from publishing in our presents issue.

**THE USE OF MOURNING.**—We quote the following from the *Finchley and Hendon Times* of the 24th inst.:—"Our obituary column records the death of Mr. Frank Rogers, son of Mr. E. Dawson Rogers, of Rose Villa, Church End, Finchley. The funeral took place on Monday at the Marylebone Cemetery, East End, Finchley. We note the fact here, simply to mention our observation that the friends of the departed wore no mourning on the occasion. We believe that though they have, in the course of years, had many members of their family circle removed by death, they have always refrained from the use of mourning, as a matter of principle—feeling that, though their sorrow for their own loss must naturally at such times be very keen, any unnecessary parade of the emblems of grief is inconsistent with the conviction that the departed one has passed to a higher and a happier life."

## SPIRITUALISM FROM A SCIENTIFIC POINT OF VIEW.

[The following paper was read on Monday evening, March 19th, before the Members of the Central Association of Spiritualists, 38, Great Russell Street, W.C., by Mr. J. W. SLATER, Editor of the "Journal of Science."]

In the remarks which I am about to address to you I must admit myself as being in some degree open to the charge of presumption. As regards Spiritualism I am merely an outsider, not unacquainted with your literature, and anxious that whatever facts you have to bring forward should receive full and fair consideration. On the other hand, though I have been all my life engaged in scientific pursuits and in combating those who under any pretext would seek to restrict research, I stand here merely as a private individual. I have not been commissioned to speak on behalf of any of the learned societies, of the British Association, or still less of that fearful and wonderful body, the Department of Science and Art. Hence whatever I may say can bind no one, and must be accepted or rejected simply on its own merits.

The capital point may first be raised: What do I understand by Spiritualism? Perhaps it may be said that it is essentially summed up in the following proposition, viz., that there exist agencies or forces, personal and intelligent, of undefined power, and capable of affecting and modifying material objects, but which, at the same time, ordinarily escape human notice, and are not taken into account either in scientific investigations or in the affairs of daily life.

What these agencies are, whether the spirits of deceased men and animals, or spirits of a totally different order, or corporeal beings which ordinarily exist and act in space of more than three dimensions, is not the immediate question.

This proposition, then, is accepted by Spiritualists as demonstrated by facts. With some few exceptions—which are certainly becoming more numerous—scientific men doubt or deny the alleged phenomena upon which Spiritualism is based. They explain such phenomena as either delusions or as produced by trickery and collusion. Now, I am not disposed to deny the truth, in certain cases, of either of these explanations. A really good observer, a man who can accurately see, feel, &c., objects presented to him, who can apprehend them in his mind without misconception, and who can report them faithfully without mixing his own inferences or preconceptions with the facts, is not very commonly to be met with. The reason of this lies in our education, which withdraws the mind almost exclusively from things to fix it upon words, so that a boy at the age of thirteen or fourteen is often a worse observer than he was at eight or nine. Be this as it may, cases of misobservation are no less frequent than glaring. Many here present will have heard that when Sir Humphrey Davy first produced the alkaline metals a friend of his, of good standing in the scientific world, coming into his laboratory and taking up a bit of potassium pronounced it "certainly metallic and very ponderous." The notion of considerable heaviness was so linked in his mind with the other general properties of metals that to him this novel substance felt heavy, though it floats upon water. I lately heard the case of a man who when shivering with cold applied his feet to a heating-pipe from which hot air was generally supplied and soon felt all in a glow. Shortly afterwards it was found that, by reason of some mistake, the pipes were delivering a current of cold air.

### Scepticism of Scientific Men.

The scepticism of scientific men and their indisposition to receive the testimony of others, especially of such as have not proved themselves capable of accurate observation, is often remarked and complained of. But it is sometimes forgotten that we are in many cases slow to receive the evidence even of our own senses without some counter-check. It is a very common practice in investigations where the result has to be judged by the appearance, e.g., of a colour, to call in some person who has no knowledge of what has been going on or of what is expected, and to ask whether he sees any difference between the contents of two glasses placed before him. There are numerous other devices which the conscientious and truth-loving observer employs to make sure that he is not deceiving himself, and the more remarkable and novel the facts, or apparent facts, seem, the more vigorous becomes his scrutiny. Again, if we read of some experimental result obtained even by a man of the most unquestionable eminence we generally make it a point to suspend judgment, or at least to accept the conclusion with reservations until the experiment has been repeated by others and the result

verified. So strong is this feeling that in cases where it is not possible to repeat the observation or the experiment at pleasure many persons prefer to keep silence. Thus, suppose I were walking on the shore, whether in England or elsewhere, and should happen to spy a sea-serpent, I should not dare to publish my observation, because the most charitable verdict passed upon me by the official scientific world would be "temporary insanity," and any future fact which I might observe ever after would be received with the query, "Is this another sea-serpent?" Yet at the same time, none of the objectors would be able to give any *a priori* reason why such serpents should not exist, or in fact to produce anything more worthy the name of an argument than the old cavil, "Have any of the chief priests or the Pharisees believed it?" The existence of monstrous sea-serpents, if proved, would be an addition to our present knowledge, but it would not compel the revision or abandonment of any accepted system or theory.

We will look next at an example which is not a supposition, but a positive fact, and which cuts deeper into the question. The celebrated Cuvier was requested to examine a fossil human skeleton. He refused. He had been previously troubled with similar applications, and had found the remains in former cases not to be human. In consequence the skeleton was lost. Had it been admitted to be human it would have inflicted severe damage upon Cuvier's theories. Thus we see how a prudent and, indeed, laudable caution may slide imperceptibly into unjustifiable scepticism, and even into the refusal to look at evidence.

Let us turn from the suspicion of self-delusion on the part of the observers to that of jugglery or intentional deceit on behalf of someone concerned. This is a painful subject, but it is one to which we cannot shut our eyes entirely. Whenever a human being forms, so to speak, part of the apparatus employed in performing any experiment, and knows what is the result expected, then the door for trickery is more or less open. But this is not all. It is whispered in well-informed circles that some men of high reputation do not at all times abstain from slightly "cooking" their experimental results, so as to square better with theory. I have even heard an eminent savant accused, by name, of having illustrated a paper which he was reading not with the real phenomena which he professed to produce, but with others, which might be mistaken for them by any ordinary spectator. Now, if this eminent man were to hear of the exposure of a fraudulent medium he would, no doubt, be virtuously indignant. Yet, wherein lies the difference? As regards the possibility of jugglery, I am no competent judge, having no knowledge as to what is within, and what lies without, the scope of the conjurer. One very painful reflection here suggests itself—if such apparent results are effected by those who have openly and avowedly studied the deceptibility of human nature, may not more, perhaps, be done by those who conceal their skill? May not, sometimes also, an accidental coincidence, without human intention, lead men fearfully astray?

### Realities, Illusions, or Deceptions.

We return now to the fundamental phenomena of Spiritualism. Are they realities, illusions, or deceptions? If realities, what are their laws and their causes? All these are questions which the scientific world ought to answer, or, at least, endeavour to answer as quickly and as completely as possible.

I know that some instructors of the British public are of a different opinion. They bid us ignore all such phenomena under penalty of falling back into the superstitions of the Dark Ages, which still run in our blood. Such cautions cannot be accepted. It is the bounden duty of Science to investigate all classes of phenomena, and to discriminate between the genuine and the spurious, however difficult may be the task, and however unwelcome the possible results. If she holds back, and hands her duties over to police-magistrates, judges, and juries, she simply signs her own abdication. As for the superstitions of the past it might be often worth inquiry whether they do not contain germs of truth which deserve to be freed from the distortions and exaggerations of the careless and the ignorant.

A certain writer declared not long ago that when the Board schools had existed a little longer, superstition would entirely disappear. Yet men more profoundly learned than any member of a School Board, any inspector of schools, or member of the Committee of the Privy Council upon Education have entertained notions which are commonly pronounced superstitious.

I said the results of a full inquiry into the phenomena of Spiritualism might possibly prove unwelcome. Let us come here to an understanding. Much of what must follow from the general proposition under which we summed up the spiritualistic

philosophy may rank not as an addendum to any branch of science as now understood—not an enlargement of existing theories, but a something essentially destructive and subversive. I do not refer to the antagonism between materialism and its opposite, for although many distinguished men think that they can construct the universe out of matter and motion only, yet others, not less able and learned, admit in vital phenomena the co-operation of a something which has not yet been resolved into matter and motion. At any rate, Monism has not been formally adopted in our authorised manuals and text-books as a new Athanasian Creed, which, except a man believe, he shall not "pass" at any and every examination.

The difficulty lies here:—Science—I mean not modern science only as now understood, but any possible and conceivable science—requires that effects must follow upon their causes in one unbroken chain, like results always happening under like conditions. Let us take an instance. The mechanic examines ten, or a hundred, or a thousand pieces of iron. If they are all of the same quality he finds that they will all support the same weight, and all show the same degree of tenacity and ductility. Hence he feels free to predict that another ten, or hundred, or thousand pieces of iron, if under the same conditions and of the same quality, will behave exactly the same; and common experience confirms his prediction.

Next, the physicist examines the same pieces of iron. He finds that they have all the same conducting powers for heat and electricity; that all melt at the same temperature; and under the same conditions can be made to acquire magnetic polarity. He concludes from his examination that the properties which he has observed belong not alone to the particular pieces of iron examined, but to all iron. Here, again, experience confirms the conclusions which he draws. Let the pieces then be handed over to the chemist. He, in turn, finds that they all, on being oxidised, combine with oxygen in the same proportion; that they all dissolve in the same acids to the same extent, forming salts which possess the same properties. He again expresses the results of his observations, in general terms, as being the attributes of iron; and here, again, experience shews that, save for the presence of impurities, his conclusions hold good at all times and in all cases.

But now let us suppose these pieces of iron possessed of a *will*, in virtue of which they were able to resist or modify the effects of the agencies brought to bear upon them. It would then be impossible to argue from the properties of one piece of iron to those of another piece, or of iron in general. Consequently, the mechanics, the physics, and the chemistry of iron could not exist. Our knowledge of iron would be not rectified or extended, but annulled, and the certainty which we now enjoy concerning its properties would be unattainable.

Now, if there are finite, intelligent agents, capable of acting upon matter, living and lifeless, and of modifying it by their mere will without the intervention of any ordinary appliances, it seems to me that we are very nearly in the same position as if the pieces of iron above-mentioned were possessed of a self-determinative power. In every phenomenon we should be in danger of meeting with caprice or arbitrariness. In all our calculations there would figure an unknown quantity representing the will and the power of these invisible agents and the probability of their intervention. The evaluation of this complex unknown quantity would, perhaps, in many, if not in all cases exceed human ability. But without such evaluation our power of formulating the simplest truth, or of announcing the result of any given cause, would be at an end, and science would be simply impossible.

### The Possible Influence of Unseen Agents.

The only loop-hole for escape would be the possibility of determining the exact limits of the power of these unseen agents and the condition of their interference. If we could find here something constant, then, and then only, would science be capable of reconstruction. It is not always taken into account how incompatible the action of finite wills is with the very fundamental concepts of science. An infinite will, attended by infinite power and exercised without "variableness or shadow of turning," does not damage our calculations; it is, so to speak, a constant upon which we can always reckon. But if it were proved that living human beings could by the mere force of will affect the course of nature, or act upon matter except through physical means, all would be hopeless confusion. But as far as the matter has been investigated it can scarcely be said that a man's motives and intentions have any influence upon the physical results of his operations. Suppose that five men set to

work to prepare strychnine, each with a different end in view. Suppose A. wishes to use it in medicine, and fears that the article to be met with in the shops might be adulterated; B. wishes to poison an enemy, and prepares the article himself in secret to avoid detection; C. makes it simply to sell; D. has been set to prepare some strychnine as a college exercise; and E., being about to make some elaborate researches into its constitution, thinks it prudent to prepare a sample personally, so as to be assured of its absolute purity. Nothing can be more different than the ends which these men have respectively in view. Yet so long as they each and all start with good materials and work carefully in accordance with the best known methods, there is no evidence to show that their results will be other than pure strychnine, having in each case precisely the same properties, physical, chemical, and physiological. Indeed, though this precise experiment has never been tried, yet all experience warrants us in believing the complete identity of their products.

It must be remembered that scientific men have not been hasty in inferring the unvarying regularity of such classes of natural phenomena as have come under their immediate observation. They have provisionally admitted the possibility of intervention from the most various quarters. The olden votaries of chemical science, when they had obtained any new result, were careful to repeat the experiment at different hours of the day or night, in light and in darkness, at different parts of the year, under different planetary aspects, &c., in order to see whether such changing conditions had any influence. I may mention that the chemical action of light and ultimately the art of photography rank among the positive results of such a scrutiny. Even the state of health of the operator and his moral condition were not left out of view, and the possible intervention of spiritual beings was constantly kept in mind. It was to guard against the inroads of malignant or at least mischievous spirits that the alchemist of old marked his melting-pots with the sign of the cross, whence such instruments retain the name of crucible to this day.

Similar comparative investigations were conducted in other sciences, and by degrees it was thus ascertained what conditions were essential to the reproduction of every class of phenomena, whilst others were eliminated as having no influence upon the result. Amongst those thus set aside as indifferent, ranked, as far as has been ascertained, the moral and spiritual conditions above referred to, the motives of the experimentalist, his strength of will, his faith, and generally his personal character, and still more the influence of any unseen non-material intelligences.

Bearing all this in mind you will, I hope, be able to appreciate the extreme reluctance which men of science feel to accept the statements made concerning spiritual manifestations. Even if they are unable to lay their hands upon any fraud on the part of the operators, or upon any proof of delusion on the part of the spectators and narrators of such manifestations, they still believe that there is somewhere a flaw, if it only could be brought to light.

In conversation with friends upon incidents which have been described in "LIGHT" or in the *Psychological Review*, &c., I have repeatedly heard it declared in substance that "were we to witness such occurrences we should be more disposed to believe ourselves the victims of some strange illusion, some temporary mental disease, than to admit that the experience of our past lives and of those of our colleagues and predecessors could thus prove itself at fault."

This is, of course, the doctrine of "dominant ideas" of your worthy friend, Dr. Carpenter, translated into slightly different language.

None of these men would deny that there may be impersonal forces, forms of energy as yet unknown which play a part in nature, because such forces or powers, if they exist, will doubtless be correlated with and convertible into the known forms of energy such as heat, light, electricity, &c., so will like them follow what we commonly call fixed "laws" of action. The difficulty which scientific men encounter in Spiritualism lies in the personality and intelligence which the agencies invoked seem to exhibit.

It will, I hope, be distinctly understood that I am by no means seeking to justify men of science in ignoring spiritual and other so-called supernatural phenomena. Under no circumstances is it justifiable to shut our eyes to facts. If there is no undeviating order in the universe, if the chain of causation is liable at any moment to be broken by the action of wills, the sooner we know it the better.

I have just been speaking of men of science whose candour and love for the truth are beyond suspicion. But I am forced to confess that there are others whose zeal for the truth is limited to truths discovered by themselves, their friends, or their clique, and who are quite capable of suppressing facts discovered and announced by unknown strangers.

But let us look back a little further: it is said—and it is not my task either to confirm or to impugn the statements—that at spiritualist séances knots have been tied on stretched cords, so that undivided continuous rings of wood or metal have been passed on to a man's wrist whilst he kept his hands firmly clasped together. If these statements are the records of literal facts we must either assume the existence of a world of four-dimensional space interpenetrating our own, and of beings able to act in it, or we must believe that there are agencies capable of, e.g., disintegrating a man's arm or an iron ring, and again restoring its continuity without the intermediate stages being perceptible to any of the senses of the observer. I do not say that this is impossible, but it is surely inconceivable,—so much so that the hypothesis of space of more than three dimensions with all its admitted difficulties seems to me the more acceptable.

Or let us take the simple and more common case of a chair, table, or other heavy body being raised from the ground and suspended in the air. Let us think for a moment what this phenomenon involves.

#### The Conversion of Energy.

A certain amount of energy is needed to overcome the force of gravitation by which the object is held down to the surface of the earth. Whence is it derived? We always consider that the creation of energy, as of matter, is the prerogative of one only Being. In all the operations of nature, of the laboratory, and the workshop, we see energy transformed from one state into another, but never produced anew. The more accurate become our observations and experiments the more clearly we see that in these conversions there is neither loss nor gain, and that the starting-point is the transformation of matter. Fuel, undergoing chemical combination, liberates heat; this heat is then converted in the steam engine into mechanical power. If we employ this power to turn a dynamo machine we obtain light, and this light, falling upon a living plant, enables it to decompose the carbonic acids of the atmosphere, and to incorporate the carbon liberated with its own tissues. In like manner, if we observe the living animal, we find the power by which it moves, or carries burdens, derived from the chemical changes of the food it has eaten; the more work it is compelled to do the more food it requires, and if the supply of nutriment is deficient the animal's motive power diminishes. In short, wherever we look we trace, up to the present day at least, conversion of energy, but nowhere its creation. Nevertheless, though a firm believer in the conservation of energy, I should be glad to see physicists undertaking special researches from this point of view. If ever spiritual phenomena are examined, as I submit they ought to be, particular attention will have to be paid to this point. It must be ascertained whether during physical manifestations any change takes place, for instance, in the temperature of the room, or in the electric or luminous conditions of the air, or of any objects present. For, dealing with agencies which are as yet unmeasured and in every way undetermined, it is at least possible that the energy used in raising a chair or a table may be obtained by a process of conversion analogous to what we see in nature and to what we employ in art. For instance, I would ask whether when physical manifestations take place any change of temperature has ever been observed; if so, whether such change bears any proportion to the magnitude of the manifestations and the power they would necessitate; whether the luminous effect of lights or fires in the apartment is for the time being decreased. The supposition that the energy put forth can be derived from the medium is scarcely admissible, since, always supposing that we have before us the faithful records of genuine facts, the power put forth often exceeds the utmost strength of a man. If, in the course of experiments which I am suggesting, and which would task the skill of our most eminent physicists to carry out, and would probably at the same time be well worth the great trouble required—if, I say, in such experiments no trace of the conversion of energy from some other state to the one manifested can be detected, it would then seem that the unknown agencies at work have a power of creating or of destroying energy. I say expressly "of destroying," because when a chair or a table is lifted into the air this result might be effected in two ways—either by applying to the chair some power capable, for the time being, of overcoming the action of gravitation, or of, for the time being, annulling that action upon the chair, and in other words temporarily depriving it of weight. How either the creation or the destruction of energy can be effected we must, I presume, all confess ourselves unable to explain; but the first question to be met will be, is it ever done?

#### Non-Spatial Entities.

The next difficulty is one which is often raised by those who uphold the Monistic theory of the universe. Spirit is usually

defined as being without extension or divisibility. A spirit, on this understanding, is something non-spatial. Monists, therefore, ask in what manner a non-spatial entity can act upon something spatial, i.e., any portion of matter. And it must be owned that this question is not very easily dealt with. Again, it is generally held by scientific authorities that action is always attended by reaction, the two being equal and opposite. If so, matter must be able to act upon spirit. As far as I am able to judge—as I have already intimated—the hypothesis of polydimensional space, as put forward by the late Professor Zollner, offers the key to these difficulties.

Having thus attempted to show how Spiritualism appears to scientific men, and what are the reasons which cause many of them to decline all inquiry into the subject I may, perhaps, be permitted to suggest a caution. You believe that you are in possession of the rudiments at least of a most important truth capable of altering the whole mental horizon of the human race. You naturally desire that this truth should be on the one hand fully developed, and on the other hand diffused among all mankind who are capable of receiving it. To do this you will, I am sure, on full reflection, recognise both the duty and the policy of keeping aloof from all entanglements. I mean that you will in the long run find it advantageous to take a position higher than that of sects and parties, of agitations and movements. In like manner I trust that Spiritualism will never seek to gain popularity by buffoonery. If mesmerists and electro-biologists, if I may venture to use so vilely-coined a word, had never come upon the platform and sought to make the public laugh, then whatever truth they have on their side would have much sooner earned recognition. By either of these shortcomings you would drive away those men who would be most able to decide upon the legitimacy of the claims of Spiritualism and to solve the question which it seems to raise.

May I, in conclusion, throw out a friendly challenge? I find it reported that by spiritual agency flowers, fruits, and other objects have been brought from unknown distances without human agency. I have often thought that a crucial experiment would be to convey some animal or plant, which has never been brought alive to England, to a meeting of scientific men capable of identifying it. If any invisible agency can place a living Ornithoptera from the Moluccas upon the council-room table of the Entomological Society, about seven p.m. on the first Wednesday in July or August, it will be a piece of evidence which no one can gainsay.

#### The Discussion.

The Chairman, in opening the discussion, said he thought there were several points calling for reply. For instance, when a chair was, without visible agency, raised from the ground, no Spiritualist ever supposed that energy had been created. In such a case it was generally held that spiritual beings had acted upon the chair by means of energy derived from the medium. A well-known characteristic of séances at which these phenomena occurred, was the gradual depletion of strength from the medium. He and many others had often seen Mr. Williams fall to the ground almost powerless and lifeless from this cause. As to the power used frequently exceeding the utmost strength of the sensitive, this might be explained if the force were stored, somewhat as electricity is capable of being collected. This theory was borne out by the fact that it was often necessary to sit for a considerable time before phenomena occurred. With regard to the nature of the energy, he thought that in the same way as food was taken in for the support of the material body, other elements not yet recognised were being imbibed and assimilated. These other elements, which might be described as psychical substances, went towards the building-up of the psychical body. When this was nearly perfected the material body commenced to decay, and was ultimately cast off as a useless shell. Psychical particles were being continually given off by the psychical body, in the same manner as the physical organisation gave off material particles. These emanations were probably the source of the force used. He claimed Spiritualists as supporters of the doctrine of the conservation of energy, and had never known it denied to explain the *modus operandi* of the psychical phenomena.

Mr. Shorter, who said that his only relation to physical science was in gratefully accepting the results which men of science had laboriously gathered together, thought all would appreciate the admirable tone and temper of the paper that had been read. It was a model of calm, careful, and unprejudiced statement. Nearly all Spiritualists would accept the premises laid down; indeed, the literature of the subject showed that they had been accepted and insisted upon quite as strenuously by Spiritualists as by men of science. All intelligent observers were aware of the necessity of guarding against delusions of the senses, preconceptions of the mind, and the possibility of fraud on the part of interested mediums. The same precautions were taken as men of science would themselves recommend, and although it might be possible for one individual observer to be deluded, yet it was scarcely probable that the same delusion would simultaneously take possession of a whole company of persons. There might be isolated cases of delusion, but as a whole the argument could hardly be said to apply to the general conclusions of Spiritualists. As regards deception, the fact that the

phenomena occurred not only with professional mediums, but even more extensively in private home life, or through one's individual experience, was a sufficient answer. The history of the last thirty years and more abundantly proved this. He admitted that there was some difficulty, as compared with certain branches of science, in evolving the phenomena at will. But physical science could not always repeat its facts when and how it pleased, e.g., the movements of the heavenly bodies, and notably the transit of Venus, which would not occur again for a very long period. Just so with Spiritualism: its phenomena could only be presented under conditions which from experience had been found most favourable for their production. There would probably always be an element of uncertainty arising from the volition and action of beings outside ourselves whom we were not able to command. The same difficulty applied to all matters connected with humanity here. No one could fully anticipate the line of action of any number of human beings at a given time. Assuming, for the sake of argument, that the theory entertained by Spiritualists was true, this uncertainty was just what would be expected. Were all the phenomena capable of being repeated as freely and frequently as the experiments of the chemist, the conviction would be forced upon us that the spiritual theory could not be true. He maintained that Spiritualism had primarily to be considered as a question of fact, and thought it only natural that the world should look to its men of science to clear up the obscurity which surrounded the phenomena of Spiritualism, which were both new and strange. At the same time he did not consider it necessary that the subject should be investigated solely by scientific experts. There had been a good deal of exaggeration in that respect. The phenomena in question were of a kind which could be carefully observed and recorded by any one of average intelligence and judgment. Surely any such man could tell whether a chair was or was not removed from the floor without visible agency, or judge if the movements and sounds were so regulated as to act as a code of signals for intelligent communication. At the same time Spiritualists could not but be grateful to the men of science who had devoted time and attention to the investigation of a subject so unpopular as Spiritualism, and who, having arrived at a positive opinion, had had the honesty and courage to avow the conclusions at which they had arrived. He was bound to say, however, that he had sometimes been struck with the singular paucity of knowledge, or lack of addition to our knowledge, which scientific men had been able to contribute to the subject. He could not call to mind any new facts that had been added to the knowledge of Spiritualism by experts. Mr. Cromwell Varley, after twelve years of investigation, came to the conclusion that the source of power was derived chiefly from the medium, but Spiritualists generally had arrived at that without any special scientific requirements. The most valuable service which science could render would be to impress upon Spiritualists the necessity of still more careful and correct observation. Spiritualists themselves were the authorities of the subject. It would be just as absurd to invite the opinion of the chemist and astronomer on spiritual phenomena as to ask the judgment of Spiritualists on delicate and intricate matters of chemistry and astronomy. Anyone who pursued scientific methods in the investigation of this subject was a man of science in relation to Spiritualism, and in such a case it was the province of experts in other branches of physics to come to us, and not of us to go to them. With regard to the friendly challenge, similar phenomena had often taken place in his experience. In conclusion, he would state that he thought it reasonable to assume that spirits were able to employ more potent energies than those with which we were acquainted. The most potent forces of nature were those which were most subtle and furthest removed from gross matter, and the more we pursued our investigations into matter the nearer we came to that wonderful domain of the invisible and the spiritual, which was probably the source of all life and energy.

Mr. Morse would have liked the attention of scientific men drawn to the simplest class of the phenomena. They should begin as Spiritualists had commenced. Let them decide—does a chair move? how does it move? what moves it? The solution of these questions would give them a solid basis of fact to build upon. (Mr. Morse spoke at some length on Mr. Slater's paper, but the exigencies of space compel us to defer the publication of an excellent speech to another occasion.)

After a few more words from Mrs. Hallock, the Chairman, and Mr. Shorter,

Mr. Slater briefly replied, stating that he had been much interested in a statement made during the evening to the effect that the temperature of a séance room was oftentimes materially lowered. It seemed possible that a part of the energy employed was obtained in that way. That would be a good subject of inquiry by some of our eminent physicists. The question of energy being drawn from the medium opened up further points of interest. Had a storing up of energy in the medium ever been registered by any of the instruments which existed for that purpose? If so, did the medium part with it to an unusual extent when manifestations, &c., took place? Such were a few of the questions which suggested themselves.

The meeting closed with a vote of thanks to the lecturer.

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## THE WORK OF THE C.A.S.

Last week we referred to the present time as being, apparently, the commencement of a new era of activity for public work in connection with Spiritualism; and we indicated several reasons for so thinking. This opinion, which we had formed after careful consideration of what, for the sake of conspicuity, may be called "the signs of the times," has been somewhat strengthened by recent correspondence approving of the measures now being taken by the Council of the C.A.S.

That the time is an auspicious one for such action all seem pretty well agreed. There is, indeed, very little doubt that opportunities of attending popular high-class lectures in connection with Spiritualism will be eagerly welcomed by a large section of the public. We say that only which we know to be an absolute fact, when we assert that in many quarters a very lively interest is either awakened or is being aroused with regard to psychological phenomena. The S.P.R. is doing excellent work in that direction, but it is by no means the only agency in operation. Only the other day we heard of a number of clergymen who had associated themselves together for the purposes of investigation. We are not at liberty to give publicity to details, but such is the fact. In another case a pamphlet addressed specially to inquirers, by a writer not altogether unknown to our readers, was advertised by him for a short time in the daily papers. The result was the distribution of some hundreds in this manner, the pamphlets almost entirely finding their way into new hands. In estimating the value of this fact as an indication of public interest, it must be remembered that the applications were voluntary on the part of the people who were sufficiently interested in the subject to be willing to pay the price of the pamphlet and to go to the trouble of writing for it in order to satisfy their curiosity. This, at least, tends to prove that the inquiry was, to a certain extent, *bonâ fide* in its character.

We allude to these circumstances only to shew that we have good grounds for what we say in regard to the renewal of public interest in Spiritualism. They may be of little account in themselves, but inasmuch as straws serve to point the direction in which a current of water is running, so these trivial details indicate the tendency of popular opinion.

There is also equally good reason for thinking that the revival is due in a large measure to the action taken last year by representative Spiritualists all over the country. The effect of the circular issued by the C.A.S. with reference to dark and cabinet sôances has produced the good result which we predicted would ensue. It has put intelligent and educated Spiritualists right with the public, and if the C.A.S. had done no other good work, the part it took in that matter would alone have been sufficient to commend it to the hearty support of the majority of Spiritualists.

Is there any reason why this sympathy and aid should not be extended to that Association? We know of none; but, on the contrary, several very weighty reasons occur to us why it should be given. The Association has worked

intelligently and faithfully in the past; at critical periods, such, for instance, as the defence of Dr. Slade, it secured combined action which would not otherwise have been possible; it is an organisation in full working order, possessing almost unequalled capabilities and material for use, which only required judicious development to again become a source of lasting good and strength to the spiritual movement; and last, but not least, it is an association in which the principle of self-government is recognised, so that the spiritualist public has the power of controlling its own expenditure and directing its own affairs.

We are aware that many have left the C.A.S. and thrown in their lot with another society with which the former works on amicable terms. If these friends feel more at home in the one than in the other, well and good. We think, however, it should at least be remembered that the heat and burden of the day have been borne, and will still be borne, by the C.A.S., and that all interest in its welfare and proceedings need not necessarily cease on account of withdrawal from active membership.

There are others who, from various causes, have ceased their public association with Spiritualism. We have no wish to revive the memory of old grievances. Many of the causes, however, which once operated so adversely are now numbered with the things of the past, and we would ask in all sincerity whether or not there exists the possibility of renewed and united action.

Need we particularise more? Surely not. We violate no confidence in saying that the Council of the C.A.S. stands ready to execute the work of the hour, be it little or great, and to welcome, as it has ever welcomed, any true and earnest worker. The proposed series of lectures is only part of a larger scheme which has been favourably considered and adopted by the Council. The one thing needful now is the sympathetic approval and co-operation of its fellow Spiritualists. This assured, the Council will carry out the plan in its entirety.

Here we must stop for the present. Before we conclude, however, we would press home to the hearts of all who read this undoubted truth—that the individual, personal responsibility of every Spiritualist can only be measured by the benefit he or she has received from the knowledge of a future life as demonstrated by the facts of Spiritualism. Are there any who have received such benefit amongst the readers of "LIGHT"? *Nous verrons.*

## GHOSTS OF BIRDS AND BEASTS.

To the Editor of "LIGHT."

SIR,—In regard to the article in your last issue on "Ghosts of Birds and Beasts," I am curious to know whether the word "spirit" employed in connection with a greyhound, a lark, a bay pony, cats, a dog, and a canary, is used by inadvertence or with intention by the various recorders. Many thoughtful Spiritualists are fully prepared to admit that both non-human animals and plants have *souls*, or a "spiritual body," and also that the souls of individual animals or plants may, under exceptional conditions in regard to their relations with humanity—by the agency of affection, in fact—become more or less permanent after the dissolution of the physical body. But although one may be prepared for many vagaries of opinion on the part of certain sections amongst those of whom it may be said that "some inherit Spiritualism, some achieve a knowledge of its truths, and some have Spiritualism forced upon them," it seems difficult to suppose that the notion of beasts, birds, insects, and plants having *spirits*—immortal and progressive—can be seriously entertained by any amongst us. The idea of "little flowery, green paddocks, surrounded with hedges of blooming roses, &c.," in which cats, doubtless accompanied by their fleas (why not?), "gambol about or lie basking, &c., tended by shining children," may to some minds appear delightfully poetical; but most of us, I imagine, would hold that it belongs to the worst category of meretricious mediumistic manufacture. Is there a Heaven for infusorials? If not, where is the line to be drawn? Of course the word "spirit"—that through which we are in the likeness of our Maker—has a loose conversational signification, doing duty for "soul," "spiritual body," or "ghost;" and perhaps it was in this sense that the term was used by some of those who recorded the interesting phenomena described in the article I have referred to.—I am, &c.,

DESMOND G. FITZGERALD,

# PIÈCES JUSTIFICATIVES OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH

## MESMERIC CLAIRVOYANCE.

## CASE VII.

At the risk of wearying your readers I have still to present another case or two of preternatural perception induced by the mesmeric trance. It will be only by the weight of cumulative testimony from independent, trustworthy, and competent witnesses that so startling a phenomenon can be brought within the category of acknowledged truths. Hence the value of the present piece of evidence, which was given to my friend, Mr. F. W. H. Myers, by a gentleman of eminence in the literary world, but who does not wish his name published.

Dublin.

W. F. BARRETT.

The first time I attempted to mesmerise anyone I succeeded in a somewhat startling fashion. I went on making the passes for ten or fifteen minutes, not being aware that the mesmeric force in me was sufficient to send the person experimented upon to sleep in three or four strokes. It was hours before I succeeded in reversing the effect, and days before the effect entirely disappeared. My second experiment was upon a young lady who was at a small party at my house, in which she had never been before. Seeing how suddenly the passes took effect, I thought it possible that "clairvoyance," of which I had heard, but seen nothing, might be produced in this case. I found the young lady able to reply to my words, but not to those of any one else. I asked her if she could see the rooms above that in which we were. She said that one had the ordinary furniture of a dining-room in it, but that the sideboard was in a small ante-room. I asked her if she saw anything on the side-board. She said there was a statuette in the middle and a silver inkstand on one side of it. Was there nothing on the other side? No. This I thought was a mistake, as there was usually, and then, to the best of my knowledge, another inkstand of rosewood on the other side of the statuette. I went upstairs at once, and found that she was right. Up to the minute before the experiment began, there was no idea of making any such experiment, and it was at my own suggestion that it was made. The young lady had never been mesmerised before. Of course, the only point of interest in the case—if it was, as I could see no room for doubting, a *bonâ fide* one—is its being a contradiction of a common theory that the "clairvoyante" sees things as the images of them exist in the mind of the person mesmerising.

This was many years ago. I did not like to be handling what seemed so strange a power, and have never mesmerised again, except in one case, when I have been able to give many hours' healthy sleep at a time to a lady who for seven or eight years had never had more than an hour's sound sleep at once.

I ought to add that the "clairvoyante" young lady had never been upstairs, and had never, to the best of my belief, had any means of knowing the arrangement of the room from other persons.

X.

## CASE VIII.

The next case illustrates what so constantly occurs, thought-transference merging into something beyond the knowledge of any present. The remoteness of time when the events occurred, some may say, makes the case a weak one, but in conjunction with other stronger evidence that I have adduced, it is, I think, quite worth preserving.

W. F. BARRETT.

SIR,—In your letter published in the *Times* of the 22nd inst., you say that you should be glad to receive "trustworthy communications as to the direct action of one mind upon another, giving rise to the apparent transference of thought or feeling, such as occurs in cases of mesmeric trance." I therefore beg leave to enclose a statement of facts and circumstances within my own personal knowledge and experience bearing strongly on the case, which I think you will find very interesting; and, although I have not the honour of being known to you personally, I may without egotism say that you may rest assured that it is "trustworthy" and reliable.

I have not in any way exaggerated or mis-stated the facts, and shall be glad if my communication will elucidate the subject.—I have the honour to be, yours faithfully,

M. A. M.

Thorpe-Morieux Rectory, September 26th, 1876.

About thirty years since, when I was living with my father in Kent, I attended lectures on Mesmerism, or animal magnetism, given by a medical friend. I was much interested and impressed by them, and closely watched his actions. The next day I felt a desire to try if I had the power to mesmerise another person. My nephew, who was about 17, rather delicate in health, was there on a visit to my father, and I tried the experiment in my own sitting-room, no one else being present. I was surprised to see how easily he yielded to my "passes," and fell into a state of "coma," and seemed in that state to obey even my thoughts. For instance, in my mind I asked him (without speaking) to kiss the dog then lying on the hearthrug, which he did immediately, saying "Oh, yes, aunt!" He then asked me to bandage his eyes, as "he could see best out of the left side of his head," above the ear. In my mind I then asked him what it was o'clock. He said, "Ten minutes after two by the kitchen clock." I found it wanted ten minutes to two o'clock, and I observed on several occasions that he saw the reverse side of an object, such as a coin, and not the side presented to him. I was obliged on this first occasion to send for my medical friend to get my nephew out of the state of coma into which I had thrown him.

My next experiment was to take him on a mental journey, sitting in the same room. In my mind I said, "Willie, shall we take a walk?" He quickly replied, "Oh, yes, aunt, I am ready; I will get my cap." His eyes were bound, and in answer to my thoughts he said, "I will shut the front door." I then mentally took him for a walk—about a mile—and as my thoughts passed by various objects, he noticed and made remarks on them. For instance, in passing the churchyard where my mother was interred, he said, "Oh, auntie, let us go and see poor grandmamma's grave"; and he expressed the thought in my mind, "Poor grandmamma!" whilst standing by the side. On another occasion, when in the room, I asked him if he could see anything particular in my friend's laboratory. He said, "I see several things under glass cases covered with green baize," which I knew was correct, although he had not seen or heard of them. They were things connected with galvanic experiments. One, he said, looked like moss at the bottom of the glass, another like mineral, and a third like insects crawling about.

On his return to his father (my brother), who lived twelve miles distant, he, my nephew, asked his father to mesmerise him. My brother replied, "My boy, I know nothing about it; I cannot do it." He said, "Oh, yes, papa, only look steadily into my eyes, as aunt does; I shall soon be off." My brother did so, and my nephew immediately fell into a state of coma, and whilst in it a question was asked, "What is your aunt doing?" He said, "She is looking in the Encyclopedia at the pictures of ferns, and at some of her own paintings of ferns, beside grandpapa." Next day came a letter from my brother asking if that was true. I replied it was.

My nephew is dead, but my brother, who is an incumbent of a parish in Kent, is still alive, and remembers the circumstance.

## LINES SUGGESTED BY THE "DEATH" OF FRANK ROGERS.

When a good man has gone from earth,  
To have, in Heaven, his second birth,  
And hear his Master's greeting voice,  
Millions of brother-saints rejoice!

S. C. HALL.

## CLAIRVOYANCE.

To the Editor of "LIGHT."

SIR,—In your last impression there is a misprint in connection with your remarks on my paper on clairvoyance.

The term clairvoyance signifies clear seeing, but that might signify clear mental, logical, or physical vision.

The term therefore conveys no idea as to what is generally understood by clairvoyance.

By that term is meant the power of the mind to see, independently of the physical organs of vision.

I therefore designate clairvoyance as the Auto-Noetic—that is, independent or self-knowing action of the mind.

GEORGE WYLD, M.D.

## LECTURES ON PSYCHOLOGICAL SCIENCE.

We are glad to hear that the arrangements for the proposed lectures, a few details of which appear below, are progressing favourably. The Committee hope next week to be in a position to give fuller particulars. In the meantime, however, we have been asked to acknowledge the undermentioned sums, which have been forwarded for the Special Lecture Fund. We sincerely hope that Spiritualists as a body will now come forward and rally round the C. A. S., remembering that "he who gives quickly gives twice." If each one were to put his or her shoulder to the wheel, and do as much as lay in his power, a great success would be assured at once.

## SPECIAL LECTURE FUND, 1882.

	£	s.	d.
The Hon. Percy Wyndham ...	2	2	0
Mrs. Parriek ...	1	1	0
E. Dawson Rogers ...	1	1	0
J. S. Farmer ...	1	1	0
Morell Theobald ...	1	1	0
W. Miall ...	1	1	0

The following circular has been issued:—

THE CENTRAL ASSOCIATION OF SPIRITUALISTS,  
38, Great Russell-street, London, W.C.  
Easter, 1883.

DEAR FRIEND,—By subjoined circular you will observe that the Council of this Association are desirous of again engaging in work which has ever proved most useful. They believe that the time is ripe for action, while no period could be more fitting for the inauguration of such an undertaking than this Eastertide, the time of all others in the whole year when we are most forcibly reminded of the bringing of immortality (continued life after death) to light and life.

I am desired on behalf of the Council to appeal to you most earnestly to sustain their hands in this the first effort of the kind which has been possible for some years, and to express a hope that you will not only assist them by giving liberally and generously towards the Special Lecture Fund, but that you will also sustain them by your kindly sympathy and personal presence.—Yours truly,

T. BLYTON, Hon. Sec.

## Lectures on Psychological Science.

The Council of the Central Association of Spiritualists desire, in order to meet an evident demand on the part of the public for information as regards Psychological Phenomena, to arrange a series of six lectures during April, May, and June next, which, if successful, will be followed by others. The Langham Hall, in Great Portland-street, can be secured, and it is proposed to hold the series on alternate Tuesday evenings, at eight o'clock. It will be their endeavour to make them thoroughly high-class in character, and at the same time to present the subject in a popular and acceptable manner. For this purpose the Council are seeking the aid of the best talent in our ranks. It is hoped that Dr. G. Wyld will lecture, and Mr. T. P. Barkas has already consented to do so, whilst arrangements are pending in other quarters, full particulars of which will be duly announced. The subjects already fixed are:—

"Clairvoyance; or, the Auto-Noetic Action of Mind as a demonstration of the Existence of the Soul," by Dr. Wyld.

"Personal Experiences in Psychology," by T. P. Barkas, F.G.S.

Admission will be free to the general public, but to meet the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the Council appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena to contribute to a Special Lecture Fund for this purpose. All donations will be acknowledged in "LIGHT," and a balance-sheet published in due course.

A few seats will be reserved, the cost of which for the course of six lectures will be ONE GUINEA. The tickets will be transferable, and it is hoped that friends in the Metropolis will, therefore, more readily subscribe for them as, if unable always to make personal use of the tickets, they may lend them to others interested in the subject.

It is hoped that the above will commend itself to Spiritualists, and that they will feel disposed to sustain the Council in their proposed work by personal aid and sympathy.

Communications and applications for tickets to be addressed to Mr. Thos. Blyton, 38, Great Russell-street, W.C.

JOHN WESLEY ON SPIRITUAL PHENOMENA.—Speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," he says: "I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it; their outcry against the appearing of spirits is 'in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands.'"

## PREMONITIONS OF DEATH.

Mrs. T. is a lady residing in the South of England. Some twenty years ago she had a brother, Captain William S., who for some years had been residing in Jamaica. The brother and sister were passionately attached to each other. One afternoon (the day before the West India mail was due), Mrs. T. felt very unwell and went to bed. While, however, still wide awake, she heard a voice exclaim, "Harriet, Harriet, my poor sister Harriet!" Very much alarmed, she called her husband, who was down stairs, told him what had happened, and said, "I know there is something the matter with William." Her husband laughed at her fears. In the night, however, she had a most vivid dream, in which she saw her brother lying dead and being dissected, and near his heart was a small stone which seemed to speak to her, saying, "Harriet, Harriet, my poor sister Harriet!" Mrs. T. then awoke, and rousing her husband told him her dream, and again said how convinced she was that all was not well in Jamaica. He was very cross at the interruption, but in the morning noted down the day and hour of these peculiar incidents. The next West India mail, some little time after, still more astonished them, for it brought the news that on the very day of the dream Captain S. had died, and in his last moments had thought of no one but his sister, and his dying words had been—"Harriet, Harriet, my poor sister Harriet!" While in a great heat he had drunk some cold water and in it had swallowed a small stone, which, lodging in his intestines, had caused his death. I may add that Mrs. T. is a most practical matter of fact person, without the least trace of imagination in her.

I have copied the above verbatim from my cousin's account, who knows the seeress and her family well, and who most kindly procured it for me from the lips of the clairvoyante herself.

ELIZA BOUCHER.

The Avenue, Minehead, Somerset.

## "THE TOUCH OF A VANISHED HAND."

Only those who read between the lines of contemporary life and thought can realise how completely the old time views on matters pertaining to the future life have disappeared. To such, however, it is apparent that Spiritualism has been working silently but surely in directions that few dreamed of, until lo! at every turn we are astonished to meet it in different guises and in most unexpected places. So universal is its influence that we can only explain the circumstance by supposing that when failure and obloquy have seemingly been heaviest upon us spiritual truth has slowly been working its way, the little leaven leavening the whole lump, until art, general literature, poetry, and the drama are permeated with its influence. The most popular plays, sermons, works, and songs of the day are full of it. As an example of this, we may instance D'Arcy Jaxone's new and popular song, "The Touch of a Vanished Hand," set to music by Pinsuti. The following are the words:—(the music is published by J. B. Cramer and Co., 201, Regent-street, London, W.)

## I.

When the bells that call'd my love to rest were ringing the vesper chime,  
I wished their music could bear my soul away from the things of time;  
And my spirit was heavy-laden as I breath'd an old, old prayer,  
For the cross of care that I carried was greater than I could bear.  
As I wept alone in my sorrow, the gleam of the dying day  
Thro' the open lattice softly kissed the harp that she used to play,  
And sweet as an echo from heaven, I heard its music once more,  
And the burden of life was uplifted, and the pain of parting was o'er.

## II.

Was it the breath of an angel's wing that passed o'er the golden wires?  
Was it the sound of a long-lost voice that fell from the angel choirs?  
Was it the touch of an spirit hand that swept o'er each silent string,  
And hush'd the sorrows of earth to rest with words that the angels sing?  
I heard the sound of an old, old song once more in the mystic strain,  
A song we sang in the bygone years, and shall some day sing again;  
For it told me I should meet my love at the portals of the skies,  
To sing once more as we used to sing, in the land of Paradise.

## NEURIC FORCE.

To the Editor of "LIGHT."

SIR,—Under the above heading one of your correspondents, Dr. Dixon, alluded a short time ago to various apparatus which demonstrate, without the aid of a human sensitive, the existence of a force variously denominated animal, vital, or organic magnetism, mesmerism, and most recently Neuric (or Nerve) Force. He informed your readers that a knife, habitually carried in a strong mesmeriser's pocket, had magnetic properties, and that he had seen the magnetic needle deflected by my pointing at it. Dr. Dixon has just shown me a note from a gentleman, dating from Ilkeston, who writes that he also finds his key and pocket-knife magnetic, and that the magnetic needle is deflected at his pointing at it, provided that his fingers are in contact with the glass of the compass, and, as I understand, that he has kept for a while the compass in his hand.

Perhaps others may find themselves endowed with the same quality. If they are numerous, the scientific may be induced to turn attention to it. Mr. W. H. Harrison told the readers of the *Spiritualist* newspaper a few years ago,—and in this I think he was backed by the eminently scientific Mr. C. Varley,—that there was no evidence to shew that there was any relation between mineral magnetism and mesmerism. Scientific men would surely examine into facts bearing upon the question if such facts could be numerously quoted.

About two years ago I was giving instruction to a gentleman in mesmerism, and to illustrate the meaning of the word polarity I had placed a compass on the table before us. I pointed at it and remarked with animation upon the fact of the needle always pointing in the direction of the magnetic pole; and as I pointed, to our surprise the needle oscillated and pointed to my hand. I made passes over it at about the distance of a foot, the point of the needle always turning to my hand. My nerve force,—Mesmer's *fluide magnetique*,—must have been in a certain condition as to quantity, quality, or tension, at the time, for it to have obtained this reaction from the magnetic needle. I find I cannot obtain it constantly.

"M. A." (Oxon.) has just informed the readers of "LIGHT" that a lady in London and Dr. Bell, nearly a century ago, demonstrated this reaction of the compass needle. He reminds us also of Dr. Slade's obtaining it.

That there is a relation between human beings and the magnetism of the earth is shewn by the fact,—pointed out by Reichenbach,—that sick sensitives sleep best with the head in the direction of the magnetic pole. I knew an officer who, in his ordinary health, could not sleep unless his head was in that direction.

About twenty-two years ago there was exhibited in London the "Magnetic Girl," who had the power of tilting a tailor's iron, weighing twenty pounds, by placing the little-finger-side of her hand upon the back part of its handle, and making (if any) a pressure quite inadequate to raising the fore part of the iron—called a tailor's goose. The father was a working tailor, and said that he had discovered the power in his child as she played on his working board. With her hand thus resting sideways upon its handle, the iron accompanied by tilts even quick music, the girl shewing little or no fatigue after a prolonged exhibition. Some averred that the iron at times lost contact with the table. One Spiritualist, a frequenter of the exhibition (Mr. Tiffin), believed that it was through a kind of mediumship, and shewed his faith in the supposed spiritual agent by placing his watch under the iron while it was working, with the request to "take care," and the movements to the music were as rapid as ever, and continued some minutes, the watch not being touched. If my recollection is right, she used to play sometimes with an iron to each hand.

That there was not merely pressure of the hand upon the upper surface of the handle of the iron, but attraction between them, was manifest to all watchers of the phenomena, and the Magnetic Girl drew much attention.

Just when it was hoped that a known scientific gentleman would make inquiry into the subject, it unfortunately received the notice of one of the superficial facetious writers of Dickens' weekly miscellany, who knew nothing of magnetism and evidently wanted to know no more. The "Magnetic Girl" was being exhibited at a watering place where he was staying. Nothing better could be for him to make capital for a long diverting paper; it amused him and paid for his holiday. At that time everybody read and repeated Dickens. Visitors to the little exhibition ceased coming; the scientific said Dickens

had explained it; and so her friends withdrew her into private life, the truth untouched, and without the loss of her faculty, which she may still have; she had it, I know, a few years ago, when I saw that she had blossomed into a comely matron.

Neuric force has other qualities awaiting the study of the scientific. Some quality of it may be peculiar to each individual, perceptible, as an emanation, to sensitives and definable by clairvoyants. During one of my lecturing tours years ago I was introduced to a Dr. Picard; he took me into his garden and demonstrated to me the power of his emanation upon plants; he could mesmerise some to quicker life and others to drooping and death.

Emanations in magnetisers vary in quality and quantity, each according to his interior condition and, perhaps, also exterior circumstances; for example, his quality of developing or imparting tone to a subject may depend upon the more or less ferruginous quality of the magnetiser's blood. Perhaps it is when this is at its maximum in him that his force can excite reaction in the magnetic needle.

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington.

## SUCCESSFUL SEANCES WITH MISS WOOD.

We have again had the pleasure of obtaining phenomena under satisfactory conditions through the mediumship of Miss Wood since my report in the issue of "LIGHT," March 17th. As at previous sittings, we took every possible care that the medium should be so placed that we could not possibly be deceived by trickery on her part, if she were so disposed.

As in the previous sittings, we had three curtains stretched across the corner of a large dining-room, in front of which, and facing the curtains, we seated Miss Wood at a distance of thirty inches therefrom. The light, which was direct behind her, was mellowed down to a dusky greyness by the aid of a light brown paper cover placed over the globe. The light was so good as to enable us to sufficiently distinguish each other and to quite clearly see the medium, who was covered with a white jacket, and had thrown over her head a white antimacassar. Whatever motion she made was easily discernible by those sitting round her, the furthest sitter from the medium's chair being within six feet.

The results of this séance, held on the evening of March 20th, were to all present, every one carefully and critically observing every detail thereof, conclusively the product of a power entirely separated from the medium as far as human sense and human judgment could discern. After conversing, singing, and chatting with "Pocha" for about one hour and a quarter, a large white ball protruded itself from the left aperture of the cabinet, and about four feet from the floor, and about three feet from the medium's right. After remaining in that position for a few minutes a stream of white substance proceeded from the base of the cabinet, and directly underneath the form we have spoken of, and stretched itself along the floor towards the chair whereon Miss Wood was seated. Presently a thick volume of white matter proceeded from just beneath the large white ball we first mentioned and reached forward towards the floor and the medium in an arched form. It appeared to make some strong efforts to move bodily forward from the curtains but could not succeed. The general impression was that a large form was endeavouring to move forward into full view. After moving backward and forward for some time the head of the form was withdrawn from view and was quickly followed by the remaining portions. "Pocha" afterwards informed us that it was the form of Mr. Norris, sometime member of the Newcastle Society; that he had got a head, arm, and some of the lower garments made, but could not further succeed on that occasion. At the conclusion of the séance all the sitters expressed themselves fully satisfied of the genuineness of what they saw. One thing particularly noticeable by all present was that while the manifestations were at their height Miss Wood lay back on the chair perfectly motionless. We found the chair on examination had not been removed in the slightest from where we placed it at the commencement.

On Friday, the 23rd, we held our twelfth séance, the arrangements being the same in all particulars as that of the 20th. After we had been seated for about three quarters of an hour a chair which we had placed at the right of the cabinet was visibly dragged behind the curtains, and a small bell, which had been placed upon it, loudly rung from within, thrown out at the left, drawn back again, and in the space of a few minutes thrown

from the curtains, gently grazing the top of my head as it flew to the further side of the room. The large steel fender fronting the fireplace was then dragged from its place and with some of the fire-irons, taken into the cabinet. After this the light which hung over the heads of the sitters was visibly turned down, and upon our complaining was again turned up to a considerable extent; and the medium under control was removed back until her chair touched the knees of the sitters in the centre of the circle, at a distance of about eight feet from the cabinet. After this a few slight manifestations took place and the séance, which was a powerful manifestation of physical phenomena, came to an end.

We have yet two more sances to hold with Miss Wood prior to her proceeding to London, where we trust she will have equally as successful sances as she has had in Newcastle. Should our remaining sances be successful, I shall duly and carefully report them.

I may state that one gentleman who has sat with us, and who had never sat in a séance before we commenced this course with Miss Wood, and who is sceptical upon all matters of this nature, acknowledged that though unconvinced as to the cause of the phenomena, yet he was thoroughly mystified, as the manifestations had no parallel in his experience.

3, Clifford-street, Byker, HENRY BURTON.  
Newcastle-on-Tyne.

## SPIRITUALISM IN LONDON & THE PROVINCES.

### METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The subject of the lecture on Sunday last was "The Divine Revelation." It will surprise no one who is in any degree acquainted with the precision of thought, accuracy of insight, and comprehensive range of practical knowledge, of the controls of Mr. Morse, to learn that, in their judgment, the Divine revelation is neither limited to one book, restricted to one method, nor the exceptional heritage of one people. There is usually something iconoclastic in the introductory remarks of these controls, and yet their genius is essentially constructive: there is a process of weeding out and breaking up of the soil, that the life-giving air may have unimpeded access to every particle of productive earth; but the ground is not allowed to remain bare or fallow, nor can there be any doubt about the promise of luxuriance and beauty for the seed which is always promptly sown under such promising conditions. If, again, we approach the philosophy of the subject upon the lines laid down by our lecturer, it is further desirable to disembarass our conceptions of the idea of the necessity of any form of special intervention, or revelation, detached from the essential nature of ourselves and of our surroundings, as either incumbent upon Deity to disclose His will and purpose, or as required by man for the guidance of his life. In the earlier stages of the career of Humanity everywhere, there has always existed a craving for Divine revelation because of the difficulty of interpreting the external aspects of things so as to reach their inner meanings, and when this craving has been satisfied by some form of exceptional enlightenment, that which in its essence was simply the outcome of imperfectly understood natural conditions has, because so rarely manifested, been regarded as a Divine intervention. We must not confound the results of human endeavour with the expression of Divine interest, nor esteem whatever reaches us from supramundane sources as necessarily Divine. Every advance of thought and disclosure of principles is in the nature of a revelation, and every revelation should be directed to the instruction, advancement, and happiness of those who receive it, should be in harmony with its source, and characteristically indicative of the agency for its production. Especially must revelation by Divine beings be so qualified, to contain within itself its own justification, and in greater or less degree its own history. Modern thought says that while the earth was, at the beginning, without form and void, it was charged with the potentialities of every subsequent unfoldment, and the evolution of the conditions of that unfoldment constitutes the first evidence presented to Humanity of the Divine revelation—an external manifestation, that is to say, of Divine quality within. The revelation of God through nature is the revelation of power and inflexible purpose, and through Humanity that of intelligence needful for the consummation of freedom in thought and being, the mind of man being wedded to the purposes of the Divine. As the potentialities of physical nature eventuate in actualities and manifest a revelation, so, in the nature of man, are there the germs of similar developments whose unfoldment constitutes a further revelation. Progress is proportionate to knowledge of natural laws, and the time shall come when by a righteous understanding of the conditions of life, in ourselves and in the world, we shall discover that happiness is within the reach of our own resources. When we would judge of the real origin of any revelation, we must consider whether it reflects or impeaches the dignity and character of the Divine elements. We are too apt to indulge partial and limited

views of the incidents and risks of life. If we would judge fairly of the merits of a painting, for example, we must be careful to place it in a good light, and ourselves at a favourable distance in a given direction; so must we regard the problems of life from the standpoint of the certainty of immortality, for that alone will dissipate the lines and shadows, and exhibit the wisdom of seeking happiness in general harmonies, remembering always that the hurt, the hunger, and the sorrow, which we deprecate, and at which we murmur, are as much the result of antecedent conditions—as much a revelation of the consequences of those conditions, as of others are health, happiness, and peace. Everything is well, and will be better; so will the Divine revelation run. No act of ours can put us outside of Being, and all that we do or can do, mentally, morally, and spiritually, is ours for ever, misuse of knowledge or revelation bringing its own sting, and failures their own punishment, as certainly as virtues develop their own rewards. To see the truth of these considerations is to receive a Divine revelation, for the capacity to appreciate which, and even to give it form as such, we must look to ourselves, for "God is indeed made manifest in the flesh" of Humanity. God's work is ever forward and onward, and ultimately finds indubitable expression or revelation in Humanity itself—in Humanity as a whole as distinct from any class or race whatsoever. As the Divine revelation is, in truth, the unfoldment of the purposes of the central fact of being, first in nature generally, then in Humanity, and finally as these blend and are materially affected, so a reverent and persevering study of nature, of Humanity, and of the immortal worlds beyond, is the only way adequately to interpret Divine revelation. In this manner light reaches us upon all the problems of nature and of God—the final authorities for human well-being and progress. Sin and sorrow are expelled by truth, human life becomes Divine, the God of all moving within us all, in assertion of a common Fatherhood, and in encouragement of universal brotherhood, aiding us, as out of our own growth, to use, and more and more to realise the nature and potency of the Divine revelation.

On Sunday next, April 1st, the first series of lectures, under the auspices of the Metropolitan Spiritual Lyceum, will be concluded by the delivery of an address by Mr. Morse, entitled "Day Cometh." On the following Sunday, April 8th, a second series will be inaugurated. The opportunity will be taken for coming to close quarters with the students of spiritual phenomena, by devoting the evening to "Question and Answer," with the view of testing, in some degree, the reality and power of trance-speaking. All interested are invited to bring to the hall, on that date, one or more questions in writing, signed and under cover: to see them opened in the presence of the audience and in the absence of Mr. Morse: then to hear them submitted to, and answered by, his controls. The questions must be of general interest, and the right is reserved to the president to reject any which may be offensively worded.—S.B.

### QUEBEC HALL.

Philosophy as well as rational theology is spread before the guests on Sunday evenings at this hall. Mr. MacDonnell addressed his audience on the "Resurrection," as not an impossible fact in the light which modern Spiritualism affords. The remarkable cases of levitation so well known are really more wonderful, we were told, than the re-animation of Christ, and his transport out of sight, especially when surrounded by such a circle as witnessed his final ascent. At the conclusion a stranger raised doubt of the authenticity and reliability of the Gospels, which drew out the replies of some old Spiritualists present, and caused great interest. We were glad to see the room so well attended. A most harmonious, friendly feeling glows on this little battle ground.—COK.

### GLASGOW.

For a number of years the meetings of the Glasgow Association of Spiritualists have been held in a veritable upper-room in Trongate, Glasgow, which, however suitable when once admission had been gained, presented many drawbacks in the shape of an unpleasant entry, and in being situated up four long flights of stairs. Several efforts of late years have been made to procure more suitable premises, which have at last resulted in the Association securing a most central and commodious hall, situated at 2, Carlton-place, So-Side. The situation is most happily chosen, being central, and at the same time in one of the quietest parts of the City. The hall will seat comfortably 180 persons, while a smaller hall on the first flat will be used for week night meetings. Arrangements are already in progress to have it artistically decorated, Mr. Ernest G. Barker giving this matter special attention. The opening services, at which Mr. E. W. Wallis, of Nottingham, will be present, are arranged to take place on Sunday, 8th April. Mr. Wallis will also speak the following Sunday. A service will also be held on Friday evening, 13th April, at which Mr. Wallis will take the chair. The Association anticipate that the new and comfortable meeting place will be the means of drawing out some of the old workers in the cause, and so cementing and strengthening the movement. Of late the meetings have been of the most successful kind, large and attentive audiences being present each Sunday. The addresses have been well sustained by a number

of the members, Mr. Jas. McDowall, Mr. Gavin Findlay, and Mr. J. Griffin, while Mr. David Duguid has on two occasions given from his stores of experience. Mr. Robert Harper, of Birmingham, has also put in an appearance, and been appreciated to the full. Mr. Hay Nisbet, one of the oldest workers in the movement, will speak in the new hall, on April 22nd, and several other old friends have agreed to follow suit. An American organ of fine quality has been purchased to assist the harmony. Mr. Barker kindly presiding at the instrument. The Association, in entering upon their new meeting place, cannot but tender to Mr. James Bowman their best thanks for his many and varied acts of kindness, more particularly for his so many years' granting them the use of a meeting place at a merely nominal rental.—T. ROBERTSON, Hon. Sec.

### LIVERPOOL.

Last Thursday evening the Rev. E. H. Sugden delivered a lecture in the Bootle Town Hall, on "The Scientific Explanation of Thought-reading," illustrated by experiments, the chair being occupied by ex-Mayor Paulson. A large audience paid close attention to the lecture and the experiments which followed. The rev. gentleman ignored the theory that the results obtained by Mr. Bishop, Mr. Cumberland, or himself were due to guesswork, assisted by occasional collusion. Neither did he admit that magnetism or so-called Spiritualism had anything to do with their production. Personally he did not experience the trance-like condition of mind, nor was any vision of place or object created in his mind, as Mr. Bishop had said was the case in making his experiments. Mr. Sugden's explanation was that the results were obtained by muscular action under the influence of strong mental tension. A gentleman in the hall was asked to select some article on the dress of any person in the room, and then to select another person in the hall to whom the article should be given. Mr. Sugden, who had been blind-folded outside, walked almost without hesitation to a gentleman who wore a scarf-ring, and this being the article selected, it was at once taken to the person who had been selected to receive it. After two failures to state the numbers of a bank-note, the third trial proved successful. The lecturer was once out of twice successful in naming the locality of an imagined pain, and various other experiments having been gone through with considerable success, the meeting ended well pleased with the lecture and experiments. Of course, intelligent students of spiritual phenomena are acquainted with the *modus operandi* of such so-called thought-reading, but the fact is patent that Mrs. Grundy will not look at anything labelled spiritual, but becomes quite enthusiastic when the simplest forms of the phenomena are dished up under cover of another name. So far, then, good is being done by those who are introducing the public, even if inadvertently, to the first steps towards a clearer knowledge of life and its issues. Last Sunday the Rev. L. H. Skewes delivered a sermon in Holy Trinity Church, subject, "Spiritualists deny the Resurrection of Christ, and of everyone else." To this sermon Mrs. Britten is expected to reply next Sunday, April 1st, at Rodney Hall. Last Sunday, Mrs. Wallis, of Nottingham, occupied the platform at Rodney Hall very efficiently. The subject of the morning address was "The Word of God and how to read it," which was dealt with by the lecturer in a comprehensive yet simple manner which evidently brought the audience into close sympathy with the speaker. At the close of the evening lecture a gentleman who was present told the writer that he was an atheist, and that this was the first time he was present at a gathering of this kind; that he was highly interested; and that he would take the first opportunity which presented itself to learn if what Spiritualists claimed to be facts in nature were really true. With earnest wishes for the success of "LIGHT," and that its many able contributions may be fully appreciated.—C. F.

### NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. Greives, President of the Ashington Society, lectured to the friends at Weir's Court, on Sunday evening last. He shewed how the Spiritualism of to-day was but a repetition of the Spiritualism of Primitive Christianity, so far as its facts and phenomena were concerned. The lecturer illustrated his position with divers parallel examples as proofs of his position, and produced in the minds of his hearers a considerable amount of conviction relative thereto. Mr. Kersey occupied the chair, and after the address, made a few interesting and well considered suggestions.

MICHAEL CHAMBERS.—There is a writer in a northern contemporary of spiritualistic pretensions, who for some time has troubled himself as to my identity, and after many vain inquiries and guesses, has stumbled once again upon a person towards whom he seems to hold considerable animosity. I should advise him for his future good and peace of mind to leave his inventions against that person unsaid, or Spiritualism may suffer thereby. Concerning Michael Chambers and the writer's attempted justification of that so-called medium, I may state that I have sat with him at some of his sances, only to be thoroughly disgusted, as every reliable witness is and has been that I have come across. I have made inquiries within this last week at Heworth, Felling, Windy Nook, Newcastle, Gateshead,

and North Shields, and the universal testimony is to the same effect. I think my timely exposure, so quickly and amply confirmed a week afterwards by the Blackburn and North Shields friends, combined with the fact of the screw cutting at Newcastle, and of his taking part about the same time on a conjurer's platform, exposing Spiritualism, is an ample justification of my placing him in his true light, so that fraud may be put from our midst.

GATESHEAD.—On Sunday night last Mr. Lloyd, Mr. Grey, and Mr. Stephenson gave short and effective addresses upon "Death," "Spirit," and "Orthodoxy." Mr. Burton occupied the chair and furnished the meeting with a few appropriate remarks. Tea-meeting.—On the Monday, at 5 p.m., the annual tea-gathering of the Gateshead Society was held at their rooms. The friends partook of a substantial repast which had been prepared by various ladies belonging to the place, and we are glad to say that their untiring zeal in that direction was amply rewarded by a large attendance of Newcastle, West Pelton, Felling and other friends. At 7 p.m. Mr. Burton, President of the Society, took the chair, and made a pleasant opening address upon the progress of the Society, and the upward tendency of the movement in the North. Mr. R. Thompson, who presided at the piano, gave a pianoforte solo, "Phases of Penzance Lancers;" Miss Coxon gave "The Better Land" and "The Miller and the Maid;" Mr. R. W. Thomson gave "When other lips" and "Tempest of the Heart;" Mr. R. W. Thompson and Miss Sephard gave a duet, "Home to our Mountains;" Miss Shepard sang "Good-night, farewell" and "White Blossoms;" Mr. Shepard a comic song, "No place like home;" Mr. Taylor, Mr. Bell, and Mr. Punkney each gave comic songs; Mr. Thompson, of the Newcastle Society, recited "Tell's Speech," and Mr. Barron, of Gateshead, "Billy's Rose" and the "Tight Brigade;" and Mr. Bristol gave a violin solo. Mr. Kersey, President of the Newcastle Society, proposed, and Mr. Stephenson seconded, a vote of thanks to the ladies for the provision of the tea, and the ladies and gentlemen who assisted at the concert. This was carried with acclamation, and Mr. Martin responded for the ladies who provided the tea, and Mr. Thompson for the ladies and gentlemen who assisted at the concert.

NORTH SHIELDS.—On Sunday evening last Mr. Campbell, of Sunderland, occupied the platform and interested the members with an able discourse upon "The Spiritual in Music." At the commencement of the meeting Mr. Crawford (chairman) alluded to a case of a widow whose son, who, unknown to her, had been killed some short time before, appeared to her at the window one morning as she drew up the blind. She was much startled and endeavoured to shake from her mind what she considered an illusion as she believed that he was well and at work. About two hours afterwards a friend came to tell her the sad news of her poor Willie's death, which had occurred the afternoon before.

CONSETT.—Last Sunday Mr. Barker, the well-known North country test medium, held a meeting at the above place and gave several most satisfactory tests to several of those present.

### NORTHUMBRIA.

THE GLAMIS CASTLE GHOST.—What is the true version of the oft-repeated and everlastingly-discussed story of the Glamis Castle Ghost? One winter night, nigh 400 years ago, when the snow lay thick and deep around the old Forfarshire Castle, a terrible crime was committed within its walls. The Earl of Crawford, familiarly and historically known as "Tiger Crawford," had been for some time a guest of the Lord Strathmore of that day, and there had been a great bout of gambling, in which the Lord of Glamis had gone on losing deeper and deeper from day to day, until at last he was driven by the madness of despair to stake even Glamis Castle itself, with the fair domain adjoining. Again fate or fortune went against him, and that night Lord Crawford became the winner of this splendid prize. Then it was that Lord Strathmore, finding some frivolous pretext of quarrel, fell on his guest with sword and dagger, and cruelly took his life. Thinking to destroy every possible trace of his crime, and the gambling loss which led to it, he had the room and its contents, just as they were, dead body and all, blocked up by solid masonry. Not even a trace of the doorway was left, and the secret of the room's situation, as well as of its terrible contents, has been ever since sedulously guarded, and the knowledge of it restricted to the Lord Strathmore actually in possession, together with the estate agent, or factor as he is called in Scotland, for the time being. No doubt from time to time curious people have sought by divers devices to unearth this veritable skeleton in the family cupboard, and the stories as to guests hanging towels out of their windows, in the absence of their host, so as to discover the locality of the room; and also to a mason working at the castle having "struck ile" by coming on the room, and of his being immediately sent beyond the sea by the reigning laird, and such like anecdotes, have arisen in this way. But there is little doubt that the account here given is the genuine and true version of the mystery, and the time has now come, I think, when Lord Strathmore himself should openly come forward, and so end once for all the frivolous tittle-tattle about pig-faced imbeciles shut up and still living after all this waste of years.—St. Stephen's Review.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

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The Reference and Reading Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolitan are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Mr. J. W. Slater's study of Spiritualism, from a scientific point of view, is one to which it is impossible to take exception on the ground of unfairness. It is an admirably candid and clear statement of the attitude towards Spiritualism of such scientific men as direct their minds honestly towards the subject. Mr. Slater by no means postulates honesty as the badge of all his race. He frankly admits, what indeed is sufficiently apparent, that bigotry, intolerance, prejudice, and even a fraudulent squaring of experimental results with preconceived theories are not unknown among the priests of modern science. But, excepting such as are unworthy of notice by reason of their unfairness, and omitting those who have given their adhesion to the spiritualist belief, Mr. Slater states fairly the attitude of the average scientist towards Spiritualism. These phenomena, which we record, are new to them, contrary to their knowledge and experience, and—what I believe to be the real point on which to dwell—they do not hook on to any antecedent experience or knowledge that they possess, so as to proceed from it, and form a connection with it. Mr. Slater says:—"In conversation with friends upon incidents which have been described in 'LIGHT' or in the *Psychological Review*, &c., I have repeatedly heard it declared in substance that 'were we to witness such occurrences we should be more disposed to believe ourselves the victims of some strange illusion, some temporary mental disease, than to admit that the experience of our past lives and of those of our colleagues and predecessors could thus prove itself at fault.'"

That is so, no doubt. But, surely, such a mental condition would not long survive reiterated experience; and surely, also, so long as it does exist, such a man is not in the best state for accurate observation. We are told that "a really good observer, a man who can accurately see, feel, &c., objects presented to him, who can apprehend them in his mind without misconception and who can report them faithfully without mixing his own inferences or preconceptions with the facts, is not very commonly to be met with." If that be so (and I by no means acquiesce in the full breadth of the assertion) then these men of science with their "inferences and preconceptions" are self-condemned as incompetent observers. Indeed, I say advisedly, after long and minute experience, that I have found amongst avowed Spiritualists as much accurate, patient, and painstaking observation as I have among any other class, and I am by no means disposed to admit that I am not a competent judge of phenomena that occur before my eyes, on repeated occasions extending over many years, even though I may not have had a so-called scientific training, and therein have acquired some very prominent and dominant scientific prejudices.

But it would be improper not to admit at once that given the open and unwarped mind, a trained observer, like, e.g., Mr. Crookes, possesses advantages which the sceptical world is not slow to recognise. It has been his business to interrogate Nature, and to devise methods of cross-examination that shall extort her inmost secrets. He is not, therefore, indeed, an expert in astronomy or geology, because he is a famous chemist; but so far he is the better equipped mentally by virtue of his experience. He is not an enthusiast; he will not err on the side of exaggeration, as some incompetent persons unquestionably do. The world sees that, and is disposed to value his evidence accordingly. So when the scientific world, always more than a little irritated by this new thing, heard that Mr. Crookes was about to test its pretensions, there was a general sigh of relief. "Now at last we shall get what we want." Yes, but they did not. Mr. Crookes brought his admitted powers to bear, and gave a decided testimony to what he had found. Only he had not found what was expected of him, and so this impartial tribunal, to which we are referred as the final court of appeal, would have none of his testimony. Now that is not my idea of justice, and I will not appeal to that court.

I have said that this attitude of incredulity in a fair mind cannot long survive. The repeated occurrence of what is at first strange and improbable, if its effect be not thwarted by prejudice and antipathy—in which case the mind ceases to be fair—soon establishes conviction of the objective reality of what the senses take cognisance of. Mr. Slater avers and therein does injustice to his candour and sincerity of mind, that he dare not say he had seen a sea-serpent, even if he should be so fortunate as to meet with one. "The official scientific world" would pass on him a verdict of "temporary insanity." Very likely. But that would not make him insane. And if fifty, a hundred, a thousand observers came forward one after another to give the same testimony, this "official scientific world," whose business it would seem to be to burke truth rather than to spread it, would soon find its occupation gone. It is the cowardice of men who shrink from the petty persecutions that prejudice can still inflict on them which makes the birth of a new truth so difficult, and its growth so slow. We Spiritualists find that to our cost; and I am far from saying that any man should make of himself a public scapegoat while others refuse their share in the obloquy. But I do say that a general and bold assertion of what we know and believe would very soon paralyse persecution, and turn the obloquy into honour. But this demands united action, and Mr. Slater is right enough in what he says about the treatment that one brave man would meet with from this impartial and candid "official scientific world." Only he must not in the same breath ask us to submit to it as our supreme arbiter of truth.

There are many points in this instructive address on which I should like to comment did space permit. As to the question of the source of the energy both the chairman and Mr. Shorter made suggestions which the experience of Spiritualists will confirm. It is a common thing to find the occurrence of special phenomena at a séance preceded by a cold wind sweeping over the hands of the sitters. I

have known temperature so lowered that we have sat shivering with cold; but whether a thermometer would have fallen is another matter on which I pronounce no opinion. I have known a medium so depleted of vital energy after some more than ordinarily violent ebullition of psychic force as to fall a helpless mass on the floor, with no power of holding himself upright. It not infrequently happens in a circle not properly formed that absolute silence and stillness prevails, until suddenly, perhaps after two hours or more of waiting, the temperature is lowered, the cold wind is felt, and some one thing occurs and then all is over. No amount of time seems to suffice for the production of any further phenomena. The stored-up energy, whatever it was, has been used, and nothing more can be done. In a well-formed circle, on the other hand, phenomena will occur at once and go on with regularity till the close of a two-hours sitting, and, in spite of the great expenditure of energy, no one will feel any the weaker, nor will any sensation of cold be felt. It would seem, therefore, that there is a direct relation between the whole circle and the results obtained, and not between these results and the medium only. If any one can tell us what is the composition of that luminous vapour which sensitises, and others too for the matter of that, see in a room when physical phenomena are going on, which appears on Mr. Beattie's photographs and on others, and which is the very pabulum which the invisible operators use, he will have put us on the right track.

But in all this we ignore spirit, of the action of which many of us have other evidence than that of which Mr. Slater treated. He was right, of course, in taking account only of what he did. But his bars of iron are no fair analogue of what we have to investigate. Their deportment, no doubt, is found to be invariable, so far as we are able to investigate with our present senses. If these were extended, or increased by the addition of another, probably we should find ourselves in a new world where the iron bar even was not the same. But we deal with intelligent beings, and we have to reckon with them. We do not know what energies they have at their command, and we know little of them or their potencies. Spiritualism, without the spirits, as Captain Burton phrased it, is a mere delusion, a waste of time and trouble. By all means let us try the spirits, and get, if we may, more knowledge of them and their methods. This we shall not do by ignoring their existence and independent action. Mr. Slater inclines to Zöllner's hypothesis of a poly-dimensional space. It may be so; but there are intelligent spiritual beings there, and we want to find out who and what they are. If men of science are disposed to help in the search Spiritualists will welcome their aid. But experience does not predispose us to acquiesce in all their postulates and demands. If they are to be of service the motive-spring must act from within. No crucial experiments, no tests, will convince those who, though temporarily astonished, would soon revert to their old opinion. Not even Mr. Slater's "living ornithoptera from the Moluccas on the council-room table of the Entomological Society" would avail. The wise men would sit upon it (metaphorically), but it would be the old, old story. "Spirit is the last thing I will give in to." And it must be the first.

M.A. (Oxon.)

The *Cornubian and Redruth Times* often contains news and information about spiritual phenomena. It is one of the few newspapers which always give a fair hearing to such subjects. This is the more commendable inasmuch as it is more difficult, on account of local prejudices, for a country journal to adopt such a course than for one published in London.

The *Daily Chronicle* of March 27th, spoke favourably of "Lyrics for Heart and Voice," by Thomas Brevior (Mr. Thomas Shorter). It said:—"There is much feeling tenderly expressed in these religious poems, but the majority are more adapted for home reading than the 'Hymnal of the Future,' in which the author desires they should find a place."

## UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

(Continued from page 129.)

Some years before we heard anything of Spiritualism, a beautiful instance of "unconscious mediumship" occurred to my father—Mr. Robert Theobald.

It took place on the first night that he occupied his bedroom after our much loved mamma had been removed from our midst.\* She appeared, and spoke to him. Loving her as he did, with all the strength of his affectionate nature, he felt deeply, as we all did, that our loss was irreparable. He was lying in bed, his head buried beneath the clothes, vainly endeavouring to pray for consolation and submission to God's will. But his sorrow had gained complete mastery over his physical frame, and, as he told us, when calmly relating this experience to us the next morning, had it not been for some supernatural aid he must have been prostrated in the delirium of fever before the morning.

Suddenly my father felt drawn irresistibly to raise his head and look up. There mamma stood by his side, radiant in health and beauty. White shining robes were flowing around her, and a bright halo was over her head. She raised her right hand, and pointing with her fore-finger upwards, said in her own natural voice, and looking at him lovingly, "Peace, be still! Can you wish me back?"

The revulsion in his own feelings was instantaneous. The storm of anguish was quelled. He gazed at her with delight, as she gradually rose and faded from his sight.

A few years later on, my father became an earnest Spiritualist and through a long period of terrible suffering from heart disease, was continually cheered by helpful messages from our beloved mother, and also by the conscious presence in his room, of many spirits, who, in various ways, "ministered" to, and helped him in his spiritual growth. In one of the first messages mamma wrote through my hand, she told us that the Father took her from us, because she could better help us, her children, from the spirit-land, than if she had been spared to live on with us in the body. Truly does Elihu Rich say, "What God takes from us, it is always gain to lose."

Our much-beloved grandpapa, the Rev. Stephen Morell, was a very highly developed medium, many years before Spiritualism was known in its present phase.

Well known as a Congregational minister, and for many years one of the Country Directors of the London Missionary Society, he was much loved and respected by all who knew him. For fifty-three years he preached from the same pulpit, and his memory is still revered as one who walked with God. A highly cultivated scholar, he was one of the last who would ever be regarded as fanatical, "imaginative," or likely to yield himself up to a delusion.

Still, it was an accepted fact in his family, although rarely alluded to by himself, that he was in frequent communication with his children who were in the spirit-land; and especially so with the eldest son, who had been ordained to the ministry at the Old Meeting at Norwich only three months before he was called to his spirit home. In rapid succession four of my grandpapa's family were removed, by consumption, at ages varying from sixteen to twenty-four. I will give his own account of these beautiful experiences, as he told them to me.

It was not long after our loved mamma had been taken from us; we had all been much comforted by her appearance to papa; and it was whilst speaking with grandpapa about this that I asked—

"Grandpapa, do you believe in spirits?"

"Ah! indeed I do!" he replied, so emphatically, his beautiful face lighting up with what I thought a heavenly smile.

"Have you ever seen one?" I asked.

"Oh, yes!" he answered, "I've seen your Uncle Stephen many times. I've also seen Mary Ann and Letitia, and all of them two or three times, but," he added emphatically, "Stephen I often see." I asked when he came to him, and what Uncle Stephen talked about. Grandpapa replied, "He comes at night, when I am sitting alone, after you have all gone to bed. He sits with me for an hour or two. I must not tell you, or anybody, what he talks about. Only he often suggests subjects for sermons." Our mamma inherited his mediumistic gift, in the form of clairvoyance, or second sight.

To all Spiritualists the account which Frances Ridley Havergal gives of the way in which her poems were received

\* "Heaven Opened." E. W. Allen, App Maria-Jane.

will be of the deepest interest. I extract the following from the "Memoir," written by her sister, who possibly is quite unaware that these records prove her beloved one to have been "unconsciously" a remarkably developed medium for spirit power, not only as a writing medium, but also *clairaudiently*. She says:—

"I never set myself to write verses. I believe my King suggests a thought, and whispers me a musical line or two, and then I look up and thank Him delightedly, and go on with it. That is how the hymns and poems come. The Master has not put a chest of poetic gold in my possession, and said, 'Now use it as you like.' But He keeps the gold and gives it me piece by piece, just when He will. . . . Perhaps He will send it all in one flow of musical thought, but more likely, one at a time, that I may be kept asking Him for every line."

Again she says:—

"I have a curious vivid sense of my verse faculty in general being given me, but also, of every separate poem or hymn—nay, every line, being given. It is peculiarly pleasant thus to take it as a direct gift; not a matter of effort, but purely involuntarily." "I have not had a single poem come to me for some time, till last night, when one shot into my mind. It is so curious; one minute I have not an idea of writing anything, the next I have a poem; it is mine. I see it all."

This is a good description of the uncertainty of mediumship, coming as it does to all, sometimes with great and almost continuous power, daily, for weeks; and then quite suddenly leaving the medium, for as long, or longer. Such experiences belong to what Mrs. Watts beautifully describes as the "ebb and flow of the spiritual tides."

A young relative of my own has often told me that when travelling by train, he hears most exquisite music, coming in grand chords, and resembling Beethoven's, or Sebastian Bach's.

My father also, during his long years of suffering, used frequently to hear angelic strains of harmony, "like thousands of voices, rising on the air in the distance," drawing quite near to him and then gradually receding.

Miss Havergal relates exactly similar experiences, as follows:—"In the train I had one of those curious musical visions, which only very rarely visit me. I hear strange, and very beautiful chords, generally full, slow, grand, succeeding each other in most interesting sequences. I do not invent them; I could not. They pass before my mind, and I only listen. . . . It is so interesting; the chords seem to fold over each other, and die away down into music of infinite softness, and then they unfold and open out, as if great curtains were being withdrawn, one after another, widening the view, till, with a gathering power, and intensity, and fulness, it seems as if the very skies were being opened out before one, and a sort of great blaze and glory of music, such as my outward ears never heard, gradually swells out in perfectly sublime splendour. This time there was an added feature. I seemed to hear depths and heights of sound beyond the scale which human ears can receive. Keen, far-up octaves, like vividly twinkling starlight of music, and mighty, slow vibrations of gigantic strings, going down into grand thunders of depths, octaves below anything otherwise appreciable as musical notes. Then all at once it seemed as if my soul had got a new sense, and I could see this inner music, as well as hear it, and then it was like gazing down into marvellous *abysses of sound*, and up into dazzling regions of what, to the eye, would have been light and colour; but to this new sense was sound."

One circumstance related is of especial interest, shewing as it does the literal truth of the words, "whilst ye are yet speaking, I will hear," and closely corresponding to experiences of my own, one of which I have already given.

When speaking of the way in which F. R. Havergal's hymn, "Reality, reality, Lord Jesus Christ, Thou art to me," she writes:—

"At a prayer meeting on the same day a young Christian prayed earnestly: 'Lord Jesus, let thy dear servant write for us what Thou art, Thou living bright reality!' And urging his plea with increasing vehemence, he added, 'And let her do it this very night.' That very night these verses were flashed into my mind. While he was yet speaking 400 miles away, they were written, and dated. Does not this shew the reality of prayer?"

(To be continued.)

A new Kardecian journal, entitled *Le Spiritisme*, has just appeared in Paris. In size, style, and contents it is very similar to our old friend, *Le Messager*, of Liège. It appears to be the official organ of L'Union Spirite Française.

## "GHOSTS OF BIRDS AND BEASTS."

To the Editor of "LIGHT."

SIR,—I request to be allowed, on behalf of my wife, to reply to Mr. Desmond Fitzgerald's letter relative to her recent communication on the above subject.

The word "spirit" in that communication is employed, as might, I think, have been reasonably inferred, without any dogmatic significance, in the sense in which the word "ghost" is used in the title to the article, viz., to import an underlying vital principle embodied in a shape.

No intention existed of entering into the distinction between "soul" and "spirit"—an interesting subject, no doubt, but not immediately to the purpose.

The idea of "flowery green paddocks surrounded by hedges of blooming roses," appears to be more offensive to the taste of Mr. Desmond Fitzgerald than that of the "fleas" which he has been pleased to contribute to the picture. He inquires, "Why not fleas?" I am not able to suggest any reason why not, nor am I desirous of doing so. William Blake, the great seer and painter, an imaginative person, with whose works and writings Mr. Desmond Fitzgerald's studies may possibly not have familiarised him, avers that he once saw the ghost of a flea, and he drew it. His portrait of this awesome creature (which, if I remember aright, he mentions he was informed had once been the animating principle of a venomous and splenetic human being) may be examined by the curious in Mr. Gilchrist's *Life of the painter*.

The possession of a "spirit," or interior animating principle, is not, we may believe, necessarily dependent upon the significance or insignificance of the embodiment.

Mr. Desmond Fitzgerald's letter embodies a spirit which it forms no part of the object of my reply to it to qualify. The spirit of the recent east wind possibly.

I am, Sir, your obedient servant,

19, Cheyne-walk, Chelsea, S.W.

A. A. WATTS,

2nd April, 1883.

SPIRITUALISM ON THE CONTINENT.—Mr. Riko, a Dutch gentleman, who for twenty-five years has given much time and money to the extension of Spiritualism, and who is well-known as a sincere and devoted friend of all the mediums, writing to *La Revue Spirite*, says that at The Hague the best informed Spiritualists entirely agree with, and have adopted the rules laid down in the circular on séance conditions issued by the Central Association of Spiritualists. The editor of the *Revue Spirite*, M. P. G. Leymarie, also concurs in the action which we had the pleasure of inaugurating in conjunction with the editor of the late *Psychological Review*, and further expresses his opinion that those who admit people to séances without previous preparation do little service to Spiritualism. We have insisted upon this more than once, and we believe that the question of the proper initiation of inquirers is one that will, in the near future, require as calm and careful consideration as that which was bestowed on séance conditions. We extend a hearty welcome to our French and Dutch allies.

CURIOUS INCIDENT AT CARNARVON.—A correspondent writes:—"I am not superstitious, but, on the contrary, decidedly sceptical as to the existence of ghosts, and equally doubtful as to spirits that were once in the flesh being permitted to revisit in any shape 'the glimpses of the moon,' or, invisible to man's sight, to walk the earth, and play strange pranks. I am therefore at a loss to account for a singular incident of which I was a witness a short time since. One dark night I walked from the central portion of Carnarvon to Llanbeblig Church, and on reaching that time-honoured edifice, I retraced my steps. I had proceeded about a hundred yards when I observed, ascending the hill towards me, a very bright light. As it approached the illumination appeared to proceed from a black-looking vehicle to which one lamp was attached, and which was drawn by one horse. I could see no occupant or driver as it passed me noiselessly, casting a bright and peculiar glare on the roadway. I looked back up the hill, as it went along, and saw the vehicle apparently go through the gates of a large house. I thought to myself 'The occupant of the house is receiving some guest of distinction to-night,' and curiosity prompted me to turn back as far as the gate of the residence to see who alighted. I found the gate fast shut, and no trace of the light or the vehicle which I supposed had passed through. I thought the circumstance singular, but took no further notice of it at the time. I have, however, twice since encountered this shadowy vehicle at the same spot, and on each occasion been equally at a loss to account for its silent passage along the roadway—even the horse's hoofs making no sound, and also puzzled as to its singular disappearance. I learn that several other persons whose truthfulness cannot be doubted have had a similar experience. I should, therefore, like to know whether this curious phenomenon can be explained by any ordinary inference, or whether it is one of those things which are beyond the present range of our poor philosophy."—*Carnarvon Herald*.

## HAUNTED HOUSES.

To the Editor of "LIGHT."

SIR,—The story which I send you herewith, is selected from the records in the possession of the Haunted House Committee of the Society for Psychical Research. The story is noteworthy in itself, and is, moreover, admirably illustrative of the difficulties attendant on investigations of this nature. I first heard of the incidents related below from an intimate friend of the T— family, and endeavoured to obtain through this lady an introduction to the Miss T— of the narrative. But Miss T— was obdurate: it was in vain that I wrote to her repeatedly, and through my friend represented the interest and importance of the subject, and the need for its thorough and careful investigation: she entirely declined to afford us any information. Though deeply regretting the loss of such valuable testimony, I could not but sympathise with Miss T—'s reluctance to revive painful memories, and I was compelled to desist from my importunity.

At the same time we felt that, without in any way impeaching my friend's accuracy, it was impossible to set much value upon her testimony to events of which she had not been a witness, and of which she had not even heard until some years after their occurrence. The matter, accordingly, dropped. A few months afterwards, however, I had the good fortune to make the acquaintance of the younger sister, Miss A. T—, and she willingly accorded the information which her sister had denied me. She had not actually seen the figure herself, but she had heard the particulars of each appearance from the witnesses of it, when the details were still fresh in their memory, and she had repeatedly heard the whole matter discussed in family conclave, when the disturbances were still going on. Moreover, she had herself heard some of the strange noises described. She related to me the incidents described below in great detail; and after questioning her at some length, I drew up the following account in her presence, reading over to her each paragraph as it was written. The account has since been read through by Miss T— herself; and though she still declines to give us any further particulars, she admits that this account is "substantially correct." Though the narrative, therefore, falls in value somewhat below a first-hand account it is very far superior to an ordinary second-hand ghost story, and may, I think, be taken as almost entirely correct. Miss T— would certainly not have allowed any material mistake to pass without comment, even if, which is very unlikely, her sister had made any.

In view of Miss T—'s repeatedly expressed wish that no inquiries should be made of her upon the subject, I fear that further investigation of the past is, in this case, no longer possible. Moreover, Mrs. T— and the unmarried brother mentioned in the narrative are both dead. The family, it should be added, have again removed, but the ghost has not, apparently, followed them.—I am, &c.,

17th March, 1883.

FRANK PODMORE.

In 1870 the T— family took a house in West Brompton on lease for seven years. They entered the house in the spring of that year. This house, it would appear, is now, and has been since 1877, in the occupancy of Captain F—. Captain F— has been asked, by a friend of the T— family, whether anything unusual has occurred in the house during his tenancy, and he has replied in the negative. There would seem, however, to be some reason for doubting the accuracy of this statement.

Nothing remarkable occurred during the first eighteen months of the T— family occupying the house. In the autumn of 1871, when Mrs. T— and Miss T— were going upstairs to bed, leaving the hall in total darkness, Miss T—, who was then on one of the upper landings, thought she heard her brother entering the house, and looked over the banisters. She saw a grey figure leave the dining-room, cross the hall, and disappear down the kitchen stairs. Miss T— told nobody of

what she had seen. This was the first time that anything abnormal was seen in the house.

During their tenancy of the house this same figure was seen repeatedly by at least five independent witnesses, Miss T— being the one who saw it most frequently. The figure was very tall, dressed in grey drapery. The drapery also partially enveloped the head, though allowing the features to be seen. The "grey" was a light grey—perhaps such a colour as a white object would assume in partial darkness. The hands, it would seem, hung down and were clasped in front of the figure. The expression of the face was very calm and peaceful—a good face. There was no hair on the face, and it was only from the unusual height of the figure, that it was supposed to be that of a man.

There was nothing indistinct about the outline of the figure. The drapery was shapeless—that is, it had no definite shape, such as that of a dressing-gown, or a monk's gown. But the lines of it were firm and clear. But the whole figure was shadowy and unsubstantial-looking. It was never seen save in the dark, and would appear, therefore, to have been faintly luminous, for it was seen in all parts of the house, and sometimes in rooms almost entirely dark. The figure was seen chiefly in Miss T—'s room, or on the landing near; but it was also seen on the bath-room steps, on the stairs, in the dining-room, and in other bed-rooms. The figure never moved its head or hands and never spoke or made, apparently, any sound (with one exception to be noted below).

Sometimes Miss T— would see it when in bed, and she would then frequently put her head under the clothes, to avoid it. But if she saw it when she was about the house she would always look at it until the figure vanished. But she is quite unable to say whether she looked at it for minutes or seconds. It would finally vanish quite suddenly. Occasionally, however, it would glide away into another room. The figure never walked; it glided. There was never any sound accompanying its movements.

The figure was next seen by an old nurse, Mrs. N—who met it on the stairs (in the autumn of the same year, 1871). She looked at the figure until it vanished. She also told nobody at the time of what she had seen.

Some time afterwards a friend of the family was staying in the house. She complained, on the morning after her arrival, that she had been kept awake by the noise of furniture, &c., being moved about in the rooms above her. These rooms were occupied, and no one else had heard the noises complained of. But the occurrence led to a general family discussion. Unaccountable noises had been often heard before in the house, and Miss T— and Mrs. N— then mentioned, for the first time, the figure which they had seen.

Mr. T—, the brother, also saw the figure frequently; on one occasion it was in the hall, when he opened the front door. On another, when returning from his club late one night, he saw the figure, from the street, standing at the drawing-room window.

Miss T— frequently saw the figure in her room standing at her bedside, and on the landing near her room. Sometimes she woke in the night, and found it at her bedside.

N—, the cook, complained angrily to his wife that one of the other servants would sometimes come into his room at night. He had, at that time, not heard of the figure being seen, but he subsequently connected these appearances with the figure.

R— T—, then a little boy of seven, was sleeping in the same room with Miss T—. He complained one morning that he had had a "horrid night"; he had been awake, and had seen L— (Miss T—) standing at his bedside in her night-dress, "only it wasn't L—." Of course, nothing had ever been told the child about the figure which had been seen. It is not clear whether any peculiar feelings accompanied the appearance of the figure; but Miss T— when in her room, frequently experienced a feeling of great coldness and horror, a feeling which she says is quite indescribable. This feeling she always attributed to the presence of a figure in the room, though she was unable on such occasions to see it.

Miss T— would very often hear footsteps and sighs in her room, as if someone were walking about and sighing. The most unaccountable noises were heard all over the house throughout the whole of these seven years—most frequently in the autumn. Footsteps, knocks at the door, bells rung in the daytime, &c. &c. There were also noises as if a heavy weight, such as a bundle of clothes, had been dropped from a great height on to one of the

landings—the sound was loud, but muffled. These noises, except the bell-ringing, were heard almost invariably at night.

Sometimes two or three people heard the noises, or were woke up by them. At other times only one person would hear them. On one New Year's Eve, when Miss T— and N— were alone in the house, N— came up from the kitchen to the dining-room where Miss T— was sitting, to see what was the matter. He had heard loud noises, as of furniture being dragged about in the dining-room. Miss T— had heard nothing, and the house seemed perfectly quiet.

On another occasion Miss T— heard the same noise, as of furniture being moved, &c., in the room above hers, which was occupied by her brother, Mr. T—. She went up to see what was the matter, and knocked at his door, but he was fast asleep. These noises, as of furniture being moved about—always in the room above—were of frequent occurrence.

This house formerly belonged to a Mr. G— an artist, who has now sold it. He was very anxious for Mrs. T— to buy it. A few months after the T— family had been in the house, and before they had experienced anything unusual, Mr. G— came to see Mrs. T— and asked her if she was quite comfortable in the house. As she rented the house unfurnished, the question struck her as odd: and she remarked upon it at the time.

In the autumn of 1877 the T— family removed to another house in the same neighbourhood, where they remained until April, 1880. Miss T— was abroad during the winters of 1877 and 1878: but was in the house during the summer months of the latter year. She finally returned in the spring of 1879. It is to be noted that the T—s had never mentioned the subject of visions and disturbances to even their most intimate friends whilst they were still in the first house, but on leaving the house, believing themselves to be free from their persecutors, they mentioned the subject freely. In the spring of 1879 Miss T— heard the same noises as before—footsteps and sighs—but fainter. They gradually, however, increased in intensity until they became as bad as ever. She did not mention the subject. The noises, however, in the autumn were heard by all the household—including Miss A. T—, my informant, who, being only a child, had not heard them in the other house. They were even more loud and frequent than hitherto, and their character had somewhat changed. Footsteps were heard as before: doors were banged, where no doors or only locked doors were; there was a noise as of a metal tea-tray being rolled down stairs.

There was, also, frequently a sound as of a person breathing heavily, and walking about, heard in the bedrooms. Knocks two or three times repeated, were also heard at the doors.

A married brother was staying in the house with his wife and little girl of three years. One night they all three heard the sound as of a person walking up and down the room and breathing loudly. Mrs. T— struck a light and lit the gas, when the noises ceased. They recommenced, however, when the gas was turned out.

One night in September, 1879, when H— T—, a boy of thirteen, had been ill for many months, and was sleeping in the back dining-room, with Mrs. T— in the same room to attend upon him, they both heard a noise as of a door opening into a third room on the dining-room floor being opened, and the window of that room being thrown open. The door then banged, and a match was heard to be struck outside. All the household were upstairs in bed, and the boy became ill with fright. Mrs. T— had to attend at once to him and so did not open the door. In the morning the window was found bolted, and the door of the back room locked.

This noise, as of a match being struck, was afterwards heard several times, both in the middle of the day and at night, and by several persons. Also in different parts of the house; but always outside a door.

From this time, until the date of the boy's death, a fortnight or three weeks afterwards, the noises were louder than at any other time, and disturbed the boy's rest at night.

On Christmas day, 1879, Miss T—, going to early service, saw the figure standing just below her, at the top of the bath-room stairs. She saw the figure again that afternoon at the foot of her bed, when she had gone up in the dusk without a light. She saw the figure again, more than once before she left the house. On one occasion, when sleeping in the same room with Mrs. T—, Miss T— woke and saw the figure standing

between the beds, near the foot. There was a noise as of a parcel being dropped on the floor, and the figure vanished. The noise woke Mrs. T—, who wanted to know what was the matter.

A child of three years (the same before mentioned) woke up one night with a scream saying that something had come to take her away. After this occasion the child refused to be left alone, as long as she stayed in the house.

A housemaid met the figure standing on the stairs one evening, and ran down in great fear to tell the other servants.

A nurse, on another occasion, saw a figure which she supposed at the time to be that of her mistress, leaving the bedroom at night.

It is to be noted that during these nine years, Mrs. T—, and Miss A. T—, and two younger children, who were constantly living in the house, never saw the figure. Nor did any other members of the family, except those mentioned, though an elder brother stayed until 1875 with his family in the first house; and a cousin lived with them for eighteen months in the second house.

## THE TESTIMONIAL TO MR. TOWNS.

On Wednesday evening, March 28th, a numerous attended and very pleasant gathering of metropolitan Spiritualists took place at Neumeyer Hall, Bloomsbury, to celebrate the thirty-fifth anniversary of the advent of modern Spiritualism, and to present, at the same time, a testimonial to Mr. W. Towns, a well-known private medium, of upwards of twenty years standing.

Shortly after eight o'clock the proceedings were opened by Mr. Thomas Everitt, who had kindly consented to preside. In a happily conceived speech he stated the objects of the evening, briefly but pointedly referring to the two events that engaged the attention of the friends present. His remarks were most cordially received, and at their close the following excellent programme was executed. The vocal services of Mrs. Georgina Weldon were, as usual, received with the most demonstrative approval; while the musical and vocal efforts of Mr. J. C. and the Misses Ward fairly captured the sympathies of the audience.

The testimonial, consisting of a purse containing £30, was presented to Mr. Towns by Mrs. Hallock, who, in a few well chosen remarks, discharged her pleasant duty in her usual genial manner. In the course of the evening Mr. J. J. Morse made a brief speech, his happy references to the objects of the meeting calling forth unstinted recognition. As the chairman of the evening was compelled to retire at an early hour, Mr. Morse kindly consented to officiate in his stead.

The success of the testimonial was mainly due to the untiring exertions of Mr. J. S. Wootton, who was cordially assisted by Mr. S. Goss and Mr. J. King, and the event was, in every respect, a gratifying testimony to Mr. Towns of the sympathy and respect entertained towards him upon the part of his friends, who evidently have not allowed his twenty years of devotion to the cause of Spiritualism in the Metropolis to pass unnoted.

Amongst those present were Mr. and Mrs. Everitt, Mr. R. Pearce, Mr. M. Theobald, Mrs. Tebb, Mrs. Hallock, Miss Houghton, Mr. and Mrs. Towns, Mr. Landers, Mr. J. S. Wootton, Mr. S. Goss, Mr. Glendinning, Mrs. and Miss Sparey, Mr. and Mrs. Morse, Miss Keeves, Miss Record, Mr. and Mrs. Cowper, Mr. F. Wilson, Mr. E. A. Tietkens, &c., &c.

## Programme of Concert.

Part I.—Duet, organ and pianoforte, Mr. C. Davieson and Mr. J. C. Ward; address, Mr. T. Everitt, from the chair; song "Ruth," Ch. Gounod, Mrs. Georgina Weldon; glee, "Foresters, sound the cheerful horn," Bishop, the Portland Glee Union; song, "Pieta Signore," Stradella, Mr. Sidney Sprague; piano forte solo (a) "La Fileuse" (The Sewer) Raff, (b) "Nocturne," Chopin, Mr. Charles Davieson, M.L.C.; song, "The Last Watch," Pinsuti, Mr. Ernest A. Tietkens; duet, "Venetian Boat Song," Blumenthal, Misses Clementina and Evelyn Ward; song, "The Better Land," Ch. Gounod, Mr. Henry Knight; ballata (with English words) Randegger, Mrs. Georgina Weldon; song, "Good Company," Stephen Adams, Mr. J. C. Ward. Part II.—Glee, "King Witlaf's Drinking Horn," Hatton, the Portland Glee Union; presentation of testimonial to Mr. W. Towns by Mrs. Dr. Hallock, of New York; cavatina, "Una voce poco fa" (Barbiere di Siviglia) Rossini, Miss Clementina Ward; humorous German ballad, "Schneider, how you vas," Mr. J. P. Wootton; song, "The Lark," Hatton, Mr. Ernest A. Tietkens; song (a) "The Sparrow," Georgina Weldon, Chant sur le Berceau (b), words from "L'Art d'être Grand Père," (Victor Hugo) Do., Mrs. Georgina Weldon; comic song, "Red, White, and Blue," Coxon, Mr. J. C. Ward; song, "The Quaint Old Village," Scott Gatty, Miss Evelyn Ward; song, "The Last Man," Calcott, Mr. J. Cecil Husk; song, "The Distant Shore," Sullivan, Mr. J. P. Wootton; song, "A Last Good Night," Walter Wesche, Mr. Sidney Sprague; duet for concertina and piano, "Zampa," Blagrove and Sydney Smith, Miss C. Ward and Mr. J. C. Ward. Conductors: Mr. C. Davieson, Mrs. Weldon, and Mr. J. C. Ward.

OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £1. A reduction made for a series of insertions. Orders for Papers and Advertisements may be addressed to Mr. J. J. MORSE, the business agent. All other communications should be sent to "The Editor," Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s. Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, APRIL 7TH, 1883.

## THE PERSONAL RESPONSIBILITY OF SPIRITUALISTS.

In another column will be found evidence of the beneficial influence exercised by the C.A.S. in connection with the Spiritualist movement on the Continent. It will there be seen that the good results which followed the issue of the circular on sance conditions were not confined to this country, but were likewise felt across the Channel. Were further proof required than already exists of the fitness and ability of the C.A.S. to undertake public work, it would, we think, be supplied in this circumstance.

We make no apology for recurring to this subject or for again asking those interested in Spiritualism to support the C.A.S. in their work. Let us look for a moment at one aspect of the question out of many that occur to us.

The absolute demonstration of the existence of spirit which Spiritualism affords is, without doubt, the greatest fact the present century has produced, and it is also equally certain that Spiritualists, as depositories of that knowledge, have certain responsibilities and duties imposed upon them with regard to the dissemination of what has proved so great a boon and blessing to themselves. It appears to us that the practical value of Spiritualism is solely to be measured by its influence on daily life and thought, and only so far as it induces men to turn their eyes from self, and fires their hearts with a desire to do good to their fellows, can its worth be estimated. This practical standard of value is the only one we care to insist upon, and we would earnestly desiderate its personal application. Were this done there would be no need to urge the claims of this worker or that agency to the sympathy and support of Spiritualists, for those whom Spiritualism had brought out of the depths of doubt and unrest would hasten to uphold any endeavour to disseminate a knowledge of its facts.

To put it plainly, we are simply pleading for a recognition of the fact that there is much good and useful work to be done in all directions, and, moreover, that it is of such a varied character that none need fail to find opportunities to their taste. We have strongly urged our readers to actively co-operate with the C.A.S., and still would do so, because to our belief, it is the most efficient organisation in existence at the present time; but if any of our friends feel that it is not worthy of support, there are plenty of other agencies where probably they can find the desired merit, if they only look for it. We shall rejoice if what we have written in any way hastens the accomplishment of what must some time or other be done, and we can only repeat that were each individual Spiritualist to bear a fair share of the burden, the task would be an easy one, and would not, as now, press heavily on a few workers.

## LECTURES ON PSYCHOLOGICAL SCIENCE.

We have been asked to announce the following particulars on behalf of the Lecture Committee of the C.A.S.

It is proposed to hold a course of six lectures during April, May, and June, at the Langham Hall, Great Portland-street, W., on alternate Tuesday evenings, at eight o'clock.

The subjects and lecturers already fixed are:—"An Answer to the Inquiry: What is the Use of Psychological Science?" by Mr. Thomas Shorter.

"A Scientific and Spiritual Basis of Belief in a Future Life," by Rev. John Page Hopps.

"Personal Experience in Psychology," by Mr. T. P. Barker, F.G.S.

The general public will be admitted free, but to cover the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the committee offer a limited number of tickets for reserved seats at ONE GUINEA each for the course of six lectures. They also appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena, to contribute to a SPECIAL LECTURE FUND for this purpose. All donations are acknowledged in "LIGHT," and a balance-sheet will be published in due course.

The secretary informs us that correspondents speak highly of the forthcoming lectures, the following being a few extracts from letters received;—

"I feel much interest in the proposed course of lectures, thinking it an excellent step in the right direction, and have pleasure in enclosing three guineas in aid of the required fund."

"I think the project a wise one, and trust that the other lectures will be of equal ability and suitability to those of the two named. I shall be happy to take a ticket for the course."

"These lectures are just the thing that is wanted to meet the demand for intelligent information on these burning questions. You may rely upon my hearty support."

"Now that you are undertaking such public-spirited action, depend upon it, you will receive the support and encouragement of many who, like myself, have waited for such useful work. Enclosed find cheque for my contribution."

## SPECIAL LECTURE FUND, 1882.

The following donations have already been received:—

	£	s.	d.
Mrs. M. A. Staek	...	3	3
The Hon. Percy Wyndham, M.P.	...	2	2
Mrs. E. M. James	...	2	0
E. Dawson Rogers	...	1	1
Mrs. Parrick	...	1	1
J. S. Farmer	...	1	1
Morell Theobald	...	1	1
Rev. W. Miall	...	1	1
B. Petersen	...	1	1
H. Wedgwood	...	1	1
R. Donaldson	...	1	1
Sandys Britton	...	1	1
Thomas Stocking	...	0	10

Further particulars and dates of lectures will be announced as soon as sufficient funds to cover expenses have been subscribed.

All communications and applications for tickets to be addressed to Mr. Thomas Blyton, 38, Great Russell-street, W.C.

MISS WOOD'S SEANCES AT THE C. A. S.—Miss Wood has returned to London for the purpose of giving the second series of sittings with the Séance Conditions Committee of the C.A.S. We hope to be in a position to present a satisfactory report at their close.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—On Monday evening next a paper will be read by Mr. J. J. Morse, entitled "Concerning the Soul," to be followed by a discussion. The chair will be taken at 7.30 p.m., and we trust there will be a full attendance.

The monthly Council meeting of the Central Association of Spiritualists will be held at the premises of the Association, on Tuesday evening next, at 6.30 p.m., when the arrangements for the forthcoming series of public lectures will probably be brought forward, and other important items of business will have attention.

THE METROPOLITAN SPIRITUAL LYCEUM.—We are requested to announce that on and after Sunday, April 15th, the services held by this society will be removed from St. Andrew's Hall to the Cavendish Rooms, 51, Mortimer-street, W. The services commence at seven o'clock each evening, and full particulars of next Sunday's arrangements will be found in our advertising columns.

## "PHANTASMS OF THE LIVING."

By F. W. H. MYERS AND EDMUND GURNEY.

(Fortnightly Review, April, 1883.)

The Society for Psychical Research are rapidly establishing if indeed they have not already vindicated, their *raison d'être*, and we, as Spiritualists, can perhaps more than any other portion of the community, appreciate to the full extent the importance of their labours as a contribution to the comparative study of Psychology. Something similar to what Max Müller and his *confrères* have done for what they describe as the science of religion seems now in process of accomplishment as regards the wider and more varied field of psychical inquiry and research. The facts which Messrs. Myers and Gurney present for consideration, and their method of treatment are alike so good and sound that were it not for the exigencies of space we should feel tempted to give the paper now under consideration in *extenso*. As it is, we must content ourselves with a very brief summary, referring our readers to the *Fortnightly Review* itself for further and fuller details.

It will be remembered that the same writers dealt last month with two large families of cases where an impression is transmitted from one person to another without the intervention of the recognised sense-organs; the distinctive feature being that one or other of the parties concerned was in some state other than that of normal waking consciousness—that is to say, was either asleep, or entranced, or in circumstances of excitement or peril. They now deal with a third class, where both the parties concerned are in a state to some extent abnormal. This class is capable of the following general sub-division:—

(a) Cases where two persons, between whom the supposed rapport exists, are dying at a distance from each other at the same time; or where severe illness produces or heightens the sensibility of a distant catastrophe.

(b) Cases where two persons, both entranced or dreaming at the same time, have been together in spirit.

(c) Instances of double abnormality, where the transference of impression is to a sleeping percipient from an agent who is in some state of waking excitement.

These three classes vary considerably in frequency of occurrence, Class a being extremely rare, especially as regards the transference of impressions between dying persons. They quote, however, the following case of the effect of severe illness in producing similar results from *Knowledge*, of December 2nd, 1882. The narrator, Mr. J. Sinclair, says:—

"A friend of mine (Dr. Goodall Jones, of Liverpool) related to me the following account of a case of premonition. The names and dates Dr. Jones will give, if required:—He called on a female patient on Sunday afternoon at three o'clock; her husband met him at the door, and said he was about to come for him, as the patient was worse and delirious. On going up-stairs, the doctor found the poor woman in a very excited state, asserting that her brother (a Liverpool pilot) was drowning in the river; 'which,' said her husband, 'is impossible, as he is out at sea, to the best of our knowledge.' The doctor did what he could to soothe his patient, and left, convinced that it was a case of ordinary delirium. But in the next morning's paper he read with surprise the account of the pilot's death by drowning in the river on the previous afternoon at three o'clock."

As regards Class b, the writers consider that, as far as the transference of impression between entranced persons is concerned, the evidence has lacked the corroboration necessary to establish it on a sound basis. On the other hand, however, those of the nature of simultaneous dreams are by no means rare, and are easily established. They have come across one case in which the impression was reproduced in a quadruple form, the four persons concerned being at the time in four different countries of Europe. This narrative,

which was too long for publication in the *Fortnightly*, we hope will appear in some future number of the *Transactions* of the Society.

Cases coming under category c are commoner still. Sleep, it is pointed out, has a peculiarly heightening effect on the percipient's impressibility. There are often striking indications that a transferred impression seems sometimes to have to wait for the sleeping state in order to cross the threshold of consciousness. This state appears also the only condition in which impressions of excitement of a happy kind are transferred. In the waking state these are generally conspicuous by their absence. The two following illustrations are given:—

The Rev. R. B. F. Elrington, Vicar of Lower Brixham, a friend of one of the writers, vouches for the fact that the following occurrence in his parish was described hours before the arrival of the news confirming the fears which it occasioned; and he certifies to the good character of the witnesses.

In the early spring of 1881, Mrs. Barnes, of Brixham, Devonshire, whose husband was at sea, dreamt that his fishing-vessel was run into by a steamer. Their boy was with him, and she called out in her dream, "Save the boy!" At this moment another son sleeping in the next room rushed into hers, crying out, "Where's father?" She asked what he meant, when he said he had distinctly heard his father come upstairs and kick with his heavy boots against the door, as he was in the habit of doing when he returned from sea. The boy's statement and her own dream so alarmed the woman that early next morning she told Mrs. Strong and other neighbours of her fears. News afterwards came that her husband's vessel had been run into by a steamer, and that he and the boy were drowned.

Mrs. Powles, of Wadhurst, West Dulwich, S.E., who is also personally known to one of the authors, furnished the following narrative:—

"I am in a position to vouch for a very curious dream which my late husband, Mr. William Holden, dreamt about a brother of his, Dr. Ralph Holden, who was at that time travelling in the interior of Africa. One morning in June or July, 1861, my husband woke me with the announcement, 'Ralph is dead.' I said, 'You must be dreaming.' 'No, I am not dreaming now,' but I dreamt twice over that I saw Ralph lying on the ground, supported by a man. He was lying under a large tree, and he was either dead or dying.' In December came the news that Dr. Holden was dead; and from a Mr. Green, who had been exploring in the same region, they learnt 'that he must have died about the time when his brother dreamt about him, and that he died in the arms of his faithful native servant, lying under a large tree, where he was afterwards buried.' The Holden family have a sketch which Mr. Green took on the spot of the tree and its surroundings, and on seeing it my husband said, 'Yes, that is exactly the place where I saw Ralph in my dream, dying or dead.'"

Several other narratives are given, but these we must pass over for the present.

Dreams form, the writers consider, the most assailable part of their evidence. The principle of selection is thus described:—

"For our purposes then, the dreams must have been noted down, or communicated to others, directly after their occurrence. If concerned with grave events, those events must be not of a chronic but of a critical kind, such as sudden danger or actual death. If concerned with trivial events, those events must be in some way bizarre or unexpected, not such every-day occurrences as a visit from a friend or the arrival of a present. To all dreams, however, one objection may be taken which has plausibility enough to be worth a minute's consideration. It is said that millions of people are dreaming every night, and that it might be expected, according to the doctrine of chances, that some few out of so vast a multitude of dreams would 'turn out true.' But, in the first place, an extremely small percentage of this multitude of dreams contain as their single or culminating point the definite sight of some one else in unusual or exciting circumstances. There are few exceptions to the rule that we are the heroes of our own dreams, and where a single strong impression survives the moment of waking, an occurrence which in itself is comparatively infrequent, the

impression is far more often than not of circumstances in which we ourselves are central. And, in the second place, a dream which leaves on the mind a sense of interest or of disturbance, extending far into waking hours, is with most of us a decidedly rare event, and is a comparatively rare event even with those to whom it occurs oftenest, if the number of their dreams be completely realised. The very fact of a dream being specially remembered and noted may be taken as a proof of its having been exceptional. Far rarer, of course, are the cases where these two rare characteristics are combined, and where a vivid impression of another person in unusual or exciting circumstances, having been first produced in a dream, survives as a haunting and disturbing influence. If the dreams of a single night in England could be counted, it may be doubted whether so large a proportion as one in a million would be of this character. And when this immensely reduced number of dreams is considered, the number of occurrences, coincidently with the dream, of the identical event dreamed of, so far from exemplifying the law of chances, would be found to set it completely at defiance. If it be still objected that this argument at any rate does not apply to cases of coincidence where the event or scene is not of an unusual or exciting kind, and is remembered sufficiently to be noted without the production of any haunting impression, the reply is obvious. Of ordinary and unexciting events and scenes the number possible to imagination is practically infinite; the trivial details of circumstances which any single person can in imagination connect with the various persons of his acquaintance so clearly outnumber the remembered dreams of his whole lifetime, as to put the coincidence of dream and reality again completely outside the law of chances.

In sifting and arranging their material they have not found it possible to press the analogy of Thought-transference as regards this particular class too far. Though it seemed to offer a convenient logical start yet the phenomena break through any attempt to group them under heads of transferred impression; they, therefore, introduce the words *telesthetic* and *telepathy* to cover all cases of impression received at a distance without the normal operation of the recognised sense organs.

The rest of the paper is occupied with a consideration of various objections that present themselves. In the first place they think a far larger supply of first-rate and well attested facts is required. Not that they despise those they have already obtained, for they speak of them throughout with assurance. They thus explain their meaning:—

In a matter so anomalous, a number of direct and independent attestations, which would be utterly superfluous elsewhere, is indispensable for getting the scientific reality of the evidence into men's minds at all—for teaching them that that evidence is no shifting shadow, which it may be left to individual taste or temperament to interpret, but more resembles a solid mass seen in twilight, which men may indeed avoid stumbling over, but only by resolutely walking away from it. And when the *seant* thus deserts the field, the ordinary man needs to have the nature and true amount of the testimony far more directly brought home to him, than is necessary in realms already mastered by specialists to whose *dicta* he may defer. Failing this direct contact with the facts, the vaguely fascinated regard of the ordinary public is, for all scientific purposes, as futile as the *seant's* determined avoidance. Knowledge can never grow until it is realised that the question, "Do you believe in these things?" is puerile, unless it has been preceded by the inquiry, "What do you know about them?"

A very pleasing feature is that many of their correspondents allow the publication of names and addresses. If all would unite in disregarding a slight risk of ridicule, the risk itself would altogether disappear. This would also open up the question in a very marked degree. They say:—

Few persons who have not actively engaged in such inquiries as we are pursuing, can form any idea how enormous must be the sum of the phenomena which have been actually within the cognisance of persons now living. The number of those whom our appeal has actually reached forms but a very small proportion of the inhabitants even of a single country; and moreover much of our best evidence has been derived from the limited circle of our own acquaintance. We are justified, there-

fore in regarding the area which our inquiries have hitherto swept as but a corner of a very much larger field. There may probably be scores of persons in this country who could amass a first-hand collection of narratives quite as good as our own, and quite distinct from it. The commoner difficulties which the collector encounters may be expected to disappear, as it becomes better understood that there is a scheme into which each narrative falls, and that any well-attested fragment of evidence may prove of unexpected value. At present a tone of mind very commonly met with (and it is one with which we are far from altogether quarrelling), is that of the man who prefaces his remarks with an expression of contemptuous disbelief in any evidence that you can possibly bring before him, and then goes on to say "that there is one actual fact which I can tell you, for it occurred to myself." Harder still to deal with are those who, while firmly convinced, not only of their own particular experience of the phenomena, but of the extreme importance of establishing the reality of such experience in general, refuse the direct attestation which they would readily give to any other sort of fact in heaven or earth that they truly believed in, and which alone can insure the result they profess to desire. Taking all these people into consideration, they often seem to us like a multitude of persons standing side by side in the dark, who would be astonished, if the sun rose, to see their own overwhelming numbers. Meanwhile we are greatly at their mercy; with them, not with us, rests the possibility of giving to our subject the status of an organised science.

We pass by, just now, several pages dealing with other difficulties in the way of belief, and must close this notice, hoping, however, to return to the subject and to offer a few remarks of our own at an early date. Meanwhile we append the renewed appeal for facts given by Messrs. Myers and Gurney.

But after all it is not so much controversy or exposition that is the business of the hour, but the collection, the record, and the assimilation, of actual facts. And the invitation to aid in this business should not, we think, be an unwelcome one. We certainly hope to see our inquiry in a more advanced state, as time goes on; but it can never well be in a more *interesting* state than at the present moment. There is the *maximum* of stimulus which the sense of a rising cause, of an onflowing tide, can give; there are the alluring gleams of dawning order; there is the excitement of a time when individual efforts, however humble, may contribute in a sensible measure towards the establishment of important truth. The qualities which the research needs, for the present at any rate, are not those of a specially-endowed minority; they are not so much originality and profundity as candour, patience, and care.

THOUGHT-READING AND WILL-POWER AS AN AMUSEMENT.—SIR,—About the time the last part of this Magazine was published, I, together with some friends, had been much interested in the subject of "willing," but had not heard of "thought-reading," and I must confess that the former is much more interesting than the latter. It may be worthy of note that, about the time your article appeared, two sermons were preached in this neighbourhood, in two different churches by two different clergymen, on this subject. Some of our experiments were very remarkable, and may be of interest to many readers. After the patient to be operated on had been sent out of the room, it was arranged that he was to be "willed" to open the door of the conservatory. He was then called back, and two persons having placed their hands lightly round his neck, he, after some slight hesitation, went to the opposite end of the room, staying there for a few moments, and then with considerable reluctance turned round, walked to the conservatory, moved a chair out of the way, and opened the door: this all being accomplished without being blindfolded or the eyes closed. Another remarkable instance was when a young lady was willed to fetch the mat from the hall-door, and place it on a couch in the dining-room, which she did without the slightest hesitation. The same person was on another occasion willed (with her eyes blindfolded) to find a small card-table and turn it upside-down, and then roll up the hearth-rug. She turned the table top-side-turvy, but would not roll up the hearth-rug, although going down on her knees before it. Further trials were made, among them being the following. While blindfolded the subject was willed to remove a basket from a table in one corner of the room to a chair in another, then take the scoop from the coal-scuttle and place it on a particular chair, both of these tests being most successfully accomplished. Out of nine persons who have been willed, only two have failed to carry out what was desired; but in regard to *thought-reading*, only two experiments have been successful, both "readings" being by one who cannot be "willed" to do anything. It is certainly a very interesting amusement.—I am, Sir, &c., R.S.H. —*Cassell's Magazine*.

## PERSONALITY AND THE UNIVERSAL MIND.

By John E. Purdon, M.B.T.C.D.

(Continued from page 127.)

The question of the relation of man to God under the form of Personality, regarded as medium of relationship between distinguishable entities, appears to be the one of all others upon which the champions of the three great systems of the day, viz., Agnosticism, Eastern Revivalism grafted upon German Idealism with its Unknowable God, The Absolute, and lastly, Christianity can afford to give no quarter; for upon the application of that principle to the conduct of human affairs the polity of the Christian Republic is based. Men now-a-days are determined to have their just due, and that religion which gives to the individual his full rights as a citizen of this world is the one which, sooner or later, must conquer and absorb all others. Christianity claims for the individual the conduct of his own affairs, and it instructs him, a free being, how he is to act as best for his own interests and those of his fellows here and hereafter. In face of this mighty possibility of a future state of existence all reference to selfishness, &c., is out of the question; for no man allows himself to be trampled to death in a crowd out of pure politeness—nor should he allow his friends either to be trodden under foot if he can prevent it. In addition to being a religion which places all men upon an equality, Christianity has the advantage of being one the principles of which can be grasped by the vulgar or ignorant man, who has no difficulty in understanding what is meant by *my God* though it might take a good stiff course of reading to make him understand with any degree of clearness what is really meant by the Unknowable or even Absolute Brahma; which too a really extended course of study might induce him to believe were only limitations of self with a negative flavour, depending upon the nature of the formal laws within the domain of which, as a matter of fact, the human intellect is obliged to operate.

It is contended that the principle of Christianity is such that the understanding of it is not confined to any aristocracy of talent, though the detailed exposition and the defence of the same against organised attack must always be the privilege of the devoted few, whose lives are spent in the service of that power to Whose Majesty they bow while resting calmly in the certainty of His love. There are, however, certain points of general interest, though falling within the metaphysical and theological limits, which may require exposition at the hands of men, who, though neither professed metaphysicians nor profound theologians, may yet, from their training, reading, and method of study, be better suited to handle mixed questions than the more recognised experts.

The English language has concealed within itself the materials for most admirably illustrating the theory of correspondence, in rational terms, through the multiple significance of its words; and this, which may appear the result of accident and adaptation from expediency owes its existence in reality to that instinctive analogical faculty of the human mind which so often, and notably in the case of females, takes the place of a more systematic analysis. This is well illustrated in the case of the word *person*. The Latin word *persona*, a mask, from which our English word is at once derived, indicates that the significance of external and its relative internal, evident and its relative concealed, objective with its relative subjective, exoteric with its relative esoteric, are all included in the ideas which, from association and analogy, are suggested by the use of that thing, the mere name of which in time became appropriated in a primary sense to the body of a man, and in a secondary sense to the oneness and individuality of the thinker himself; who was thus prepared to accord to it a tertiary significance by the acknowledgment of a similar and distinct thinking principle or individuality in the case of any man to whose body or mask the word, in its primary significance, was accorded. I have purposely chosen this view of exposition since, even if it be not altogether in accordance with the historical order of the changes which the word has undergone, yet it is that which is demanded by the analysis of the intellectual powers when the formal laws of their operation are presented under a mathematical form, as will be afterwards shewn to be the case. It is not necessary that the logical significance of the term *person* or man should have been presented, step by step, in the education of the race, to establish the truth and value of the distinctions above mentioned; for

development comes first and analysis afterwards, in order of time, and truth requires no apology so long as there is no confusion. There is no doubt that in the order of time, as in the ordinary language of everyday life, the terms *man* and *person* are synonymous even when used by the individual in speaking of himself. Thus, in the sentence "Stand up; I myself also am a man," no special analytical significance is intended to be conveyed by the words "I myself"; for St. Peter simply contrasts his bodily configuration with that of Cornelius, who had thrown himself down before him, at the same time that he reads him a lesson upon the equality of all men in the sight of God. We may, therefore, say that the word *man*, and the word *person*, outside the limits of rigid speech, are synonymous. This is confirmed by the common usage, which does not permit us to consider an imbecile to be a man in the full and general acceptance of the term; or again, when it feels very chary in applying either the term *man* or the term *person* to that which shews fair grounds to be regarded as a disembodied spirit or active intelligence. Once, however, within the limits of exact science, there must be no doubt as to the significance in which the term *man* or *person* is to be used. The practical definition of the word *person* is that of a single thinking being who uses an organism to express otherwise hidden changes to all beings similarly constituted under the same laws of existence. It is quite evident that if we are not content with this definition, and demand a further definition of the terms, *organism*, *expression*, *constitution*, and *laws of nature*, that we are not prepared to accept plain language which reasonable men can understand for our proximate definitions; and that we risk breaking up our definite conceptions into pieces, by demanding a description of the component parts in language which compels us to use terms of such an order of minuteness that we are in danger of losing sight of the original integration altogether. I do not say that we ought to stop short of that which will fully satisfy our wants; but I do say that in considering abstruse subjects we must follow the rule of expediency, and in our limited condition make the best practical use of our faculties, leaving to a future time those refinements of distinction which we cannot separately appreciate, and which after all may be practically valueless. Views which are true, and hypotheses which are sufficiently exact to meet facts, and group them with facts of a higher order, are found to fit together by an agglutinative power of their own, so that the harmony of the whole is the final test to which they conform, and which, if found to be satisfactory, is sufficient to cover all minute and less scrutable verification; the human intellect by its own inner light absolving itself from all minor faults of omission.

(To be continued.)

### CLAIRVOYANCE.

To the Editor of "LIGHT."

SIR,—Some persons have a strange passion for superseding old and universally understood names by new ones. Thus the late Serjeant Cox wished to re-christen the "Spiritualist" Society, and to call it the "Pneumatological" Society, and this without a shadow of reason—for the new name has the same sense etymologically, and only exchanges a familiar and popular word for one which sounds dry, foreign and pedantic.

And now Dr. Wyld proposes to "designate clairvoyance as the Auto-Noetic,—that is, independent or self-knowing action of the mind." In so doing he strangely overlooks the fact that the new name absolutely ignores the very essence of the faculty, nay, the faculty itself—which is *seeing*. He forgets the *seeing* part and repeats the blunder of "Hamlet" without the Danish Prince. Now *Clairvoyance* is a beautiful, resonant and familiar word, which has made the tour of the world, and is incorporated in all languages.

It comes as near to the sense as it is possible to do—*clear-seeing*—i.e., the soul *seeing* by its own innate power, its vision not dimmed or obscured by the intervention of the bodily organ. Pray let us leave well alone.

G. D. HAUGHTON.

MISS WOOD'S SEANCES.—An esteemed correspondent at Newcastle, writes:—"We had our last sitting with Miss Wood, previous to her departure for London, on Friday last. We had an excellent seance (in the light, and medium in full view of the circle); we measured the distance and found that she sat a clear 2ft. 3in. from the curtain, whilst the form was about 4ft. from her. I hope you may get as good results; there is no doubt that the Peterborough affair gave her mediumship a shock from which she is only slowly recovering."

## SUCCESSFUL SEANCES WITH MISS WOOD.

I am glad to say that the opportunity is afforded me of recording two more eminently successful seances with Miss Wood. In fact, the most conclusive that have been held during the whole course we have just concluded are these last two. As in the previous seances, we took every precaution to pursue our investigations in such a manner as to preclude the possibility of even the appearance of fraud. The cabinet was arranged, as before, in the corner of the room near the fire-place, and the medium's chair was placed in front of the centre of the cabinet, with the back directly opposite the chandelier, one jet of which was used, with a light brown paper cover placed over its globe to mellow down the light. After all our arrangements had been made, Miss Wood was brought into the room, and in our presence covering herself with a white jacket, provided for her, with a white antimacassar on her head, she took her seat, at a distance of two feet from the cabinet.

On Tuesday evening, March 27th, we held our thirteenth seance with Miss Wood, under the above conditions, the light being good, and every movement of the medium visible. We sang and conversed with each other for some time, chatted with Poeha, and had a few tunes played on the violin by one of the sitters. In the space of about one hour or a little over, we had the pleasure of seeing the chair that we had placed against the wall at the right of the cabinet with a bell and tube on it, dragged quickly into the cabinet and in a short time heard the bell ring from within. This was soon afterwards followed by a dusky white form protruding itself from the right aperture of the cabinet and standing forward to within about a foot of the left of the medium. After making several motions backwards and forwards, the medium all the while being perfectly motionless and quite easily visible, the form disappeared behind the curtains, to re-appear in a little while at the left aperture of the cabinet, standing clearly visible at a distance of about two feet from Miss Wood, who lay back in the chair as perfectly motionless as when the form appeared at first.

Our fourteenth and final seance held on the evening of March 30th, was, in every respect, the most conclusive we have had. The arrangements were the same as at the previous sitting in every particular, save that we had more light than on any prior occasion, and Miss Wood sat a little farther from the cabinet, the distance being 2ft. 3in. from the nearest point of the curtains to her knees. We sat for about one hour and three-quarters, singing, having tunes on the violin, and conversing. We had begun to despair of success, when it was suggested that we should all change seats, so that the conditions might be altered, and possibly improved. We did so, and strange to say, in the space of about a minute, the chair at the side of the cabinet was visibly dragged from view, and lustily knocked about the inside of the cabinet. Soon afterwards a clearly defined white form presented itself at the right of the cabinet and stood forth, distinctly detached from Miss Wood, and at a distance from her of about a foot and a-half. Two or three times it retired behind the curtains and re-appeared. Afterwards it presented itself at the opposite or left aperture of the cabinet, and moved from the curtains to within two feet of the end sitter at the right of the circle, leaving a clearly visible space of about two feet between itself and the medium, who lay in an apparently exhausted position with her head thrown back on the chair, her whole person being perfectly motionless. This last form struggled forth from the cabinet several times and finally disappeared. When the seance was concluded we found Miss Wood seated as we had placed her, and at the same distance from the curtain as at the commencement.

During this course of seance we have had several sitters who never before came in contact with this phenomenon, all of whom have expressed themselves as thoroughly mystified, or highly satisfied with the genuineness of what they have experienced.

Probably I may not be out of place in making a few suggestions as to what I have experienced as the best method to adopt in procuring the best results in regard to these phenomena. The light must always be directly behind the medium so that it cannot possibly fall directly upon any part of her face, and it should be so shaded as to give a dusky hue to the room. By this means a really better light can be got than by a naked light, when turned down to suit the manifestations; those with physical mediumistic tendencies should be placed at the ends of the circle, and a number of strongly positive persons should not be allowed to sit next each other in the circle. Singing and pleasant conversation will assist the phenomena materially, but disputations and an over anxiousness will militate against them.

HENRY BURTON.

P.S.—I sincerely hope that in the forthcoming seances with Miss Wood in London as complete a success may be obtained as with us at Newcastle. Certainly she is with old friends down here, which must tend to make her feel more comfortable and secure than anywhere else. However, with good conditions, I have no doubt the results will be equally as favourable. I sincerely hope they will be more so.

## OUR CONTEMPORARIES.

## "The Banner of Light."

Our Boston friends were (at the time of issue) making extensive preparations for a "grand celebration of the thirty-fifth anniversary of the advent of modern Spiritualism." It is right and helpful to meet at intervals in sympathy and to gather force. A Mr. Seybert for a number of years before his death, which took place on March 3rd, 1883, was interested in Spiritualism, and, while recognising the fact, he held that its phenomena merited the closest investigation in order to prove the truth or falsity of their claims. In giving to the University of Pennsylvania the sum of 60,000 dols. for the endowment of the chair of mental and moral philosophy, he stipulated, therefore, that an impartial investigation should be made of modern Spiritualism, as well as of other systems assuming to represent the truth. Mr. Seybert is, we believe, the first who has endeavoured in such a way to benefit Spiritualism, and his liberality is all the more creditable inasmuch as he does not appear to have been an avowed believer. *Mem.*—If any wealthy professing Spiritualist desires to follow suit we shall be very happy to forward *post free* on application the requisite forms. We notice the *Banner* is just entering on its fifty-third volume; may its shadow never grow less. At a fact meeting held in Boston, Mr. John Wetherbee related an incident of how a young man dying under the influence of strong drink made his presence known through a medium before any person present was conscious of his death, "thereby," says Mr. Wetherbee, "proving the phenomena to be beyond the scope of mind-reading." We have several times observed indications of a misunderstanding on the part of our transatlantic friends with regard to thought-reading, and it may not be out of place to offer a word of explanation. They apparently think this theory is put forward as an explanation to cover the whole of the ground. That is not so. While it is contended that it explains some of the phenomena which have hitherto been attributed to disembodied human beings, yet it is clearly admitted there are facts to which this explanation does not apply.

## "The Medium and Daybreak."

Two numbers of this periodical lie before us. Mr. Burns, in "A Few Last Words," announces his intention of retiring from public Spiritualism. Every worker the less is so much loss, and we feel sure, however one may have differed as to details with Mr. Burns, that all will regret his decision, if for no other reason, on account of the excellent pioneer work of the past. The Ven. Archdeacon Colley's sermon entitled "The Brazen Serpent, or Evil its own Cure" has a true ring about it. Mr. Colley inculcates in forcible words the necessity of self-sacrifice—the crucifixion of the baser faculties of our mortal nature. A.T.T.P.'s control this time treats of "The Changes Coming Upon the Earth." The more we read these papers the more we are puzzled. Whatever their origin, however, they certainly contain much sound truth suitable for these times. This instalment especially is well worth reading.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

It will perhaps be convenient to introduce the usual form of report of the lecture, delivered at this hall on Sunday last, by a repetition of the inquiry which, as a quotation, served the controls of Mr. Morse for opening their subject:—"Watchman, what of the night?"—the reply being the title of their address, "Day cometh."

Every reformer thinks of this contingency as the certain result of the success of his first scheme, and is mercifully fed by his hopes until he perceives that only a pile of ashes remain to represent his burning desires, whereupon, instead of analysing causes, he fondles the other extreme of his emotional nature, becomes cold-hearted, and a pronounced cynic. All efforts for the amelioration of the surroundings of life achieve some good, however, and when the mass of apparent refuse, suggestive only of a large number of more or less abortive projects, is got together, here a little and there a little, it is found that quite a respectable advance has been made after all. If, nevertheless, instead of a boundless ambition, directed to the reform of the world all round, these ardent souls would limit their operations to some particular purpose, progress would be accelerated, inspiration drawn for fresh exertion, and days which are desperately dark and direfully sad would be gradually lengthened and cheered, until a fulness of brightness, in excess of our wildest dreams, would be reached for humanity, whose course shall certainly be as from the night to day, from the winter of discontent to the spring-time of happiness, and thence to the summer of perfected glory.

Our attention was then directed specially to four epochs in the world's history, when truly, although to the apprehension of mankind imperfectly, it might have been justly said "Day cometh." The first voice of response to the watchman, thus indicated, was that of Jesus of Nazareth; the second, that of Martin Luther; the third, that of Thomas Paine; the fourth, Modern Spiritualism.

When a foul accretion of wrong and superstition was fastening upon the vitals of the Roman Empire, and threatening to suffo-

cate her people, the watchman would have hesitated to say "Day cometh," and yet a voice of heavenly quality was presently heard which, sadly misunderstood as it has been—for "men have ever played the fool with truth"—asserted even then a nearer kinship between man and his God; and the voice yet lives, although the glory of the Roman Empire and the splendour of the Jewish nation have alike departed. The day came, and the life and times of Jesus laid the foundation for a new spiritual departure, which—unaffected by the fact that so-called Christianity has since carved and fretted and painted and gilded itself into a spiritual masquerade, has eaten and got fat, and, truth to say, a trifle lazy—we claim as an epoch in the world's history. There is a tendency to misjudge our utterances about the man Christ Jesus; but if we protest against the abuses and errors of a sacerdotal and corrupted system, it is precisely because we know that the life of Jesus, its nominal founder, has never yet, in its supreme beauty, been fairly judged and righteously applied.

A certain range of these errors and abuses culminated, as you know, some hundreds of years ago, in such an excess of worldliness and so conspicuous an absence of spirituality that another voice was needed. To claim liberty of conscience then was attended by the risk of violent death and of tortures worse than death; but the needful courage was not lacking when, amid much imperfection, the determined Martin Luther established a new departure, and Rome trembled while the world was in a measure liberated. Both of these voices thundered, "Day cometh!" both deserve honourable mention from this platform.

Another interval, during which the tyranny and associated corruption of the dominant classes wrought such widespread mischief and wrong, in the political and social departments of life, that from the thick smoke of two revolutions—the "Stars and Stripes" and the "Tricolor"—another voice was vehemently called for. This time, 100 years ago or thereabouts, the response came pleading for right and justice on behalf of injured peoples, insisting upon the "rights of man"—"To be; to be happy; and to be the cause of happiness to his fellows." The voice was heard amid vituperation from all parties, on two continents, demanding now mercy for the King of France, and again, across the Atlantic, justice for an oppressed people. Whose was this voice? Ordinarily the political martyrs of today are the great and pure-minded statesmen of to-morrow, to whose memory we build costly monuments; but this man whose life and action were devoted to the redress of wrongs of the first magnitude, is still so far misunderstood that the political, intellectual, and religious influence of his voice is only now growing. The voice was that of Thomas Paine, a man of discriminating criticism, who rejected nothing that was good, who was neither atheist nor infidel, whose chief ambition was to rid the world of forms of superstition which were holding men's very souls in bondage. Of this man it may be truly said, "The world was his country; to do good, his religion," and these characteristics are the natural expression or outcome of an honest mind.

Presently, when the world had grown absolutely deaf to the late-life music of the angel spheres, and neither prelate nor clodhopper could speak to the character of the next stage of existence, if any; when the prevailing tendency was towards doubt and dread and definite infidelity, another voice was needed and it came. And yet it was scarcely a voice, for the spirit of the murdered pedlar, hovering in the small township of Hydesville, in the State of New York, came—as it were yesterday, remember, thirty-five years ago—rapping, and again rapping on the wall, until, as you well know, the interpretation, as of old, from the mouths of babes and sucklings, came also, and the ecclesiastical negotiations of the day were relegated to the burial ground of the huckster's wares. Then was proclaimed the assurance of immortality, and a progress which has since gladdened the hearts of millions, and is preached to you Spiritualists to-day.

But is this the full and perfect day for which we are looking and waiting? Unhappily, no, not yet. When you make of your Spiritualism an eclecticism comprehensive enough, broad enough, high enough, deep enough, to embrace the development, destiny and progress of the whole human race in every department of life, then only will the day truly come. So long as you maintain a sectional Spiritualism you do injustice to your cause, and it will fail of its full and due results. You must have variety in thought, in action, in development, and that must be sufficiently comprehensive to embrace, upon a common base, every legitimate interest. Begin, we advise you, with the health of the community. If your labour is not to run to seed you must heed physical conditions, for they affect not merely the health of the body but are needful for the growth of the mind, and the outpouring of soul, blending with, and materially influencing, in fact, the whole being, moral, spiritual, and intellectual. Your Spiritualism must be of that robust character which shall persistently oppose wrong everywhere, regardless of consequences to yourselves, for the day cometh only when health of body, soundness of mind, and purity of morals combine, when men shall be ashamed even to think a lie, remembering too that the coming of such a day—of the day—is hastened by every good deed done, by every true and earnest life.

The peroration of this lecture—itsself the last of the series covered by the first term of the Metropolitan Spiritual Lyceum—

was exceptionally moving. These eloquent controls spoke of their grandly-finished utterances, and comprehensive and righteous teaching of the past eleven weeks, as of a simple endeavour to reach our heads and hearts, and generously commended those whom they were pleased to call the "earnest men and women" who are loyally trying to second their efforts. They are prepared, they added, to continue the work, and will do so without one day's interruption, asking only for the renewed and regular attendance of all who have heard them, and such a measure of active sympathy as shall constrain everyone, individually, to sustained exertion to persuade others to attend also.

S. B.

Sunday next will be devoted to "Question and Answer," and the meeting will be held at St. Andrew's Hall, 14, Newman-street, Oxford-street, W. Other particulars are given in the advertisement on the first page.

## BRADFORD.

## LECTURES BY MRS. BRITTEN.

On Sunday, the 25th ult., Mrs. E. H. Britten visited Bradford, and addressed crowded and enthusiastic meetings in the Mechanics' Institute. The discourse in the afternoon was devoted to the elucidation of the topic "The God of Men, and the God of Spirits: or, are all men immortal?" which was listened to with rapt attention.

At the evening meeting Mrs. Britten invited the audience to send up topics for her to deal with, and it was decided that the best way to deal with these would be for six gentlemen, to be chosen from the audience, to select six out of the number, which were as follows:—

"Did God make Adam, and set him in the Garden of Eden and give him all the luxuries of life, and then set a trap for his downfall?"

"Redemption."

"Can anything be proved to exist outside and beyond Matter, Force, and Law?"

"If they hear not Moses and the Prophets neither will they believe, though one rose from the dead."

"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

"The Spiritualists say the Cross is of more ancient origin than the Christian religion. If so, kindly explain its meaning and its origin?"

On the following evening, Monday, 26th ult., Mrs. Britten again lectured at the above place upon "What new thing has Spiritualism taught? What good has it done?" and again the audience listened to a brilliant oration, which was followed by replies to numerous questions. The meetings proved a great success, and were evidently full of interest to all present.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. E. W. Wallis, of Nottingham, to the delight of many of the friends at Newcastle and Gateshead, after absenting himself for some time from the North, once more made his appearance on the N.E.S. platform last Sunday. In the morning he discoursed on spiritual gifts and how best to develop them, and handled the subject in a thoroughly practical way. In the evening his subject was "A Religion for Humanity." The discourses were listened to by large and appreciative audiences. Mr. H. A. Kersey occupied the chair. On the Monday evening Mr. Wallis again lectured to a fair company, and gave a most effective address, entitled, "The Message of Spiritualists to the World." Mr. Thompson officiated as chairman.

GATESHEAD.—Last Sunday evening Mr. Henry Burton gave an admirable lecture to the friends of the G.S.E.S. upon "Crucified Saviours, and the Lesson to be derived from them." Mr. Sheppard occupied the chair.

ASHINGTON.—Our good friends at this place had a visit from Mr. W. H. Robinson on Sunday last, when he lectured to them on "Spiritualism: Its Theories and its Facts."

NORTH SHIELDS.—On Sunday Mr. Gardiner, of Sunderland, lectured before the society at that place on Shakespeare and the Bible. The address was highly appreciated. Mr. Appellby occupied the chair. On Easter Monday the annual tea and entertainment took place, when upwards of 100 persons sat down to a comfortable repast. At the subsequent meeting several of the ladies and gentlemen present gave songs and readings, which were much appreciated and afforded considerable pleasure to the company present. On Tuesday evening, March 29th, the members held their annual meeting. The annual report shewed that the society was in a very healthy condition, the funds shewing a balance in hand of £4 6s. 11½d. The officers for the ensuing year are as follows: President, Mr. Henry Appellby. Vice-Presidents, Mr. T. M. Burnside, Mr. J. G. Welch, and Mr. M. Keller. Secretaries, Mr. J. G. Welch, 64, Norfolk-street, North Shields, and Mr. J. Eskdale. Treasurer, Mr. J. Barker. Librarian, Mr. T. Patterson. Committee, Messrs. Crawford, Eskdale, Little and Miller.

NORTHUMBRIA.

NOTICE TO CORRESPONDENTS.—We cannot guarantee the insertion in the current issue of letters arriving at our office later than Monday morning.



He thinks there is much evidence, but he desiderates more investigation :

"Time and opportunity do so utterly fail us for the prosecution of such research, but I beseech any lady or gentleman to whom the chance may occur to investigate the point, and, if the experiments succeed, to favour me with an invitation to their repetition. In a somewhat cloudy way I seem to fancy that considerable issues hang on the simple question whether any effort of anybody's volition ever did, or ever could, make a cedar pencil move six inches on a table. Proof of such occurrence would bring, at once and for ever, mind and will into the category of Correlated Physical Forces. It would abolish the distinction between the natural and the supernatural, between physics and metaphysics ; it would make miracle a thing to be regarded with complacency and intelligence, rather than with amazement or repugnance ; it would extend knowledge and strengthen faith, by supplying a key to many a doubt and mystery ; it would hasten on what, of course, is only postponed by our own ignorance, the reconciliation of science with revelation, and link together wondrously the past, the present, and the future."

Dr. Monckton should join the Society for Psychical Research, if he has not already done so. It is doing precisely what he wants.

I should be much obliged to any of my numerous correspondents who would put me in the way of securing complete sets of the earliest Spiritualist publications in this country. Perhaps some have duplicates that they might be willing to dispose of. The *Spiritual Telegraph* or any that preceded the *Spiritual Magazine* would be welcome. If any correspondents who have such sets will communicate with me at the office of "LIGHT" I shall be obliged.

M.A. (Oxon.)

We have often referred to the anomalous yoking together of Spiritualists and Materialists at the Antipodes. It is not surprising, therefore, to find that these opposing camps do not always work amicably together. There is only one way in which the lion and the lamb can lie down with each other, and the lamb does not by any means get the best of the arrangement.

THE PROGRESS OF SPIRITUALISM IN AMERICA.—Dr. Crowell, in the course of a letter, thus describes the state of Spiritualism in the United States :—"I am happy to say that Spiritualism is making steady and even rapid progress in this country amongst our best classes, and the influence of this increasing element is shown particularly in the retirement of the noisy, vulgar element which has been but too prominent in our ranks for many years past. I feel assured that our cause has passed through the darkest period of its existence, and that the immediate, like the remote future, is wonderfully promising."

"KNOWLEDGE" ON PLANCHETTE WRITING.—The correspondence on this topic is continued in *Knowledge* for March 30th. "M. A. B." relates:—"Some years ago I experimented for months with a Planchette, and in other ways endeavoured to convince myself of the truth of certain physiological facts that had given rise to the theory of Spiritualism. I was so circumstanced that the want of all interest in those I was associated with, amounting, in fact, to opposition, caused me reluctantly to give up all further investigation, and to cease all argument with those whose minds are so constituted that, as De Morgan says, they 'infer imposture from the assumed impossibility of the phenomena asserted, and then allege imposture against the examination of the evidence.' The 'Planchette' proper is, as its name implies, a little board of thin wood, heart-shaped, and mounted on three tiny brass castors that move easily in every direction. At the pointed end of the board, which is turned away from the operator, is a hole through which a pencil is fixed. The hand is placed lightly on the Planchette, that in a short time runs about making wild flourishes all over the sheet of paper placed under it, and in some hands quickly settles down into steady writing. Its own light weight can hardly be considered, and the easy castors make the frictional resistance almost nominal. I can assert with confidence that under the hand of an honest experimenter, the pressure exerts no influence in forcing the Planchette in any particular direction ; on the contrary, when fairly imbued with whatever force may move it, the thing rushes about in directions quite uncontrolled and unexpected by the person whose hand is on it." The editor of *Knowledge*, Mr. R. Proctor, in a note, seems to attribute any movement of the instrument to conscious or unconscious fraud, because he finds "no tendency whatever on the Planchette's part—under my(his) hands only, or in company with another pair of hands—to anything like movement caused unconsciously." Strange reasoning that for a "man of science." A certain class of phenomena have not come within Mr. Proctor's personal experience ; ergo they do not exist !

## INSANITY BY THE LIGHT OF SPIRITUALISM.

The last report of the *Société Scientifique d'Etudes Psychologiques* of Paris contains a speech delivered by Dr. Chazarnin, at its anniversary banquet, with reference to the above subject, of which the following is an abstract :—

"Physicians are often consulted in disorders inexplicable by orthodox science. They characterise them as obscure nervous disorders, hysteria, hallucinations, illusions, &c.

"I had some knowledge six or eight years ago of a respected young mother of a family. Some months ago she began talking about seeing and hearing persons whom no one else saw or heard, in her apartments, in the street ; heard people talking to her without seeing the speakers ; saw lights at night in her chamber, about which, she said, objects moved ; heard noises, felt even her bed move, &c. Medical advice was sought ; and she was, in consequence, sent to St. Anne's Asylum as a lunatic. But her symptoms were not pronounced enough for that establishment, and after being there ten days the patient was restored to liberty, but not to freedom from the sights and sounds she complained of. Then she was induced to consult the eminent chief of the Salpêtrière Hospital, who put her under the action of bromide of potassium. This being of no effect he dismissed her to seek the advice of Dr. X., so great in disorders of the sense of hearing.

"Then she resolved upon coming to me. I viewed the case, under the light afforded by Spiritualism, as one of undeveloped mediumship, where there is often apparent disturbances of the faculties of sight and hearing. I explained in ten minutes my view to her, and for all treatment advised her to attend a well-ordered Spiritualist circle of my recommendation. There she happily received demonstration of the correctness of my view. She understands her condition now, and is a good medium.

"The practice of medicine cannot but draw great advantage from Spiritualism, as it has done from magnetism. Magnetism, at first repudiated by the faculty as charlatanism, is now being studied by it, and is found to furnish an additional means of curing disease. Spiritualism is, in one of its divisions, a special magnetism, the magnetism of invisibles. All mediums tell you that they are magnetised by spirits. Spiritualism, like magnetism, will command respectful attention as soon as its phenomena, together with their analogy to those of magnetism, are recognised. If the existence of spirit is admitted, then one must also admit the existence of an envelope to it and organs ; for without these it could not act, could not reveal itself to us ; could not be, or would, to us, be as if it did not exist. Electricity manifests itself to us as force, light, or heat, only by means of apparatus, which are organs to it, whether from the hand of man or furnished by nature.

"The spirits' envelope being fluidic, of rarefied matter, can only become visible to us by the condensation or materialisation of its constituent substance. To this condensation there are obstacles. One of these is light.

"We know how effective a current of electricity is in precipitating certain salts from their solutions, and also in transforming hydrogen and oxygen into water. We have to believe in the potency of light. And we have to admit that the vital electricity or the magnetic fluid of certain mediums and a circle, furnish the force to the invisibles required by them for condensing or materialising their envelope, to render it visible and tangible to us.

"And if the spirit has a fluidic body and organs, why should it not act as well upon a sensitive, a medium, as a magnetiser acts upon a somnambule.

"A magnetiser can, once he has put his subject into the magnetic sleep, deprive him of sensation, catalepsy him, annul his will, transfer his own active will to him, and use his brain as if it were the operator's own.

"Orthodox science of the present day is receiving—for in all the Paris hospitals magnetism is now more or less studied—proofs of the possibility of spiritual phenomena. It must soon see that its next duty is to study these. Let physicians do this without prejudice, merely conforming to the conditions required for their production, and they cannot fail to be convinced that they are real, and that there is an intelligent cause behind them—disembodied spirit, and that such spirits act by their particular, special magnetism upon mediums ; can communicate through them with us ; and can shew themselves to us.

"These are not miracles. They are phenomena belonging to a science as old as the world ; but a science which has not hitherto been studied with the strict experimentation required to enable us to come to a knowledge of all its laws."

## LIFE PROLONGED UNDER MAGNETIC ACTION.

Under the above heading the *Revue Spirite* quotes the following remarkable case from a recent report to the Belgian Academy of Medicine, by Dr. Warlomont :—

"Madame X., aged forty, had for some years been suffering from Staphyloma, a disease of the eyes, which rendered her blind. The constant pain accompanying it deprived her of sleep. She had no appetite, and whatever food she was induced to take was rejected by the stomach. She was quite emaciated. Her friends seeing her thus sinking obtained the attendance at last of an eminent English physician (Dr. C.), practising at Brussels.

"On one of his visits, this physician, who had in his student days witnessed some treatment by mesmerism, finding her sufferings unusually intense, bethought him of trying the soothing effect of the almost-forgotten mesmeric passes. He made some ; the pains abated ; he continued them and she soon went into the somnambule sleep. Recognising the condition as one that he had witnessed long ago, Dr. C. asked her if she could now take some food. She replied in the affirmative. She ate and drank well. The stomach being quiet, Dr. C. made reverse passes, and she returned to her ordinary state. She had no knowledge of having eaten. The pains of the malady soon returned, but the food remained and was normally digested.

"To keep the patient up was Dr. C.'s solicitude, so he visited her twice a day to magnetise her into that condition in which she could receive and retain nourishment. She proved so susceptible that to induce the second condition, as Dr. Warlomont calls it, all that Dr. C. had to do was to take her hand into his, and will her to pass into the somnambule sleep. She having taken her meal, it was equally facile for him to recall her into her ordinary condition.

"This was done for two years and a-half, when she succumbed to the malady."

So much for Dr. Warlomont's report. Seeing the patient's quick reaction to magnetism, so far as it was used, it gives one pain that Dr. C. was not better instructed in the subject. If he had been he would have sought to obtain from the patient while in the somnambule state, indications for the treatment of her malady, and we might then have had a record of her return to health, instead of a prolonged deliverance from painful disease.

J. D.

Dr. J. M. Peebles announces his intention of shortly making another visit to England to see his old friends again.

Dr. Berks T. Hutchinson, well-known to many of our readers as a prominent Spiritualist at Cape Town, has invented an improved railway carriage for colonial use.

BOUND VOLUMES OF "LIGHT."—A few volumes of last year's issue of "LIGHT," neatly bound in half-cloth, can be obtained at our office. The price is fifteen shillings per volume.

BOOKS RECEIVED.—"William Fletcher : Clairvoyant," by S. E. Gay.—"The Religion of the Future ; or, The Higher Law of Truth and Right," by Hugh Junor Browne.—"The Battle Ground of the Spiritual Reformation," by S. B. Brittain, M.D.

The members and friends of the Dalton Association held a soirée at their rooms, on Thursday, the 5th inst., to celebrate the thirty-fifth anniversary of modern Spiritualism. There was a good attendance, and an excellent programme. A carpet dance closed the proceedings.

THE MEDICAL FACULTY AND MATERIALISTIC IDEAS.—Rightly or wrongly, medical men, as a class, are generally supposed to lean somewhat to a materialistic view of things. Be this as it may, such a charge cannot be made against the *Lancet*, a well-known and popular exponent of medical science. It is, we believe, one of the few journals, if not the only one of its class, which recognises the existence of a spiritual principle in man. Speaking recently of the "dislike of doctors" which exists in some quarters, it said in part, doubtless, this feeling may arise from the recognition that "doctors" stand very much in the same relation to the body and mind as the minister of religion occupies towards the conscience. "A medical man lifts up the veil and sees the psycho-physical being behind it. Probably in a certain proportion of instances the sense of being known is not pleasant. The feeling that a fellow-mortals possesses a deep insight into the actual condition of the organism, and is able to form a clear and approximately full and accurate estimate of the character, may, in some instances, be disquieting, while in others it engenders that sort of self-consciousness on the part of the patient which is experienced by devout penitents in the presence of their confessors—a feeling of mingled trust and anxiety, of satisfaction and regret. We cannot believe that any other form of 'dislike of doctors' than that many-phased feeling to which we have alluded can prevail. The medical adviser is, or ought to be, the best known and the most sincerely trusted of all the friends of his patient. His friendship should be even more thoroughly a sentiment of the inner life than any other. It is in this light the lay public should view their family doctors, and in this esteem the practitioner should aim to be held."

## PERSONALITY AND THE UNIVERSAL MIND

By John E. Purdon, M.B.T.C.D.

(Continued from page 165.)

I have aimed at presenting the idea of person as involving that of substance, and I have a subjective conviction that it is only from the standpoint of substance that real value and significance can be attached to the personality of another. Each holds his own personality secure from all assaults, unless he is willing to betray his trust ; but it is not so as regards that of another. The personality of one man is not presented as such to that of another, and this being acknowledged it is contended by the adversary that since there is nothing substantial in the case of my neighbour there is therefore nothing substantial in the case of myself ; since his outward appearance and my outward appearance would be found to be identical at the utmost minuteness of dissection. The voluntary surrender of the fortress of substance through pride or timidity is that which gives to the argument of the adversary its irresistible power ; pride which derives intellectual satisfaction from the reduction of the world to a formula, and timidity which fears to grasp the rights which devolve upon man by virtue of his immediate kinship with the Creative God. There is no escape from the situation ; man is in substantial unity with God, or there is no God whom man can understand, or who can ever be understood, as long as man is man. This doctrine is not new : Jesus proclaimed the substantial oneness with the Father, and creeds or councils cannot destroy the innate simplicity of the doctrine, much as they have endeavoured to do so with the assistance of their theological metaphysics manufactured for the purpose. Berkeley proclaimed that the Deity, the Author of Nature, conversed with man through the medium of a language, which is the visible universe obedient to its laws of space and motion, and here too the substantial oneness refuses to permit itself to be obliterated ; for that which is the transient thought and image of the permanent with man in time is the truth of God in substance, the archetypal verity of the real, the organised and the useful. Thus when man looks upon Nature he can justly say, All this is ours ; His through creation, mine through inheritance, through adaptation of means to ends. Nor is it at all necessary that that process of Creation, that substantial evolution, should be pictured step by step ; the idea involves an absurdity.

We require and we possess working formulae which, when understood, can lead to no harm ; for the Creator cannot be expelled from His universe as long as man asserts his right to interpret the principle of relativity to the greater glory of God.

Again, I repeat it is the argument from common sense, patent to all, that is most powerful in proving the absolute necessity of a belief of God in Nature. Let man once understand that he has no right to allow a personality to his neighbour except from the standpoint of substance, and he will at once adopt substance with all its consequences ; for man believes in his neighbour as much as in himself. He believes that the world is common property and his common sense will scatter any scientific teaching to the winds of heaven which says him nay. And when his neighbour's body (not his neighbour's substance) shews signs of disturbance he will be prepared to study its changes objectively as phenomenal, and he will be prepared to account for changes in that phenomenal consciousness which lies no deeper than that appearance which to the observer is the motion of ultimate parts of the material organism, the interpretation of which motions into the universal language comes naturally to him with an unclouded consciousness.

Let me not be misunderstood : there are certain disturbances which are always being translated into conscious terms, even the weird and the strange ; but again there are other disturbances which require the eye of another to render them into the same language and to estimate their value. It is a matter of fact that that which can be put into the language which is common to all, i.e., that of the external senses, space and motion, is less likely to be mistranslated than that which is confined to the subjective life of one individual, who is by hypothesis in a sensitive or hyperæsthetic state, and who, therefore, being deprived of his highest standard of comparison, the undisturbed nervous system, is the more likely to lend himself to an influence which he cannot truly estimate and to set a greater value upon the deliverances of a consciousness which is the resultant of a nervous system influenced *ab extra*, than are those observers, who, taking those bodily changes from their objective side and giving them their

purely universal value, attempt to draw from them, as natural data, the materials for the construction of a general theory of nervous disturbances under such influence as that hinted at. The personality, being signified by the man's body when it conforms to general law so as to be instrumental to the action of a general language, is given to his neighbours only in the permanence of that correspondence; so that when an interference is observed in the natural correspondence a reservation must hold during the investigation of the special case.

The light of the permanent in Nature is steadier than that of the fleeting and ephemeral, however true the latter may be. It is far beyond the range of ordinary probabilities that the great movement in favour of the study of individual psychological experiences of the extraordinary, with the view to their unification into a system, forms a part of the spiritual evolution by which the Spirit of God in Nature has ascended, as it appears to our darkened vision, through the lower stages of human civilisation to identify itself with that of man in his present advanced state, carrying man with it and elevating him from the animal and natural to the spiritual and angelic condition; but it is no less true a fact that this silent work has been accomplished not by the spasmodic convictions of isolated individuals that such is the case, but by the steady operation of general law. The latter is for the race, the former for the individual, who has ever failed to convince his brethren that he was right until long after his ashes were mingled with the dust. The individual is, no doubt, the sensitive being who yields to the pressure and interprets the coming changes wrought already by the world-spirit in the embryos lying prepared in the womb of time, but though the individual is the gainer, the race must wait for their deliverance at full time. And from the intellectual side of experience the growth of general formulae plays the part of the operation of general law on the physical. The individual has an experience and knows that he has it, feeling satisfied that he is correct in his judgment; but he fails to convince his neighbours of his truth or of the value of his discovery. Why? They do not and cannot share in his personality; there is as yet no principle of identification between individuals, no medium of communication, as it were, between these islands of substance, the personality of individuals. The language which unites minds has yet to be constructed: this is no more than the reduction of the newly discovered fact or the new inspiration to the terms of a general formula which proclaims its universality and the manner of it. Then, and not till then, personality becomes fluent, and men run together and think with one mind. But in the meantime they all work to keep the currents seething and moving in that mother of truth out of which will crystallise in due season the formed ideas ready prepared for adoption by the religious and scientific instinct of the rising generation—the most important work in which man can be engaged.

The philosophy of obliteration has miserably failed in the task which it undertook, i.e., to demonstrate the utter futility of man's hopes of a condition of existence in which the laws of matter, such as we know it, no longer rule with an arbitrary power which defies alike the hopes of men and the power and love of a free creative agent in nature. That philosophy argued from inductions built upon the data of the undisturbed nervous system. While denying an absolute being and loudly asserting the dominance of the principle of the relativity of knowledge, it has stultified itself by accepting the fiat of the normally conditioned nervous system as absolute; being either too incredulous or too lazy or too ignorant to investigate the newly observed though ever present causes operating in the souls of men.

It was remarked above that granting the fact of the substantial relationship between God and man, we are not forced to realise the steps of the creative process whereby the universe has been evolved. The fact is, all such conceptions are crude, and relative to human capabilities. So simple a process as the relationship established between man and man has taxed our powers of investigation to their utmost limits. Where each unit proclaims itself to be person and substance the question of reconciliation of conflicting claims seems a matter of difficulty. If each proclaim himself to be the only begotten Son of God, one with the Father and Creator and co-equal with Him in the fact of His eternity and His divinity, where is the truth to be discovered except in the fact of the self-conscious personality, one substantial, and essential to the human race and only subject to the category of quantity when we count the heads before us and make the human race a noun of multitude?

Which of us has ever been outside of his personality, and which of us has ever felt himself cut off from God? The fact of personality is undistinguishable from that of the existence of God: the conscious moral self is the origin and term of the universe, and is the fact of creation to which all minor processes conform. Jesus Christ solved the problem of creation once and for ever for each and all of us; for the solution of the problem is the recognition of its truth. The plastic process which has exercised the imagination of cosmogonists in all ages is given from time to time in terms of the knowledge of the age it is a mere indication of the state at which the process has arrived in time during its progress towards a final consummation. It is only natural to suppose that in our age it should find its most exact expression, when the creature who is its exponent has his greatest command of nature and of symbolic methods for its interpretation.

We are one in God and God is one with us:—this is the last word of metaphysical science, up to which all the physical science of the day tends. We are hidden from each other only in so far as we are hidden from ourselves; and we can know one another only through the understanding of the significance of certain sensations which are our own and not another's. We are conditioned so that when we know, we know only symbolically, though when we act and while we live as we are so conditioned, we deal directly with substance and, acting as causes are agents in the production of results which as effect are the faithful and identical reproduction of the entire chain of causes. With that symbolic knowledge is given us the fact of the numerical destruction and isolation of the individual man, whereby the forms of the lower creation are used to minister to the Divine intention to multiply Himself indefinitely in the hearts of His superior creatures. The isolation conferred upon us with the fact of individuality does not reach deeper than the surface of nature; for so far as we may be united by means of the instrument placed in our hands by the Almighty, language, we are perfectly united, and further still in the unity of the sensuous apperception which gives from one plastic source many identical impressions. Though I perceive my neighbour in my field of view, and though I know that he at the same time perceives me each containing the other, yet I free myself from all fear of the objection that we have presented to our separate selves worlds which do not correspond, and which therefore may be to some extent out of joint, by the recognition of the fact that it is my own impression of my neighbour which I perceive, a substantial sign, which, so far as I am I, cannot deceive me. But if my neighbour should have a subjective experience different from mine under the same conditions, it is his substantial fact of experience which has not transferred itself into the external, formal, or symbolical expression, whereby it may become common property (for it is then our substantial experience), which permits us to feel differently under apparently the same conditions. It is possible, however, that his experience may be of such a nature as to be incommunicable to me; but if so it is from the impossibility of my bodily configuration in its minutest parts conforming to the configuration of his; for it is axiomatic in modern psychology that identity of organic conditions involves identity of functional outcome and vice versa. Man is thus truly cut off from his fellows in so far as he is in advance of them, or is actually deficient in his power of realising his own higher possibilities. The empirical knowledge of Self is similar to the only possible knowledge we can have of our neighbour, being given through the aid of language: for it would appear that even though processes of ratiocination take place below consciousness, it is still by means of the aggregation of symbols which stand for fixed ideas, on which ground we account for the perfectly formed conceptions that spring all alive into the mental field of the artist or geometer; while on the other hand the mind, pregnant with a new idea, in which life and truth are felt to throb, may be obliged to wait for years until a happy chance delivers that which already lives and is to the keeping of the empirical consciousness. Most of the great truths of existence have, in the form of allegory or parable, struggled to the light in this tentative manner.

**SPIRITUALISM IN BOHEMIA.**—The *Daily News* of April 4th said that in Bohemia Spiritualism is taking such alarming dimensions that the Bishop has caused a declaration to be made from the pulpits placing it on a par with heresy, and stating that whoever persists in it will be refused absolution after confession.

## UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

(Continued from page 150.)

In a short record of the life of Robert Annan (published, I believe, by the Christian Evidence Society), I met with the following incident. This eminently Christ-like young man was of poor parentage, and quite uneducated. On Wednesday, 24th July, 1867, just seven days before Robert Annan went home, he was standing upon a raft, and as he floated about he was suddenly visited with an extraordinary manifestation of God, to his soul. He had long ere this attained to close, habitual, and almost unbroken fellowship with his Great Redeemer. But now, he was brought so near, that for the time he knew not that he was in the body. The heavens seemed to open to his view. The glory of the Lord filled his soul with a radiance, well nigh insupportable. So near did Jesus come, that he felt as if he were talking to Him, face to face. So glorious did the Lord appear in His Majesty, that Robert bowed his head with awe; and yet, so ineffable was the love and condescension of that Peerless One, that His disciple was filled with a strange, overpowering joy. How long this lasted, he could hardly tell, but the shaking of the raft upon the water reminded him that he was still outside of heaven. Robert spoke of this to his Christian friends, and said "Jesus came to me on the water and I thought that I was home."

Near the very spot where this occurred, seven days afterwards, this young Christian met with an accident (by drowning), and passed on to his spirit home.

I now offer a deeply wonderful narrative copied from the preface to a book called "The Principles of the Hidden Life," by Dr. Upham, who is well-known in the American colleges as the author of many valuable standard works upon mental and moral science. This introduction is written by Mr. Pearsall Smith. He relates that during an interview he had with Dr. Upham shortly before he passed away, this friend told him that he had once experienced

## A Spiritual Manifestation.

He then gives the account in Dr. Upham's own words as follows:—

"When I retired to rest, my mind was much occupied with the subject of personal holiness, which for some months had been exceedingly precious to me, and in connection with which I had been spiritually benefited in a high degree. I consecrated myself anew to God, and felt that I was His. In the night I awoke suddenly. I felt a distinct, peculiar, and somewhat powerful sensation, which I cannot better express than by calling it the breath of the Holy Spirit, pass rapidly through my system.

"It seemed to be a distinct agent; but had the tenuity, the quick and electric movement, and refining power of a purely spiritual being. The thought occurred to me that it might be from natural causes, so, as I was fatigued, again fell asleep. Again in the night, I awoke suddenly, and experienced precisely the same sensation only in a somewhat increased degree. Then I knew that the Lord was around my pillow. . . . I thought of rising from my bed, and engaging in acts of worship; but I knew not what to pray for, and it seemed best that I should wait the movements of the Lord: . . . and then I seemed to see upward, as it were, somewhere in the heavenly region, these memorable words written distinctly and brightly, "Thou art my beloved Son in whom I am well pleased." . . . From that important moment I feel called in an especial manner to bear the full image of Christ. . . . I must, therefore, hide myself in Christ in the most solemn and abiding sense, being one with Him, and thus, one with God."

How interesting and wonderful it is, to observe the light that Spiritualism throws over many of the most inexplicable events of human life! The supernatural, instead of being called the "Dark Side of Nature," may, by the Spiritualist, rather be called its bright side! or the silver lining to the dark cloud of materiality which lies around us whilst in the body. Do not many of our dreams, even, become "Rifts in the Veil," and, must we not always be thankful to the loving Father, who, by His gift of mediumship, "Unconscious" though it be, grants to His frail children on earth, continual proof of the reality of an unseen universe and glimpses of the supernal world, which is as closely corresponding to, and connected with our spirit-life as the material surroundings of this world are with our bodies?

Thus, whilst the traditions or legends of olden times are clouded and mystical to the ordinary reader, who knows not

of Spiritualism,—to the Spiritualist they are clothed in beauty, because, to him, it is given to interpret the symbolisms and understand the correspondences which lie hidden in them. The following spiritualistic incidents in connection with the life of Edward the Confessor, I take from Dean Stanley's most valuable work, "The Historical Memorials of Westminster Abbey." This king, like so many people, was, unconsciously, a powerful medium, and thus placed *en rapport* with the spirit-world. What Dean Stanley calls

## The Legend of the Seven Sleepers

occurred at Eastertide, about the year 1064, some few months before Edward was taken to the spirit-world. Whilst sitting in the midst of his courtiers, suddenly "he sank into a deep abstraction. Then came one of his curious laughs, and again, his rapt meditation"—i.e., his deep trance. "He retired to his chamber, followed by Duke Harold, the Archbishop, and the Abbot of Westminster.

"To them he confided his vision. He had seen the Seven Sleepers of Ephesus suddenly turn from their right sides to their left, and recognised in this omen the sign of war, famine, and pestilence for the coming seventy years, during which the sleepers were to lie in their new position. Upon hearing this vision, the courtiers sent messengers to Mount Celion, where they 'found the Seven Sleepers' as the king had seen them.

"The truth of this portent at once confirmed the king's prevision, and received its own confirmation in the violent convulsions which disturbed the close of the eleventh century."

The next instance is called the

## "Legend of the Pilgrim,"

and is of especial interest.

Edward the Confessor had a peculiar veneration and affection for St. John, the "Apostle of Love," and was on his way to the dedication of the Chapel of St. John, when a beggar implored him, for the love of this saint, to bestow alms upon him. The almoner was not to be found. In the chest there was no gold or silver.

The king remained in silent thought, and then drew off from his hand a ring, "large, royal, and beautiful," which he gave to the beggar, who vanished.

Two English pilgrims, from the town of Ludlow, shortly afterwards found themselves benighted in Syria; suddenly the path was lighted up, and an old man, white and hoary, preceded by two tapers, accosted them.

They told him of their country and their saintly king, on which the old man, "joyously, like a clerk," guided them to a hostelry, announced that he was John the Evangelist, and special friend of Edward, gave them the ring to carry back, with the warning that in six months the king should be with him in Paradise.

The pilgrims returned. They found the king at his palace in Essex—said to be called from this incident "*Havering atte Bower*"—and with a church dedicated to St. John the Evangelist.

Edward acknowledged the ring, and prepared for his end accordingly.

A few short months passed on, and King Edward, worn out by the excitement attending the consecration of Westminster Abbey, sank into a deep stupor, and was laid in the chamber in Westminster Palace, which for long bore his name. "On the third day—the last day of the year 1065—a startling rally took place. His voice again sounded loud and clear; his face resumed its brightness." "A few incoherent sentences broke from his lips, describing how, in his trance, he had seen two holy monks whom he remarked in Normandy, and who foretold to him the coming disasters, which should only be ended when the 'green tree,' after severance from its trunk, and removal to the distance of three acres, should return to its parent stem, and again bear leaf, and fruit, and flower."

Those to whom the king related this prophecy were "terror-stricken." Stigand alone had the courage to whisper into Harold's ear that the aged king was doting.

Five days later on, and with "the hope that he was passing from the land of the dead to the land of the living," King Edward breathed his last.

A horror of darkness filled the land, as with him (the last lineal descendant of Cerdic), it seemed as if the happiness, the strength, and the liberty of the English people had vanished away.

The courtly poets of the next century rejoiced to trace in the "three acres" (of the prophecy, given in Edward's last trance) the reigns of the three illegitimate kings who followed him, and in the resurrection of the "parent stem," the marriage of the first Henry with the Saxon Maude, and their ultimate issue in the third Henry.

(To be continued.)

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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## Light:

SATURDAY, APRIL 14TH, 1883.

THE SPIRITUALIST'S WORK OF TO-DAY:  
A SUGGESTION.

Within the past quarter of a century a very marked change has come over the spiritual movement, and in more ways than one there is a very vivid contrast between the old and the new Spiritualism. We say "old" and "new" advisedly, for no one glancing over the history of the past thirty-five years can fail to appreciate the material advance which psychological science has made during that period. We do not hesitate to affirm that our facts and methods of investigation rest upon a sounder scientific basis to-day than ever before.

Were we asked to indicate how, and when, this change had occurred, we confess we could not exactly define it. Still the fact remains. The probable explanation is, that like all progress either in nature, physics, or intellectual and religious thought, the transition has been so slow and gradual that it has been almost imperceptible, although none the less sure, and no one would venture to deny its existence in either branch of human thought and inquiry.

The change of which we are speaking lies, not so much in the nature of the representative facts of the old and new phases of spiritual science, as in the manner in which they are evolved and studied. The phenomena are the same, but the methods are different.

We of to-day, however, can claim little if any credit for the change. We are simply reaping the harvest sown by others. Our work and duty lies in so using the improved knowledge and opportunities at our command as to ensure another step forward in days to come.

The work of to-day is essentially constructive. There are plenty of materials ready to our hands; opportunities for their use are not lacking; and the one thing needful is an earnest and wise discretion in our method of building up the spiritual science of the future.

In view, therefore, of this obligation, we propose from time to time to bring forward for discussion, and if possible or advisable, for united action on the part of our fellow Spiritualists, various problems which appear to need careful and urgent consideration. The first topic which we offer is, perhaps, the most important; at any rate, it is practical in its bearings, for everything depends upon the kind of foundation we lay for the edifice which we desire to rear. Renewed interest and keen inquiry greet us on every hand, and according as our methods of dealing with the question are wise and sound will the new blood now being infused into the spiritual movement prove a source of strength or

weakness. The subject is one which we have on several occasions indicated as pressing for consideration, and which may be formulated thus:—

## The Preparation of Inquirers for Investigation, and the Graduation of the Phenomena.

We shall be pleased to open our columns for the discussion of this topic, and we trust the expression of opinion will be as free and representative as that which took place with regard to sance conditions.

## LECTURES ON PSYCHOLOGICAL SCIENCE.

We publish this week a complete list of all donations received for this Fund up to the time of going to press. The Lecture Committee have now pretty well completed all their arrangements, but are unable to make a definite announcement until the Special Lecture Fund has attained somewhat larger proportions than it now presents. Will all friends who are intending to subscribe, either to the Fund or for course tickets, kindly do so at once. It will greatly simplify matters for the Committee.

## SPECIAL LECTURE FUND, 1883.

The following donations have been received:—

	£	s.	d.
Mrs. M. A. Stack	...	3	3 0
The Hon. Percy Wyndham, M.P.	...	2	2 0
Mrs. E. M. James	...	2	2 0
J. F. Haskins	...	2	2 0
Dr. Dixon	...	2	2 0
E. Dawson Rogers	...	1	1 0
Mrs. Parrick	...	1	1 0
J. S. Farmer	...	1	1 0
Morell Theobald	...	1	1 0
Rev. W. Miall	...	1	1 0
B. Petersen	...	1	1 0
H. Wedgwood	...	1	1 0
R. Donaldson	...	1	1 0
Sandys Britton	...	1	1 0
W. Theobald	...	1	1 0
Miss H. Withall	...	0	10 6
Mrs. Sainsbury	...	0	10 0
Thomas Stocking	...	0	10 0

Full particulars and dates of lectures will be announced as soon as sufficient funds to cover expenses have been subscribed.

All communications and applications for tickets to be addressed to Mr. Thomas Blyton, 38, Great Russell-street, W.C.

We have been asked to announce the following particulars on behalf of the Lecture Committee of the C.A.S.

It is proposed to hold a course of six lectures during April, May, and June, at the Langham Hall, Great Portland-street, W., on alternate Tuesday evenings, at eight o'clock.

The subjects and lecturers already fixed are:—"An Answer to the Inquiry: What is the Use of Psychological Science?" by Mr. Thomas Shorter.

"A Scientific and Spiritual Basis of Belief in a Future Life," by Rev. John Page Hopps.

"Personal Experience in Psychology," by Mr. T. P. Barkas, F.G.S.

The general public will be admitted free, but to cover the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the committee offer a limited number of tickets for reserved seats at ONE GUINEA each for the course of six lectures. They also appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena, to contribute to a SPECIAL LECTURE FUND for this purpose. All donations are acknowledged in "LIGHT," and a balance-sheet will be published in due course.

The secretary informs us that correspondents speak highly of the forthcoming lectures, the following being a few extracts from letters received:—

"I feel much interest in the proposed course of lectures, thinking it an excellent step in the right direction, and have pleasure in enclosing three guineas in aid of the required fund."

"These lectures are just the thing that is wanted to meet the demand for intelligent information on these burning questions. You may rely upon my hearty support."

"Now that you are undertaking such public-spirited action, depend upon it, you will receive the support and encouragement of many who, like myself, have waited for such useful work. Enclosed find cheque for my contribution."

## CONCERNING THE SOUL.

A Paper read by Mr. J. J. MONSE, before the members and friends of the Central Association of Spiritualists, on Monday, April 9th, 1883.

To those who have devoted time and study to the investigation of modern phenomenal Spiritualism, and who, as a result of their inquiries, have become satisfied of the reality of post-mortem life for their departed friends, and thereby inferentially assured of the continuity of life after death in their own cases, the existence of the soul is a problem that, up to a certain point, has received an affirmative solution. But, after the first feelings of thankfulness and gratitude arising from a realisation of immortality, as thus demonstrated, there comes to most minds of a reflective character a period of rest, in which the question is forced upon the attention, "Does this demonstration of future life throw any additional light upon either the nature or origin of the soul?" There seems to be a consensus of opinion expressed by the communicating spirits which leads us naturally to infer that these intelligences retain consciousness, and memory, and will, and are therefore largely representative in character, and nature, of what we knew of them previous to their departure from this life. Yet it would seem that, leaving aside the question of increased activity, due to improved circumstances, they do not present any better field wherein to study the origin of the soul, than is presented by mankind on earth.

## The Origin of the Soul Shrouded in Mystery.

It is pronounced by some that the origin of the soul is shrouded in a mystery that the human intellect will for ever remain incapable of penetrating. That this may be true to-day, and for some future generations, is most likely, but that it will always be so is a question that needs to be accepted with great reserve, especially when we bear in mind the increased acquaintance with the manifestations of the soul that physiology, and psychology, are constantly affording us. Of the existence of a something that is I, and which will survive death, I have every assurance, as a result of observation and personal experience in the matter of spiritual investigation, but as to where that something which is me has come from, the machinery that has created it—if it be created—candour compels admission of the fact that there is not the same certainty, or directness of evidence, presented to my mind, as could be desired. Of theories, and speculations, to choose from, there are sufficient indeed, embodying undoubtedly earnest convictions, and much patient thought, stretching from the palmist days of Hindoo psychology, through the long lapse of time, down to the theories of modern days. Some of these are so subtle that the original idea seems to have been hopelessly attenuated. Others again are better adapted for the purpose of supporting a belief, rather than demonstrating a truth. While yet again there are some so fanciful, that one might almost charitably assume that hashesh having possibly been their cause, a lunatic asylum would most likely be their conclusion. What then in such a case is to be done? Confess one's inability, put the question on one side, and content one's self with daily duties and requirements? Such a course might purchase ease, and pleasure of a sort, but at what a price! Nothing less than the narrowing of the spiritual view, the limiting of the mental horizon, the foregoing of man's proudest prerogative—the right to reason upon every question; to which may be added an utter stultification of every faculty of inspiration, which unites us to the ever-reverberating harmonies of eternal being. Putting on one side the experiences of modern Spiritualism, adopting as far as possible a negative position, in regard to all beliefs and things spiritual, let us endeavour to briefly trace the course of inquiry which it appears has been pursued by those who have been interested in this question in past times.

## The Inquiry is a Reverent One.

And here let it be observed that such an inquiry need not be considered by any means as irreverent. It is by inquiry into the facts of nature that the wondrous achievements of science have been gained, and the facts of nature are, equally with the origin of the soul, the works of God. The existence of the soul is not disputed. Its origin is the matter of pursuit. The objections that will be urged against this inquiry are that the matter is purely a spiritual one, and that it is utterly impracticable to attempt its solution by any of the ordinary intellectual processes, and further, that being a spiritual question it is folly to attempt its solution while embodied in mortality, to say nothing of the concurrent opinion that to make such inquiries savours largely of presumption. Yet in all ages the inquiry has been made, and if therefore presumption is expressed by the present querist, he can claim honorable company in the past and present.

## The Theory of Emanation.

Probably the first theory accounting for the origin of the soul is that of emanation, which if it be admitted, at once places us in essential nature, in direct relationship with Deity. A pleasant enough speculation, flattering to our vanity, agreeable to our assumptions of superiority, and altogether calculated to give us (which in the majority of cases is unnecessary) an exceedingly good opinion of ourselves. But the difficulties are to account for the incorporation of this emanation into the physical organisation, and the immense deterioration in expression, if not in nature, which that incorporation seemingly entails in many cases.

Granting that these differences may be physiologically and psychologically explained, as doubtless they can be to a large extent, the two supreme difficulties remaining are, first, the one already mentioned, the means of the introduction of this emanation into physical being, and secondly, the possibility of the segregation of the Divine unity. While also may be suggested that if we emanate from the Deity the counter-proposition of our re-absorption into Deity assumes an air of plausibility that, to say the least of it, if true, would apparently entail the destruction of previously existing individuality, consequent upon being merged into the central fount again.

## The Theory of Pre-existence.

Pursuing the inquiry a stage further, and seeking information from another school, one is told that the difficulties in regard to the origin of the soul can readily be met by assuming its previous existence, which, if true, again brings us face to face with the first difficulty enumerated in the previous consideration, and certainly involves us in a series of very awkward circumstances, which will be considered presently. There are several points of view, though, from which this doctrine may be observed. The previous existence may either have been super-human, or sub-human. It may either have been angelic, or diabolic, or bestial. Pleasant it may be to imagine that angels and seraphs clothe themselves in flesh, and spend a temporary existence in the execution of deeds of mercy to the needing world, which being blessed thereby, reflects blessings on these angelic visitors in return, who, departing, leave a breath of Heaven behind them as a benison. Yet on the other hand there may be those who come, as our great poet puts it, "with blasts from hell," and insinuating themselves into fleshly life, may so befoul this life of ours that untold misery for others may ensue, to say nothing of the possibilities for wrong and wickedness which such demon visitors may create in our midst. But if our child be angel, or devil, as the case may be, "ties of blood" and "links of kindred" are phrases of little meaning, and the relationships of life from its holiest, the ties of parentage, down through every relation to that of friendship, are reduced to chaos, and wild disorder reigns supreme. Still, the third alternative, the ascent of the soul

from bestial sources, implying, its descent similarly, is altogether too curious a speculation for sober treatment, for with regard to the rise of the soul from the brute kingdom, it might be argued that the soul, having obtained one physical incarnation, the second incarnation could be no more marvellous than the first, and an old writer once quaintly observed that "there be men that would disgrace a dog, yet there be dogs that would honour humanity," and as expressing the two sides of this section of the doctrine of previous existence, a poet once said:—

"Had I been born a four-legged child methinks  
I might have found the steps from dog to man,  
And crept into his nature: are there not  
Those who fall down out of humanity  
Into the storey where the four-legged dwells?"

If we accept the doctrine of the pre-existence of the soul, and assume its being here is accounted for thereby, and that the reason of its coming is either to expiate an offence in another state, or to render good service out of pure desire to humanity, as a means of its own ultimate advance, still the question of the origin of that soul, or any soul, remains as great a mystery as ever. It is only referred back from this state of existence to another state and in no wise answers the question that perplexes the inquirer's mind.

#### The Creative Theory.

Again thwarted in our desire, we turn to those who profess, with authoritative answer, to resolve all doubts. Their statement is that the soul is created by the voluntary power of God. Some writers have held that all souls were created by the Divine fiat at the beginning of the world and laid up in a secret repository whence they are drawn as occasion calls—the doctrine of Infusion. This implies the introduction of a special soul into the world at each birth, bringing us again in front of our previously considered difficulty, which in this case, can only be escaped from by adopting the theory of miracle, easy enough of acceptance upon the part of those who desire to elude the difficulties of the position, but utterly unacceptable as a means of truly solving the points at issue. That, in a certain sense, the soul is created by God, is probably unquestionable, but that individual souls are so created is quite another question.

#### The Transmitted Theory.

Still yet another answer has been given by Tertullian, the essential import of which was, that all human souls have been transmitted or brought over from the soul of Adam. As it is the result of theological exigencies, and pre-supposes that we were all originally contained essentially in the body of Adam, it can be allowed to remain in the limbo of forgetfulness, into which it has undoubtedly sunk.

#### The Monad Theory.

Another theory is presented in the monad theory of Leibnitz, which assumes the whole created universe, visible and invisible, to consist of monads, which are not particles of matter, but metaphysical points of power. The truth of this theory remains to be demonstrated.

#### Is the Soul Outside Nature?

The main conclusion deducible from all the preceding is, that the soul is a something *outside* of nature, which at a certain period becomes associated with nature by incarnation in the human being. This has very much the character of the miraculous. It certainly seems to be something apart from the evolutionary processes of physical development, and while it may afford a basis for a speculative immortality of itself, since being superior to terrestrial existence it will not be subject to the limitations belonging to such existence, yet it does not, as must frankly be confessed, lend itself to that unity of personal being which, starting with an admitted predicate, gradually works up to every succeeding result as a legitimate unfoldment of precedent possibilities. Is it impossible to associate the origin

of the soul with the creative function of man, or must we limit the question and thereby prevent its solution, to an extra-natural series of sequences? One would hesitate to build their hopes of immortality on such a basis. In every department of nature that which is, is alike the result of that which has been, and the foundation of that which is to be. Only in such way can differences in races, nations, or individuals be accounted for. The influences of experience, conditions, of all kinds, and racial characteristics, are the modifying causes and stimulating energies in developing and improving the characteristics of the individual or of a race. One should not be ambitious to claim celestial kinship, nor is there need to assume its opposite, nor should we seek to find in spiritual realms the causes of our being, when such may be traceable in our present sphere. Genesis, or miracle, are the only two solutions. Miracle must date from Eden's garden, while Genesis must have its root in the commencement of life itself, and be, as it is, the expression of God's energies through nature's activities. As the possibility of the loveliness and fragrance of the rose that adorns the brow of beauty was contained within the chaotic earth in her days of fire-mist, so also must be admitted she contained the potentialities that have now become the consciousness and intelligence in humanity, which have been gradually evolved through nature's realms, and by the creation of her various forms of organic life, each form of life a prophecy of something better, and each better as it came, rendering more possible the human form which crowns them all, and in which form the universally diffused life of God was ultimately enabled to assume its individual conscious being, and create and sustain an independent existence and relationship with the life of which it formed a part.

#### The Conclusion of the Whole Matter.

The conclusion then presented is that while the *cause* of the soul's existence must ever be associated with that inscrutable power, call it by what term you will, yet the origin of the soul's existence, so far as this life of ours is concerned, must not be sought in miraculous interventions, or interferences with the laws of nature, but is rather in harmony with those laws. We must thereby conclude that nature is not the dull, dead, inert condition usually accepted, but that in every department she pulsates with a life Divine, thrills and glows with latent potentialities, which as she grows old in her work, will surely unfold themselves into forms of ever increasing loveliness and beauty until in the ages yet to come the fairest, brightest, and best that we know of now, shall be infinitely transcended. Age too, mankind having learned that the expression of the soul is dependent upon the conditions that environ it, will so apply the knowledge that they will then possess, that bodily conditions and mental furnishings of that sort that shall make of men kings indeed, shall be supplied to all who enter into conscious being through man's contributory processes. Not in the fanciful speculations of the past revived to suit the exigencies of the modern speculative Spiritualists, not in the affirmations of a theology that ignores nature and repudiates investigation, not in accordance with theories that minister to our own self-importance, that are not honest enough to tell us the truth for fear of offence—not in any of these directions must we search for the origin of the soul, but in listening to the teachings of Nature. Though she rob us of our assumed angelic kinship, though she rudely dispel the supposition that we have been created by the hand of God, though she tear from us the pretty figment that we have ranged through other lives celestial, and even though she tell us, that we have not come from regions infernal or from realms brutal, yet let us trust her to tell us truly, when she tells us that within her realms are contained the essential elements of every possible development which mankind has expressed or will express on earth. In a word I would say, Nature is sufficient to account for her own phenomena, and so far as we are related to her, for the existence and development of our souls. A rational genesis for the soul is the required accompaniment of a rational immortality, and this should ever constitute the central idea of an intelligent Spiritualism.

## SPIRIT TEACHINGS.

### SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as the can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

### No. XXXVII.

[A season of great spiritual depression had come upon me. I felt unable to resolve many problems that perplexed me.]

You are perplexed and distressed. Be of good cheer. It is inevitable that one round whom the battle rages should be ill at ease. This is not the time for rest. Leave every doubtful question to a more peaceful time. Exercise yourself in patience. It is the most successful device of the Adversaries to suggest doubts and difficulties to your mind. It is the most assailable side. Your courage they cannot touch. Fix your mind on that and resist the first temptation.

*Yes, I believe that is so. But it is very hard to act on such advice.*

Nevertheless, it is necessary. You must occupy your mind and not allow it to brood. Be of good cheer.

[I had found it hard to get any automatic writing; and as I wanted direction, I forced on what I regarded as a communication, but which was, in point of fact, only the reflection of my own thoughts. It was a most instructive experience, and I never repeated the experiment.]

You are mistaking your own thoughts for our guidance. We do not influence you in your decision as to associating yourself with others. You err in attributing to us any impression in your mind. It is the result only of attempting to decide when the arguments are evenly balanced.

*What do you advise?*

Nothing. We do not meddle. Some of our friends are desirous that you should remain at peace as far as possible now. Others would urge you on to further publicity. It is for you who know circumstances to decide.

*But every attempt to gather up arguments ends in a negative.*

Then act on the negative. It depends on your own feeling.

*You have nothing to say on the principle of organisation.*

No, it does not apply. It is not wholly good or bad.

*Is the chief here?*

May the blessing of the Blessed One be on you.

*I want to put before you some words of O's, and to ask you whether you will tell me the truth about my progress or the reverse. O. does not, I think, understand me or my state just now. The part I allude to is this: "Who is beset by elemental spirits and returning human elementaries," and the reason he gives, viz., the possession of mediumship. He also assigns M.'s greater progress to the lack of the faculty of mediumship. These statements open out subjects which have long been in my mind, and I should like to hear what you have to say.—[This was written in 1875.]*

You have not put out the whole statement. Our friend, of whom we speak with all respect, is in many ways wrong in what he says; and he errs from want of perception. He does not understand what he says about you; nor has he any power of looking into your mind. He is entirely in error as to your mediumship. He would call it splendid when in the full play of development in the circle. When through its exercise results greater than any previously wrought in that special phase were achieved by our friends; when they were producing results which would have astonished any men who saw and heard them; and which, but for our controlling will, would have been very largely increased, he would have called you a splendid medium. He does not know how much nobler and grander is the present exercise of your powers; how far more acceptable to the higher intelligences is the devotion of them to mental and spiritual work in spreading abroad the knowledge of our work. Had it not been necessary for us to lay the foundations securely we

never should have permitted the use of your powers for such purpose and for so long a time. That which to him is splendid to us was lamentable. And we have not seen with any such pleasure as we derive from the gradual sealing up of those avenues of physical manifestation, anything connected with your mediumship. The transference of your power from the material plane, the quickening of the perceptions, and the development of the inner spiritual faculties, the recognition in a normal way of our nearness, and the ability to see and converse with us without the dangerous conditions of trance; these are, to us, splendid. They are the inception of the most perfect form of life possible to man; that Enoch life in which he walks with God. In proportion as mediumship is diverted into strange and abnormal channels, it becomes dangerous. Any repeated and constant exercise of the power for physical purposes other than mere equilibration is fraught with risk, inasmuch as it develops that which is unnatural and abnormal, and in the end must deprave the medium. Deprave, we say, and the word is not too strong. Either the vital forces will be sapped, and physical health destroyed, or, more frequently, the mental balance will be destroyed, or, most frequently of all, the medium will become the instrument of intelligences devoid of high moral consciousness, and so his morals will be deteriorated. In one or more of these ways harm will sooner or later ensue. This is the perversion of mediumship, and should only be tolerated in the case of those who are sacrificed for the public good in spreading conviction to those who can be reached in no other way. The spread of it is not to be encouraged beyond what is absolutely necessary. Far other is that higher form of mediumship when the human spirit soars from the material to the spiritual plane, and in developing its own innate powers gains means of intercourse with the pure and good who are above its present state, and can elevate, purify, and instruct it. In development of those powers is no risk of contamination, no association with the impure and ignoble, the brutal and depraved. The whole picture is reversed. The vital forces are directed normally; the spirit soars as its instincts lead it; the thoughts suggested are pure and good, the aims put before it are elevated, the deeds inspired are such as enable and win a good report from men. It is for want of recognising this truth that spirit communion is so evil spoken of. Not until it is recognised and acted on so far as the unprogressed condition of men will allow, can the science make much progress.

We rejoice far more than we have ever rejoiced concerning you that you are relinquishing the phenomenal side, and are devoting your faculties to their higher use. We rejoice that you are ceasing to waste your strength on that which to us and to you is, or should be, profitless. We hope that you will refrain, so far as may be, from wasting yourself on vain contentions and curious questionings. It must be that you contend for the faith, but do it with discretion; and refrain from any attempt to prove to those who do not seek for it, facts that they are not able to appreciate; at any rate do not devote your powers as a medium to any such end. Let them be consecrated to nobler work. Withdraw as much as may be from the contentions which please the world; and contend only for truth. When contention is at an end, you will find that progress has been made by you. But look to peace as your end. The work best worth doing is the cultivation of your highest powers, the development of your own spirit, and communing with us who are able and willing to instruct you. For this reason we drew your mind to the subject which, in our friend's case, has absorbed all else, and has grown out of due proportion. It is necessary that you learn to know yourself; but your knowledge must not end there. It is necessary that you learn the power of your own mediumship, but you must not merely play with it on the plane of matter. It is necessary that you learn the nature of the spirits who surround your earth, in order that you may dominate and keep them at bay. It is necessary that you see the depths that yawn for the evil and abandoned, in order that you may turn to the pure and good. Hence, the nightly agonies, the awful glimpses of horror, the crowds of the Adversaries who surrounded and mocked at you. Hence the necessity for that ordeal. It was ordained for far other reasons than those which our friend supposes. He seems to consider that in the progress of the novice to the inner realms of knowledge, it is necessary for him to encounter beings whose business it is to guard the entrance, and that in proportion as he is ignorant of their presence, or callous to their influence, he is safe. This is one of the distorted views of truth which the old writers inculcate. The truth is that your medium-

ship has been to you the one avenue of knowledge. But for it you would now have been utterly incredulous of our power: and would have been in the number of those who mock and scoff at our very existence. Through it you have gained proofs which others do not need, and which could have come to you in no other way. Our friend has never grasped the truth that mediumship such as is yours, controlled by spirits such as we, is the highest form of blessing if it be rightly used: and only hurtful when deliberately abused and misused. He has no knowledge of such influence, and so mistakes. We have already told you, in directing your development, that we were compelled to allow you to be used for phenomenal manifestations for a time. When it was possible for us to stop that phase, we permitted you to be brought in contact with others of our friends in order that you might learn of the power of your own spirit, and might gather up the wisdom stored for you by those who have gone before. Moreover, it was necessary to give you practical proof of the existence and operation of spirits other than those known to most men. If we desired to do this, we knew from old and repeated experience that it was useless to explain and tell you. You must prove and experience for yourself. Hence your nightly trials. We were at hand to protect, but you did not need it. You passed through your experience without fear, and in doing so gained what we wished you to gain. It may be that you will find such experiences to recur, but never again with their first force. Had our friend known you as he imagines, he should know that in winning your way through these opposing Adversaries, you have achieved a victory and progressed to a degree to which nothing in your previous development can compare. Nothing in your previous life compares in our view with its past year, except the days of seclusion, and the then period of earnest meditation and devoted prayer. The wild development of the previous years, necessary for a time, had little charm for us, and no benefit for you. Our American friends are not able to grasp the full beauty of that inner growth which is now beginning to spring from it: and they entirely misunderstand the object with which it was permitted. It is not wise to compare rates of progress. Progress so seldom runs on parallel lines that comparisons are deceptive. But we have watched with joy and helped, so far as was possible for us, the growth in inner knowledge and spiritual perception of your friend. His nature is being refined and purified in a way that was very needful for it; and he is undergoing the preliminary training necessary for him. What was needful for you is not so for him. He is having his necessary discipline through which we see his passage with joy. His spirit needed purification by trial, and that trial he is having in two ways which he will recognise. Through it all his progress is real and assured. The points of contact between your lives vary from time to time, and at some periods are less intimate than others; but your progress is side by side though events may in the future separate between you. It is well for you to labour each for himself, and to remember that discipline is not the same for all.

There are many points of truth there. I am quite conscious of distinct growth; and I never felt more conscious of victory than in defeating the attacks of those grinning fiends. I also suspect that I gained a point in casting off the attempted subjugation of reason to a mere idea which our American friends put forth. The Lodge seemed to be getting seriously oppressive; and the explanations were only bewildering. I felt that I could not afford to walk in the dark. Has the time come when you can give me any direct information or advice?

There is little to tell. It is not well for you to take any steps in uncertainty. We never intended that you should. We encouraged you, as we have said, to look into these questions. We never intended you to give up all your life to the study of magic. Without a life dedication such studies are full of risk; and you have other work to do. Be content to gather up store of knowledge, and trust direction to us. But do not be advised by our friends to despise and condemn what has been to you your chief blessing:—the power of communing with us.

No. I do not think they understand me or my mediumship at all. They certainly make statements very wide of fact; and take shots which miss the mark sadly.

Their information of you is imperfect, and they err in judging you by other mediums. Nevertheless, you have learned much and may learn more from them. Be content to wait. All is not over yet, and new developments are in process of evolution. Cease now.

+ IMPERATOR.

## DIRECT SPIRIT WRITING.

The following message was given by direct writing—that is, without physical contact—at a séance at which Mrs. Everitt was the medium. The circle was composed of Mr. and Mrs. Thomas Everitt, Mr. Frank Everitt, Dr. J. C. Clark, Mrs. Clark, Mr. J. Hindes, Mr. Woods, Mr. Smart, and Mr. Morell Theobald. Though the message consists of nearly six hundred words it was written, as nearly as could be estimated, in about three seconds:—

"The time present seldom affords sufficient employment to the mind of men. Objects of pain or pleasure, love or admiration, do not lie thick enough together in life to keep the spirit in constant action and supply an immediate exercise to its faculties. In order, therefore, to remedy this defect, that the mind may not want business, but may always have materials for thinking, she is endowed with certain powers that can recall what is past and anticipate what is to come. That wonderful faculty, memory, is perpetually looking back when there is nothing present to entertain it. It is like those repositories in several animals that are filled with stores of their former food on which they may ruminate when their present pasture fails. As the memory relieves the mind in her vacant moments, and prevents any chasms of thought by ideas of what is passed, other faculties agitate and employ her upon what is to come, the passions of hope and fear. By these two passions you reach forward into futurity, and bring up to your present thoughts objects that lie hid in the remotest depths of time. You suffer misery and enjoy happiness before they are in being; you can set the sun and stars forward or lose sight of them by wandering into retired parts of eternity. Who can then possibly imagine that the existence of a creature is to be circumscribed by time whose thoughts are not? Actual real enjoyments are so few and transient that man would not be a very happy being were he not endowed with this passion which gives him a taste of these good things that may possibly come into his passions. He should hope for everything that is good because there is nothing which may not be hoped for and nothing but what our Father is able to give. Hope quickens all the still parts of life and keeps the mind awake in her most remiss and indolent hours; it gives habitual serenity and good humour. It is a kind of vital heat in the soul that cheers and gladdens her when she does not attend to it. It makes pain easy, and labour pleasant. No kind of life is so happy as that which is full of hope, especially when the hope is well grounded and when the object is of an exalted kind and in its nature proper to make the person happy who enjoys it. Therefore, a religious life is that which most abounds in well-grounded hope and such an one as is fixed on objects that are capable of making men entirely happy. This hope in a religious man is more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason but by faith. It has, at the same time, its eye perpetually fixed on that state which implies in the very nature of it the most full and complete happiness. The influence of hope in general sweetens life, and makes the present condition supportable, if not pleasing. But a religious hope has still greater advantages. It does not only bear up the mind under her sufferings but makes her rejoice in them. It has this advantage above any other, that it is able to revive the spirit when passing from the earthly sphere and fill it with secret comfort and refreshment, with rapture and transport, so that he springs forward with delight to the great object which he always had in view—a life beyond the present."

## OUR CONTEMPORARIES.

The "Religio-Philosophical Journal."

Our Chicago contemporary gives in two instalments Mr. Heaphy's celebrated ghost story with which our readers are already well acquainted.—In the course of a leader on the Salvation Army mania, the Editor points out that midst much that is foolish and unlovely there is a good side to their folly; that enthusiasm is better than indifference; a superstitious belief than no belief at all; erratic life than pulseless death, for then there is some hope. If we could give them the steady foundation of fact and knowledge and take in exchange some of their enthusiasm, the outcome would be the most potent power the world has yet seen for its salvation. This does not mean that we should endorse the Salvation Army, its creeds, or its methods. They are altogether repulsive. "But," says the *Religio*, "we do wish often that Spiritualists had vigour enough to live as if Spiritualism were true, enthusiasm enough to spend more time, effort, and money to spread what they know to be truth. . . . There are hosts of Spiritualists; would there were more spiritual energy among them." So say we.—The most important item calling for attention is the report in the *Journal* for March 24th of the Rev. M. J. Savage's experience with Mrs. R. C. Simpson, a slate writing medium of Chicago. It will be remembered that the *Banner* and the *Religio* some time since charged Mr. Savage with a want of honesty in his public utterances about

Spiritualism. He has, however, openly and boldly come forward and plainly and unhesitatingly acknowledged the reality of the phenomena he has recently witnessed in the presence of Mrs. Simpson. We purpose summarising the report for next week's "Light," and hence leave the matter here for the present.

### The "Harbinger of Light" (Melbourne).

We are exceedingly glad to note that the *Harbinger of Light* enrolls itself in the ever-increasing ranks of those who desiderate more careful methods of investigation. It will, we are sure, be a long time before the full benefit produced by the C.A.S. circular on séance conditions is completely realised. We had occasion recently to point out that its influence had extended to Continental Spiritualism; and now our Australian exchanges bear witness to the same fact. The *Harbinger*, a few years ago, would have dissented from any action of the kind; but careful observation of the effects on the public, and also upon mediums, has necessitated its endorsement of the action recently taken by the C.A.S.—"M.A. (Oxon.)" contributes a short letter on "Materialisation Conditions," which we shall reproduce in our next issue.—The contents of the present number of the *Harbinger* are bright and varied; it should have a wide circulation amongst English Spiritualists.

## SPIRITUALISM IN LONDON & THE PROVINCES.

### METROPOLITAN SPIRITUAL LYCEUM.

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

The appropriation of Sunday evening last, at this hall, as a "ballot night," when, in the form of "question and answer," the controls of Mr. Morse met all comers who had complied with the invitation of the Council of the Lyceum to submit inquiries of general interest, seems to have been very generally appreciated, for there was a large and intelligent audience, courteously ready to recognise the sincerity of the efforts which were being made to test the reality and the resources of trance speaking.

Every question was read over, and, with the exception of two of a personal nature, excluded by the regulations, and three or four others introduced by inquirers already accepted for one question each—for whom further time could not be spared—the whole were answered. The following is an abbreviated summary of the questions submitted to the controls.

1. Can you say when the soul enters the body, whether it is created, or where it exists before entering the body?
2. Having for many years witnessed the experiment of rings, composed of iron or wood, being passed over the hands of sitters at séances, when the hands were tightly held or tied together, I ask whether the rings are disintegrated or the flesh of the arm?
3. When we enter spirit life are we clothed with a spiritual body; if so, do we at some future time throw off that body and become pure spirit?
4. Can the spirits once living on this earth explore other supposed worlds, and are these in advance of this earth?
5. Will you give an opinion upon the origin and truthfulness of "The new Bible, Oahspe," and say whether you know anything of the Jehovah who is said to have dictated it?
6. What were the objects of Jesus Christ's mission to mankind?
7. What mission have the controls of Mr. Morse, and are they sent by a higher power than themselves?
8. Being told that only when spirits are in perfect harmony can they communicate with each other, or even know of each other's presence, and remembering how impossible is such harmony, how shall we in spirit life recognise or communicate with our friends?
9. Is there a path of progress open to all spirits, especially to those lower spirits who visit the earth?
10. Is Ireland justified in demanding land reform and Home Rule: has the English Government ever done their duty to Ireland except after explosions and murder; and what may be the future of Ireland?
11. If man's actions are influenced by spirits how can his will be free, and if thus influenced to evil is it right to punish him?
12. Blasphemy: is there such a crime known to moral law?
13. Are Comprehensionism and Spiritualism similar?
14. Why do people have to suffer for the sins and misconduct of others, and for their own committed in ignorance; how do you reconcile the fact of such suffering with justice?
15. Why is one born to suffering and another to ease? Where and when will human woes and misery cease?

It would be impossible in the limited space allotted to this report to quote the substance of all the excellent and pertinent replies to these questions, and invidious perhaps to make distinctions; but as a shorthand note was taken of each, the whole can be printed verbatim, and then sold at sixpence per copy if a sufficient number of applications for the work are received by the secretary of the Council on or before the 17th inst., on Sunday, the 15th, at the place of meeting, or on any day, in writing, at 53, Sigdon-road, Dalston, E.

A respectful expression of the thanks of the meeting was then tendered to the controls for their instructive and valuable replies,

and most cordially acknowledged by them. During the collection Miss Dixon relieved the choir by an effective rendering of Beethoven's solo, "Creation's Hymn."

The subject of the lecture by Mr. Morse on Sunday, the 15th, will be "Man's God," and on the 22nd, "God's Man."

NOTE.—The meetings will, on and after Sunday next, the 15th inst., be held at the Cavendish Rooms, 51 and 53, Mortimer-street, W.

### LIVERPOOL.

Mrs. Britten's visit to Liverpool has resulted in an attack upon Spiritualism by the Rev. J. H. Skewes, who in two sermons, somewhat of the De Witt Talmage sensational type, and entitled "The Death-blow to Spiritualism" and "Spiritualism in its Coffin! The Lid Nailed Down," brought forward various objections which to the uninformed seem to have some weight. Mrs. Britten has replied quietly, and in the main most effectively. The editor of the *Protestant Standard*, in which paper the reply appears, is, however, most offensive, and we should counsel our Liverpool friends to decline to continue the discussion unless a more courteous spirit is manifested by the antagonistic party.

Next Sunday Mrs. Britten will again occupy the platform at Rodney Hall, and on the Monday following, April 16th, will deliver a short address—subject: "Is Spiritualism of Divine Origin?"—to be followed by a discussion, clergymen being specially invited to take part in the debate.

### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Wednesday evening, April 4th, a very pleasant and enjoyable entertainment was given to the friends at Weirs Court, by Mr. Baliol, a very successful and able North country conjurer. His sleight of hand proficiency was truly remarkable, and was greatly appreciated by those present. The entertainment was varied by some excellent readings by Mr. Carver. On Sunday last Mr. Westgarth lectured at the hall of the N.E.S. on "The True Religion," which subject had been chosen by the audience. Mr. H. A. Kersey occupied the chair. On the 23rd of April, Shakespeare's birthday, Mr. Mahoney will give an evening of readings from Shakespeare.

GATESHEAD.—Last Sunday evening Mr. J. G. Gray discoursed to the members and friends at Gateshead on "Watchman! what of the night?" He endeavoured to show how the night of ignorance and deformity had to be dispersed by the full daylight of knowledge and truth, before the spiritual unfoldment of the race could be satisfactorily ensured. Mr. H. Burton occupied the chair.

ASHINGTON.—Mr. Stevenson, of Gateshead, lectured to the friends at this place on Sunday last on "Spiritualism." The lecture, a very instructive one, was highly appreciated.

NORTH SHIELDS.—On Sunday evening last Mr. Mordey, of Sunderland, spoke on "The Philosophy of Divine Providence." The subject, a most interesting one, was handled in a manner which gave the greatest satisfaction. On the preceding Thursday Mr. E. W. Wallis, of Nottingham, delivered an able discourse on "Spiritualism" to a large and intelligent audience.

MRS. BRITTEN.—This eminent lady is engaged to lecture to the friends at Newcastle and Gateshead on the last two Sundays of April and the first Sunday in May.

### NORTHUMBRIA.

MR. E. DAWSON ROGERS.—At the Council meeting of the C.A.S., on Tuesday evening last, an unanimous vote of sympathy was passed by all present to Mr. E. Dawson Rogers, the President of the Association, in the great bereavement he and his family had recently sustained by the death of his youngest son. Mr. Rogers replied briefly, stating that at first both Mrs. Rogers and himself had felt the blow very much, but that now they realised how much consolation Spiritualism gave at such times.

HUDSON TUTTLE.—We regret to hear that Hudson Tuttle—whose name, and also that of his wife, are almost household words amongst Spiritualists—has been seriously ill. Writing to us on the 27th March he reported himself as "just recovering," and we trust his progress towards complete restoration has not been retarded in any way. He further says:—"We have had a fearfully cold winter, and it is still cold. I live near Lake Erie, which is a solid mass of ice as far as I can see to-day." Mr. Tuttle's last literary effort is a novelette entitled "Clair: A Story of Mormon Life and Perfidy," which has attained a somewhat wide circulation on the otherside of the Atlantic. Its avowed object is to expose the dark ways of the Mormon missionaries, and the wrongs of the people whom they dupe. A few copies will shortly be obtainable in England.

Mrs. Hardinge Britten will lecture at Liverpool, April 15th and 16th. Newcastle-on-Tyne, April 22nd and 29th. Gateshead-on-Tyne, May 5th. Belper, May 13th. Cardiff, May 20th and 27th. Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

### NOTICE TO CORRESPONDENTS.

We cannot guarantee the insertion in the current issue of letters arriving at our office later than Tuesday morning.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBBUR STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Schemes are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Societies, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

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Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London ... 0 10 6

Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library ... 1 1 0

Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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## Business for Ensuing Week :—

TUESDAY, APRIL 17th.—Special Committee on "Ways and Means," at 6.30 p.m.  
Special Committee's Séance with Miss Wood, at 7.30 p.m.

FRIDAY, APRIL 20th.—Special Committee's Séance with Miss Wood.  
THOMAS BLYTON, Resident Secretary.

THE THEOSOPHIST. A Monthly Journal devoted to Science, Oriental Philosophy, History, Psychology, Literature, and Art. Conducted by H. P. Blavatsky. Subscription, £1 per annum, post free. Post Office Orders to "The Proprietors of 'The Theosophist,'" Adyar P.O., Madras, India.

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## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothie.

No. 120.—VOL. III.

SATURDAY, APRIL 21, 1883.

PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon)"

We are indebted to the *Pall Mall Gazette* for the subjoined frank confession of the spread of Spiritualism. I do not quarrel with the "irrational and time-wasting superstition" out of gratitude for the rest of the note. But a "superstition" that rests on the severest tests of scientific evidence can hardly be "irrational," nor is it apparent to me that I waste my time in demonstrating existence outside of a material body, any more than the geologist does in speculating on the age of the earth, or the entomologist in classifying his bugs and beetles. But every man to his taste. I have a great respect for research even of the minutest and least practical nature; but I reserve my greatest respect for that noblest study of man which the *Pall Mall* superfluently sneers at.

"A new deadly sin has been discovered by the Church, which, alas! has in all ages been much more skilled in inventing sins than in reclaiming sinners. The new heresy, which has been proclaimed in Bohemia, is Spiritualism, where it is said that table-rapping has attained such dimensions that an episcopal proclamation has been issued placing it on a par with heresy, and stating that whoever persists in it will be refused absolution even after confession. In Bohemia, therefore, we suppose the faithful must understand in the future that all manner of sin and blasphemy shall be forgiven unto men, but whoever believes in Spiritualism it shall not be forgiven him neither in this world, neither in that which is to come. An irrational and time-wasting superstition has seldom received harsher sentence even from unbelieving materialists."

From the *Indian Mirror* of March 6th, I learn that Colonel Olcott is working some remarkable cures in India. The method he adopts is that of mesmeric passes, and he especially repudiates any external aid. He conceives himself to be the efficient cause. The following testimony is very direct and conclusive :—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—As Colonel Olcott, the President-Founder of the Theosophical Society, will accept of no compensation, nor is he desirous of receiving any thanks for the trouble he has taken in curing my grandson, Ashu Toah Bysack, I, in justice to myself, beg to make a public acknowledgment of the same. The boy in question is now aged twelve years. He has been suffering from epilepsy for the last six or seven years. The best physicians, allopathic, homoeopathic, and Native, have treated him, but to no effect. The disease became latterly so violent that in one day and night he had no less than sixty fits, and

was unable to get up or walk. In this state he was brought to Colonel Olcott, and has now been treated by him for seven days. The boy has so much improved that he can run and walk without difficulty, looks very lively, and appears perfectly healthy; besides which he has had no fits during this period. His appetite has returned, costiveness is gone, he gets sound sleep, and is enjoying life like other boys for the first time in seven years.—Yours, &c., SURJI KUMAR BYSACK. The 1st March, 1883.

Another case is thus recorded in the same journal :—

A young Brahmin was brought by the relatives of the epileptic boy for treatment. He had a facial paralysis which prevented his closing his eyes, projecting his tongue, and swallowing liquids, in the usual way. The paralysis of his tongue prevented his speaking without the greatest efforts. In our presence and that of other witnesses, Colonel Olcott laid his hands upon him, pronounced the command, *Aram Hao!* made some passes over the head, eyes, face, and jaws, and in less than five minutes the patient was cured. The scene, which followed, affected the bystanders to tears. For a moment the patient stood closing and opening his eyes, and thrusting out and withdrawing his tongue, and then, when the thought flashed upon him that he was cured, he burst into a fit of tears of joy and with exclamations of gratitude that touched our hearts, flung himself on the ground at the Colonel's feet, embracing his knees and pouring out expressions of the deepest thankfulness. Surely, no one present can ever forget this dramatic incident.—Yours, &c., SRINATH TAGORE, SHAUCORRY MUKERJI, NIVARAN CHANDELA MUKERJI.

Mr. Denovan, an Australian gentleman of position, formerly member of the Legislative Assembly of Victoria, is an ardent Spiritualist, whose zeal is beyond question. In this ponderous volume\* of 700 pages, he has gathered together a number of his own experiences, and has fortified them by records of various phenomena "culled from the writings of eminent authors, mediums, magazines, and newspapers connected with the great spiritual movement of my time." This culling from what is so oddly described has not been conducted, I am bound to say, with discretion. The paste and scissors have been used with a freedom that is in itself hardly permissible: and some extracts of enormous length have been reprinted without permission, and in defiance of the announcement that they are under revision for the purpose of publication in book form. It is charitable to suppose that the author was not aware of this. Indeed there is a genial kindness pervading his remarks about those whom he so liberally quotes that makes it impossible to conceive that he would voluntarily do them harm. Still the fact remains that there is much quoted from my own published articles which I have under revision; some that I had determined to excise: and very much that, had I been consulted, I should have declined to republish in the form which it now occupies.

The same criticism applies to the selected extracts from other writers with but few exceptions. The excerpts are of inordinate length, of ephemeral interest in too many cases, and most of them might well have been omitted, (as, e.g., Dr. Sexton's twenty pages on Spirit-mediums and Conjurers, delivered ten years since) or condensed to a tithe of the space now occupied. Admitting the permanent value of such a monograph as that of William Howitt's on "Stone-throwing by Spirits," it is evident that nearly thirty pages

\* "The Evidences of Spiritualism." By W. D. C. Denovan. Melbourne: W. H. Terry, 1882.

is an inordinate amount of space to give to such a subject. Mr. Colley's long account of his experiences with Monck would have borne condensation, and have gained by the omission of irrelevant verbiage. And the sixty pages devoted to Spirit Photography would have been none the less cogent for the omission of all reference to a confessed impostor, even though there be good reason to believe that he was no less an impostor in his confession than in his trade. The book throughout bears the impress of haste and clumsy construction. Opinions and writings are not always credited to the right person. There is a lack of orderly plan and compact method which makes the reading of it distasteful; and there are also omissions which are very glaring. This is all consistent with the desire, which, indeed, is stamped on every page, to do all in the author's power to convince others of what he is so thoroughly convinced of himself. The author is transparently sincere; but I am bound to say that he is not fitted for the very difficult task which he has imposed upon himself.

When we come to the original matter, we are met with the grave difficulty of deciding what portions of the records are exact. I am by no means inclined to exaggerate the difficulty of getting perfectly trustworthy evidence when I say that the author's mental attitude and habits of thought do not present him, on his own showing, as an unimpeachable witness. Here, again, his transparent sincerity has caused him to write his own condemnation. As chairman of a circle that met twice a week in Sandhurst for upwards of five years, Mr. Denovan contributed to the journals various accounts of phenomena observed at its meetings. The mediums, who are not named, were private members of the circle, and some very noteworthy phenomena are recorded as occurring in their presence. But when we have read many pages of these, it is distressing to come upon this: "On Sunday, the 6th of December, there was a thunderstorm raging outside, and therefore the manifestations were anything but satisfactory. [Indeed they were!] The lightning was so vivid as to light up all the room, thus enabling all of us to see, to our astonishment, the unconscious medium passing round the circle with King's light in his hand and some drapery on the front of his body. There was no attempt at concealment, but, at the close, King, speaking through the medium, said:—'In consequence of the disturbed state of the elements to-night, the materialisations have been very imperfect.' Our candid author naively prints this, and then goes on to argue that it 'would appear to favour Serjeant Cox's theory of psychic force!' A dressed up man with a bottle of phosphorus and a few shreds of muslin, imposing on confiding people because it thundered and lightened! That is a new illustration of psychic force.

It is a matter of honest regret to me that I cannot estimate this book as a serious addition to the literature of Spiritualism. The author is not equipped for his task, which, indeed, demands gifts that he does not possess, and time beyond that "leisure hour at night" which he modestly devoted to it. Where so much is included, there must needs be some records of value. Such are the accounts of the Melbourne circle drawn up by Mr. Terry, and various cases of mesmeric healing by Mr. G. M. Stephen. There are also many cases of psychography, chiefly with Slade, that make an excellent impression when collected together.

M. A. (OXON.)

Allan Kardec's works are chiefly known in this country through Miss Anna Blackwell's admirable translations, which, however, have had but a very limited sale. They are, however, very popular on the Continent, and "The Spirit's Book" is in its 29th French edition; "The Medium's Book," in its 17th; and "The Book of the Evangelists" in its 16th. Most of Kardec's works have also been translated into the Portuguese, Spanish, Italian, and German languages.

## ON THE CONDITIONS FOR MANIFESTATIONS.

By J. DIXON, M.D.

To the materialist, the alleged facts of spirits appearing, or otherwise manifesting their presence, are held to be impossible, while to him who holds that behind the material is the spiritual, that souls come out of some previous state into this for development, such facts would be very possible.

To the latter the visibility of a spirit, by some process of interblending with matter, would not be repugnant to his conception of the natural; but he would understand that for spirits to present themselves to us, who are spirits in material bodies, there must be conditions; and that these might relate in part to them and their state of being, and in part to us and ours,—conditions beyond willing or wishing on either side. This was the state of the present writer's mind when he heard of modern spirit manifestations.

Conditions for spirit manifestations have been studied, and rules for forming circles to witness them have been printed; but all such rules have always seemed to me only partial. They are all good so far as they tend to bring fresh inquirers into preliminary orderliness. But the very title of spirit-circle, for which the rules are written, implies the interrelation and possible interblending with it of spirits.

It has always seemed to me that spirits, from their side, perceive more or less clearly the conditions required, perhaps better than we do. One objectionable condition perceptible to spirits, and the circle, is the presence of self-asserting investigators who come bristling with notions of fraud being somewhere, and of their duty to detect it. A less strong, but still objectionable condition is the presence of those whose self-importance urges them to reject evidence which is not presented to them in the way they think it ought to come. Spirits' operations are often nullified by such presence; sometimes, however, they are enabled, by the circle being otherwise favourable, to manifest in some way their presence.

These reflections apply, according to my observation, to every phase of manifestation, but especially to that of materialisation. The clearest manifestations to the mind and senses have been, in my experience, those in which the spirits have suggested or dictated the conditions, including the persons who were to form the circle, because each member of the circle would be co-operative with them. Even when a circle is held for investigators, those who believe that spirits are there, should speak and act as if they acknowledged their presence.

Dr. Chazarnin's observations on this point, in his narrative of séances at Paris, interested me much, especially as they were evoked by phenomena similar to those recorded by myself, in a series of séances nine years ago, in the *Spiritual Magazine*. The phenomena I speak of were, I believe, the first of spiritual-materialisation among us; and as they bear upon the present subject, may be considered to the point here. I will only recall the first séance of the series. But I must introduce my short account with a few words about spirit-photography.

It is just ten years ago that our friend, Samuel Guppy, obtained photographs of Mrs. Guppy's spirit-friend "Katie." He had discovered that a neighbouring photographer, Mr. Hudson, was a medium, and that through his and Mrs. G.'s mediumship, and Hudson's studio, conditions were to be had for obtaining spirit-photographs; and there he obtained the portraits of "Katie" and other spirits. Afterwards it was found that other mediums, with Hudson, could also furnish the requisite conditions; among them was notably Miss G. Houghton—who has since published a valuable work on the subject, with many specimens—Mrs. Olive, and Messrs. Herne and Williams, then holding

séances together. Hudson's visitors became so numerous that he could not meet all claims upon his time for séances, so many had to be content with buying out of the stock in his parlour; this stock consisted of extra copies of spirit-photographs which sitters permitted him to sell to Spiritualists. Here the door was opened to trouble. Hudson was a man of mild, impressible character, and was evidently in poor circumstances. After a time it began to be said that he added fictitious spirit-photos to his selling stock. There was an outcry. Of the two Spiritualist newspapers, one expressed sorrow that poverty had, as it seemed, tempted the photographer, hoped friends would help so undeniable a medium for photography into better conditions, and continued to recommend visitors to his studio. The other paper, not being moved by such charity, was firm in its censure, and insisted that the work in general from Hudson's studio was thrown into doubt. This view was reiterated in every number of the paper for a long time. These perpetual censures reflected upon the mediums who attended Hudson's studio, and as this became less and less frequented, so Herne and Williams found fewer and fewer visitors came to their séances. On calling once upon them they told me that they had not had a visitor for a séance for so long that they had thought of giving up, and would have done so, had not "John King," their leading spirit, told them, in a sitting with themselves that "Katie" and he were considering conditions for making themselves visible without the aid of photography, and that inquirers would come to their séances more numerous than ever.

A few days after this one of them called upon me to say that "John" had asked for an experimental circle at which "Katie" and he would try to shew themselves, naming the time and the circle, of which I was to be asked to form one.

On the evening arranged we met, one of us coming twelve miles, all known to each other and harmonious, and all in the habit of meeting "Katie" and "John King," myself for years through these, and other mediums along with our friend B. Coleman. We were a circle of seven including the mediums. We sat as for a séance: by "John's" voice the mediums were directed to take seats in an angle of the room, while we were to form a semi-circle in front of them. "John" rapped the signal for turning off the gas. The mediums went at once into trance, denoted by their breathing. Presently small white lights appeared at the ceiling, above the mediums, which descended wavily, grew into fingers, then hands, each finger tipped with a phosphoric flame. The hands, their outer aspect towards us, as they came near us, were waved circularly, revealing faces, and delicate drapery, "Katie's" of oriental type with beautiful dark eyes; "John's" large and manly with full dark beard, the same faces as revealed by Hudson's photographs; their voices, familiar to us for years, asked each of us by name, through lips now visible to us, "Do you see us?" "Do you see us well?" Gladly we assured them that we did. John seemed delighted, asked us to sing, and joined loudly in singing "Shall we gather," clapping his hands in time with the singing. High over the mediums he called out, "Here am I, John King, once Sir Henry Morgan! God bless you all!"

I omit a great deal. Not only did "Katie" and "John" manifest themselves at this séance, but we had the visible and audible presence, but not so palpably, of someone dear to each of us, as if they had come to witness the experiment; the originating of which "John" said was due to "Katie."

Before we broke up, pleased and excited at the result, "John" asked for the same circle to meet twice a-week for a while, to enable them to confirm the experiment, one

or two other sitters to be added at each séance. This was done at the selection of the mediums. At the end of a month John said the process was assured, and outside inquirers might be admitted by the mediums, whose rooms were again well visited.

I have witnessed many materialisations since, and have witnessed them of all degrees, from thin and partial aggregation of matter upon a spirit to such an aggregation as made the spirit appear solid. They have appeared in drapery more or less fine and white. These differences have appeared to me to arise, in some instances, from difference of knowledge of the process on the part of the spirit, but oftener from differences in the conditions furnished by the mediums and the circle, from whom the material is derived for the spirit's manifestation. The clothing has sometimes been of our worldly manufacture. This is a subject into which I do not go now, but mostly it has been as transient as the spirit's materialised form. Atmospheric and other conditions have also had their effect. But the study of them must be imperfect until we recognise invisible participators in the work, and take them into counsel with us. As conditions vary with the circumstances and the individuals of a given circle, so the counsel of spirits, necessarily, would not be always the same.

On Monday evening next, 23rd inst., at the Fortnightly Discussion Meeting of the Central Association of Spiritualists, 38, Great Russell-street, Bloomsbury, Mr. Iver MacDonnell will read a paper entitled, "The World 200 years hence." The chair will be taken at 7.30 p.m.

SPIRITUALISM IN AMERICA.—It is interesting to note, as an indication of the hold Spiritualism has taken on American soil, that the newspapers published in the large towns regularly, and as a matter of course, advertise spiritual meetings just as freely as, and in conjunction with, the gatherings of various religious organisations. For example, a recent number of the *Boston Herald* has, in its "Engagement Column," the announcement of about twenty meetings connected with different religious bodies, and immediately following, under the title of "Spiritualist Meetings," comes the announcement of no less than thirteen different Sunday lectures, &c., to be held in Boston, and we understand this is by no means an isolated case.

THE LIBRARY OF THE C.A.S.—We understand this library—the finest in the world of its kind—will shortly be re-arranged and a complete catalogue made with a view to facilitating the use of the circulating portion by the general public and inquirers into Spiritualism at a moderate monthly charge. We learn that a friend is willing to give upwards of seventy volumes to the Association for their circulating library on two conditions; (1) that every effort is made to facilitate their use by the general public; and (2) that the fact be announced in "LIGHT," and an appeal made for contributions of books on the part of well-wishers of the C.A.S. We gladly give effect to the second condition, and trust that if any of our readers have spare copies of works likely to be useful they will make use of them in the manner indicated. Books on any branch of psychology, mesmerism, mind-reading, clairvoyance, spiritualism, theosophy, the occult sciences, physiology, or liberal and reform subjects, will be specially valued.

SOCIETY FOR PSYCHICAL RESEARCH.—The following circular has been issued:—"A general meeting of the members of this Society will be held on Wednesday, April 25th, at Willis's Rooms, King-street, St. James's-square, S.W. The president of the Society, Henry Sidgwick, Esq., will take the chair at 4 p.m. The meeting is open to members and associates. Members are at liberty to invite friends. Papers to be read: I. Mr. Walter H. Coffin, F.L.S., Report of the "Reichenbach" Committee. II. Prof. Barrett, F.R.S.E. Report of the Committee on Thought-transference; illustrated by diagrams. III. Mr. G. J. Romanes, F.R.S., Mr. F. Podmore, Report of the Committee on Mesmerism. IV. Prof. Barrett, F.R.S.E., On some Phenomena associated with Abnormal Conditions of Mind. V. Dr. Purdon, On Perturbed Vision in Sensitives. In addition to the general meetings, at which the official reports of the Society are read, the Council have decided upon holding meetings (at the rooms of the Society, 14, Dean's-yard, Westminster), which may be attended by members and associates, and at which they shall be at liberty to introduce one friend each. At these meetings papers will be read, and discussed, and occasionally experimental demonstrations given. The first two of these meetings will be on Tuesday, the 8th of May, and on Tuesday, the 26th of June, 1883, at 4 p.m."—Edward T. Bennett, secretary.

MRS. HARDINGE BRITTON will lecture at Newcastle-on-Tyne, April 22nd and 29th. Gateshead-on-Tyne, May 5th. Belper, May 13th. Cardiff, May 20th and 27th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

## THE "HARBINGER OF LIGHT" ON PROFESSIONAL MEDIUMSHIP.

The subject of mediumship, and more especially professional mediumship, is exciting considerable attention in London at the present time. Opinions are divided as to the advisability of countenancing or discountenancing professional media; but there seems to be a consensus of opinion as to the necessity of demanding more stringent conditions than are usually adopted in connection with persons professing to be mediums for the production of physical phenomena by spirits, and who are peculiarly interested in the evolution of such phenomena.

At a recent meeting of the Central Association of Spiritualists, London, Mr. Thomas Shorter, an old and respected Spiritualist (author of the "Two Worlds," and some minor works on Spiritualism), gave an address on Physical Mediumship, wherein he dispassionately reviews the situation, presenting the *pros* and *cons* with great impartiality, but coming to the conclusion that professional mediumship should be discouraged, not only in the interests of Spiritualism but of the mediums themselves.

We are aware that many will dissent from this conclusion, and a few years since we should have been amongst the number, but a careful observation of the effect of phenomenal mediumship upon the public mind and upon the exhibitors of it necessitates our endorsement of Mr. Shorter's opinion, as far as it relates to purely physical phenomena.

The strongest arguments that can be presented in favour of public physical mediumship are first, the comparative rarity of the power to evolve the higher class of phenomena; second, the improbability of those who are found to possess the power being able to exercise it to any appreciable extent without neglecting their ordinary avocations; third, that there are numbers of persons who cannot be convinced of Spiritualism by any other means.

Now, admitting the rarity of this class of media, though we have reason to think that the power is latent in a much larger percentage of individuals than is generally supposed, is there any valid reason why everybody should witness these particular phenomena? Are not the opportunities for personal investigation of the facts of astronomy, and many other branches of science, equally rare? What proportion of the civilised world who accept spectrum analysis as a fact have had the opportunity to personally verify it? Is it not infinitely better that men who are qualified by known intelligence and long practical experience in psychological science should systematically and philosophically investigate and report to the public their results, than that thousands of persons totally ignorant of the philosophy, and with opinions and theories as varied as their idiosyncrasies, should be presented with the bare fact? It is only by the practice of the former method, and the accumulation of scientific data, that a belief in phenomena so far beyond and apparently opposed to known laws as materialisation, and the passing of matter through matter, can become general.

It is well-known by those who have had any extensive experience in physical phenomena that mediums deteriorate in nervous and physical energy and become depleted of the mediumistic power by excessive application. Philosophical investigators would naturally gauge the generating power of their instrument, conserving the medium's energy to ensure the best results; and whilst their experimental meetings could, as a rule, be so arranged as not to interfere with the ordinary avocations of the individual, there should be little difficulty in remunerating him for lost time, without exciting his cupidity, as is too often the case where mediums are dependent upon results for a living. The third objection is an unsubstantial one, because, in the first

instance, it overrates the influence of such phenomena which rarely convinces anyone of the fact of spirit intercourse, unless accompanied by some mental evidence proving the action of a distinct intelligence outside the medium and investigators; and, secondly, that in most instances where conviction is forced upon the individual he is, as a rule, not benefited one iota, his mind not being prepared to utilise the fact thrust into it, and which in many cases nothing but a morbid curiosity prompted him to seek for.

There are, however, other forms of professional mediumship to which these objections do not apply, and where scientific acumen is not an essential to conviction, plain common sense and a mediocre intellect being the only requisites for their examination. Among the most striking of these is the test-mediumship of such media as Charles Foster and Ada Foye, who have to our certain knowledge been the means of bringing conviction of the continued existence and identity of those passed from material life to their friends and relatives here. Purely physical phenomena dealing only with matter give no impulse to the mental and spiritual parts of the medium's nature, and unless he has a strong moral basis, or is supported by a circle with an equivalent, there is a tendency to moral degeneration; but with the mental phenomena the sympathies are constantly awakened and the higher moral faculties brought into play, tending rather to the elevation and development of the mediums, who cannot fail to be benefited by the emotions of love and sympathy that are constantly aroused within them.

It is urged by some advocates of the present system that numbers of good physical mediums will be thrown out of employ and unable to exercise their gifts if professional mediumship is discountenanced; but this objection, even if correct, is puerile. If the abolition of this form of mediumship is for the good of the many, the few, as in all other matters connected with the progress of the race, must give way; but as a matter of fact there are no mediums for physical phenomena who cannot by aspiration and application develop some higher form, and all those who cannot find congenial employment in some other sphere of usefulness may, with advantage to themselves and their fellows, climb a step higher. This is the true course of all media; they cannot remain stationary for any length of time; it is either advancement or retrogression.

"PSYCHISCHE STUDIEN" for April contains Mr. Riko's protest against public dark and cabinet séances. The little leaven is leavening the whole lump and no more useful work was ever taken in hand than the consideration of this question by the Council of the C.A.S.

THE CASE OF CHARLES H. FOSTER.—We are pained to announce that there seems no hope of the recovery of this once widely-useful instrument in the field of spirit-mediumship. Indeed, the cases of himself and his father are both hopeless so far as presenting any prospect of recovery.

MR. EPES SARGENT'S WORKS ON SPIRITUALISM.—The right of republishing these works in England has been entrusted by Mr. Sargent's literary and business executors to the Psychological Press Association. To meet the wishes of friends, the original plan has been slightly modified so as to ensure as wide a circulation as possible for these standard works. Full particulars will, we understand, be announced shortly.

THE TRANSVAAL.—The exploration of the mineral wealth of the Transvaal, which ranges from gold to coal, has not proceeded far, but the reports of the engineers who have been sent out from this country and America, conclusively establish that there is probably not a richer mining region in the world. Companies are, consequently, being formed to take over the concessions to which we have referred. Capital, and the civilising influences which must attend its employment in the enterprises now contemplated, will, therefore, of necessity sap the Boer stronghold far more surely than an army at Laing's Nek. Among the companies which are preparing to financially conquer the Transvaal, by far the most important would seem to be the South African Syndicate, of which Lord Robert Montagu is the chairman. The share list of this company, which was formed mainly for the purpose of exploring the gold-fields of the Transvaal, was closed a fortnight ago, and a new company is, we learn, in course of formation, with a capital of £4,000,000 or £5,000,000, to take over the business of the syndicate, and at once commence operations. Delagoa Bay will, it is believed, be before long connected with the possessions—amounting to some 2,000,000 acres—of the company by a railway, in the construction of which the King of the Belgians takes great interest.

## UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

(Continued from page 173.)

It is certainly most interesting and encouraging to see how our orthodox leaders, whilst either ignoring so-called modern Spiritualism, or persistently attributing it to the 'devil,' still do a good work, by teaching the most beautiful phase of it; that spiritual phase, most valued by all Christian Spiritualists, as well as by those who, without identifying themselves with any special religious movement, are glad to find confirmations of the truth of Spiritualism in the experience of the unconscious mediums of olden times, who had no language which they could apply to their own condition.

Not only is the doctrine of the "restitution of all things"—which is but another term for the Spiritualist's teaching of progressive spirit life—taught from many of our pulpits, and earnestly discussed in our leading religious papers, but our cheap religious tracts and magazines, issued by the tract societies for the especial benefit of Sunday-schools and the poorer classes, really abound in marked incidents of spirit intercourse, which could only occur under strong mediumistic conditions. For instance, quite recently I found a strictly orthodox friend revelling in John Bunyan's "World to Come." The book was a collection of his remarkable writings, published in a cheap form so that it might be scattered broadcast amongst "the million." My friend was incredulous, and shocked at my audacity when I assured her that the truest title would be "Spiritualism in the Life of John Bunyan," and I believe she was scarcely willing to lend it to me for the purpose of making the following few extracts in striking proof of

John Bunyan's Mediumship.

The fact that his "Pilgrim's Progress" was given to him by spirit mediumship, as attested to by his own words in the introduction, is too well known to need quoting here. But it is possible that many are not aware that he was for years clair-audient; that what Spiritualists know as the "inner voice," was developed in him to a most remarkable degree, and was almost continual for years.

This is now a very ordinary form of medial power, and, unless it is understood (for which a knowledge of Spiritualism is necessary), it may cause great distress. It was often so to Bunyan, until he became convinced that the source of such communications was truly helpful to him in his times of deep religious depression. For want of space I will only give one or two instances. He was, like so many good people, perplexed beyond every thing by evil suggestions. At one time when especially tried, a spirit voice said to him, "Look at the generations of old, and see: did any ever trust in God, and were confounded? Begin at the beginning of Genesis, and read to the end of the Revelation, and see if you can find that there was ever any that trusted in the Lord, and was confounded?"

"So, coming home," says Bunyan, "I presently went to my Bible to see if I could find that saying, not doubting but to find it presently. For it was with such strength and comfort on my spirit, that I was, as if it talked with me. Well, I looked, but found it not, only it abode upon me. Then did I ask first this good man, and then another . . . but they knew no such. . . . Thus I continued above a year, and could not find it; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus. . . . This at the first did somewhat daunt me, because it was not in those texts that we call holy and canonical; yet, as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it, and I bless God for that word."

On another occasion he writes:—"I was much followed by the Scriptures: 'Simon, Simon, behold Satan hath desired to have you.' (Luke xxii. 31.) Sometimes it would sound so loud within me that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me, being at a great distance, methought he called so loud. It came, as I have thought since, to have stirred me up to prayer and watchfulness: it came to acquaint me that a cloud and a storm was coming down upon me. But I understood it not. . . . About the space of a month after, a very great storm came down upon me, and handled me twenty times worse than all I had met with before." Bunyan tells us that at one time of his life he was so far influenced by a friend, who was an avowed Atheist, as to find his belief in God much shaken. To a man of so strongly religious and sensitive a nature, we may be sure this was a spiritual

trial of no ordinary kind. So deep was his distress at last, that he was actually upon the point of committing suicide, when the "inner voice" expostulated with him so effectually that he says he "flung away" the instrument he was about to use, and, suddenly awaking to a sense of the enormity of his sin, and of gratitude to the "Invisible Eternal Power" which, "beholding his thoughts and actions," had thus stayed his hand, he knelt down to return humble thanks for his deliverance. On rising from his knees, he sat upon the grassy bank by the roadside, and was meditating upon this providential interference, when he says: "I was suddenly surrounded with a glorious light, the exceeding brightness whereof was such as I had never seen anything like it before. . . . Whilst wondering from whence it came, I saw approaching me, a glorious appearance, like a man, but circled round about, with lucid beams of inexpressible glory, which streamed from Him all the way he came. His countenance was very awful, and yet mixed with such sweetness as rendered it extremely pleasing, and yet I knew not how to bear his bright appearance. Endeavouring to stand upon my feet, I found I had no strength in me, and so fell flat down upon my face." Thus Bunyan describes the TRANCE condition into which he was thrown, even as Daniel the prophet does: "And I retained no strength. Yet heard I the voice of his words. . . . and my face was toward the ground." (See Daniel x. 8, 9.) Bunyan continues: "By the kind assistance of his arm, new strength was put into me, and I spake saying, 'Oh my shining deliverer, who has invigorated my feeble body, and restored me to new life, how shall I acknowledge my thankfulness, and in what manner shall I adore thee?' The spirit replied—(compare with Revelation xxii. 8, 9)—'Pay thy adorations to the Author of thy being, and not to me, who am thy fellow-creature, and am sent by Him, whose very Being thou hast so lately denied.' After some further converse the spirit said to Bunyan, 'Well, that you may never doubt, any more, of the reality of eternal things, the end of my coming to you is to convince you of the truth of them, not by faith only, but by sight, also; for I will shew you such things as were never yet beheld by mortal eye.' In astonishment Bunyan exclaimed, 'Oh! my God! who is sufficient to bear such a sight.' The spirit replied, 'The joy of the Lord shall be your strength. Fear not, for I am sent to shew thee things thou hast not seen. . . . For I am a ministering spirit, sent forth to minister to those that shall be heirs of salvation.'

(To be continued.)

THE "SOUTH AUSTRALIAN ADVERTISER" ON SPIRITUALISM.—Commenting upon the work undertaken by the Society for Psychical Research, this Melbourne paper says that whether their researches do or do not advance our knowledge of the mysteries dealing with the mind of man, it cannot be doubted that the records of such investigations have in themselves a distinctive social and historical interest. It considers "the fact that such men as Wallace, Crookes, and Zollner, should have been 'perverted' to a belief in what the majority regard as simple imposture, is in itself a curious phenomenon of the day. Without mentioning others these three had everything to lose and nothing to gain by expressing their belief in any reality behind modern Spiritualism, and in doing so they confronted a vast mass of scientific prepossession and social incredulity. Had they declared that after years of investigation they had discovered that all was false, their testimony would have been accepted by the world as conclusive." Just so: a kind of "heads I win, tails you lose" Court of Appeal to which intelligent Spiritualists may well be excused presenting their case.

THE PHENOMENA OF DEATH.—A Philadelphia physician has made a special study of the phenomena of death, both through his personal observations and those of others, and his conclusion is that dissolution is painless. "I mean," he explains, "that it approaches as unconsciously as sleep. The soul leaves the world as painlessly as it enters it. Whatever be the causes of death, whether by lingering malady or sudden violence, dissolution comes either through syncope or asphyxia. In the latter case, when resulting from disease, the struggle is long protracted, and accompanied by all the visible marks of agony which the imagination associates with the closing scene of life. Death does not strike all the organs of the body at the same time, and the lungs are the last to give up the performance of their functions. As death approaches, the latter gradually become more and more oppressed; hence the rattle. Nor is the contact sufficiently perfect to change the black venous into the red arterial blood; an unprepared fluid consequently issues from the lungs into the heart, and is then transmitted to every other organ of the body. The brain receives it, and its energies appear to be lulled thereby into sleep—generally tranquil sleep—filled with dreams which impel the dying to murmur out the names of friends and the occupations and recollections of life."

## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## SUBSCRIPTION RATES.

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"LIGHT" may be obtained direct from our Office, and also from F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## Light:

SATURDAY, APRIL 21st, 1883.

## PROPHETIC DREAM OF DEATH

OCCURRING SIMULTANEOUSLY TO THREE MEMBERS  
OF A FAMILY.

In the beginning of the present year Mrs. Dawson was living at Worthing with her two daughters of the age of eighteen and sixteen. A young lady, called Nelly Clark, who had been a school-fellow of the Misses Dawson, was living at Tottenham, but there had been no communication between the families for a long while and nothing had occurred to bring Miss Clark to the thoughts of her friends, when, one night, about the middle of February, Mrs. Dawson and her two daughters each dreamed that Nelly Clark was dead. Mrs. Dawson dreamed that the intelligence of the death was communicated to her by Miss Wilbraham, a common friend of the two families. The eldest daughter only saw the blinds of the Clarks' house drawn down and seemed somehow to know that Nelly was dead. The other sister saw the hearse standing at the gate and the coffin brought out; while a sister of Miss Clark's was standing by crying, and Miss Wilbraham was also there, seeming to be much affected. In the morning Mrs. Dawson went into her daughters' bedroom, and was at once greeted with the exclamation: "Oh, mamma, we have both dreamt that Nelly Clark is dead!" "How strange," said Mrs. Dawson, "I dreamt the same thing."

Nothing was heard of Miss Clark for some time; and in the early part of March, on the subject of dreams being incidentally mentioned, Mrs. Dawson told her sister, Mrs. Showers, her own and her daughters' extraordinary experience.

Shortly after this, Mrs. Dawson had a letter from Miss Wilbraham, who occupied so prominent a place in the dreams. It was dated the 9th March, and contained the following passage:—"I saw Mrs. S. a week ago, and she told me that dear little Nelly Clark was gone to her heavenly rest." The news of the death led the family to task their recollection as to the night on which the dreams occurred, and though they were unable to fix the precise night, they concluded with confidence that it was not more than a day or two from the 14th February, and they gave that as the approximate date to Mrs. Showers, while as yet they were all of them ignorant of the day on which the death actually took place. It was afterwards ascertained that Miss Clark died of acute bronchitis on the 27th February. Though an habitual sufferer from the disorder, the illness that carried her off was very unexpected. As the attention of the Dawsons was directed to the date of the dreams as early as the 10th or 11th March, when they fixed it about 14th February, it is impossible that they

could have been so far out in their recollection as not to leave a considerable interval between the night on which the dreams must really have occurred and February 27th, the date of the death. So that the dreams were undoubtedly prophetic, independent of the forecast of the part performed by Miss Wilbraham in the announcement of the death, about which there could be no question.

An incomplete account of the foregoing occurrence was published by Mrs. Showers in the *Medium* of 23rd March, and she kindly furnished me with further particulars. I also submitted my narrative to Mrs. Dawson, who vouches for the authenticity of the dreams, correcting a small inaccuracy into which I had fallen in my account of them.

H. WEDGWOOD.

31, Queen Anne-street.

## THE FORTHCOMING LECTURES ON PSYCHOLOGICAL SCIENCE.

By the announcement in our advertisement columns it will be seen that the arrangements for the first three lectures of the series are now complete, and we understand that the details of the last three will shortly be published. A fresh circular has been issued by the C.A.S., of which we append a copy, and in doing so wish the Committee every success in their effort to present reliable information on Spiritualism to the public. If supported by the general body of Spiritualists in London we have no fear of the result.

## CENTRAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET,  
BLOOMSBURY, LONDON, W.C.

I am desired on behalf of the Council of this Association to draw your attention to the annexed announcement, and to express a hope that you will feel disposed to shew your sympathy with the effort now being made to reach the general public, either by contributing to the Special Lecture Fund, or by subscribing for tickets, for which an early application is requested. These lectures having been designed specially for the benefit of the general public, the Council ventures to hope that all Spiritualists who intend being present will shew their appreciation by contributing in some way to the expenses, which are necessarily very heavy.

Yours truly,

T. BLYTON,

Resident Secretary.

## SPECIAL LECTURE FUND, 1883.

The following donations have been received:—

	£	s.	d.
Mrs. M. A. Stack ... ..	3	3	0
The Hon. Percy Wyndham, M.P. ...	2	2	0
Mrs. E. M. James ... ..	2	2	0
J. F. Haskins ... ..	2	2	0
Dr. Dixon ... ..	2	2	0
E. Dawson Rogers ... ..	1	1	0
Mrs. Parriek ... ..	1	1	0
J. S. Farmer ... ..	1	1	0
Morell Theobald ... ..	1	1	0
Rev. W. Miall ... ..	1	1	0
B. Petersen ... ..	1	1	0
H. Wedgwood ... ..	1	1	0
R. Donaldson ... ..	1	1	0
Sandys Britton ... ..	1	1	0
W. Theobald ... ..	1	1	0
Miss H. Withall ... ..	1	1	0
Mrs. Sainsbury ... ..	0	10	6
Thomas Stocking ... ..	0	10	0

[The announcement referred to will be found in our advertisement columns.]

## MARRIAGE.

THEOBALD—HARRIS.—On the 17th inst., at Lewisham, by the Rev. J. Morlais Jones, ROBERT ERNEST THEOBALD, of Fernside, Hither Green-lane, second son of MORELL THEOBALD, F.C.A., to LOUISE, eldest daughter of the late GEORGE HARRIS, of Wilson-street, Finsbury.

## TRANSCORPOREAL ACTION OF THE SPIRIT.

"If Physiology is ever to become a science—if we are ever to understand that mysterious Psyche which has hitherto baffled and eluded us, these mysteries of nature and of spirit must be better and more reverently studied than they have yet been. Let us hope that the simple and earnest faith of the past united to the scientific spirit of the present, will in the future find truer, higher expression in the fuller knowledge now dawning on the world through the light of modern Spiritualism."—THOMAS SHORTER.

The articles which have just appeared in the *Fortnightly Review*, from the pens of Messrs. Myers and Gurney—gleanings from the abundant harvest of facts gathered and gathering in by the Society of Psychical Research—regarding a well-known class of phenomena which these gentlemen have seen fit to designate "Transferred Impression" and "Telepathy" (March 1st, 1883), and "Phantasms of the Living" (April 1st, 1883), will have probably been read with much interest by the majority of readers of "LIGHT."

To some of these readers it may be interesting to have their attention drawn to an essay by "M.A. (Oxon.)," which appeared originally some years ago in the pages of "Human Nature,"—afterwards printed for private circulation in pamphlet form—relating to this particular phenomenon designated by him, as well as by certain previous writers on psychological subjects, "Transcorporeal Action of the Spirit."

This essay is illustrated with many very curious and striking facts in relation to this subject, collected from a great variety of sources, arranged and classified with great clearness and precision under certain heads.

These are three in number, namely, 1st, *Phenomena*, which he believes, *throw light on the transcorporeal action of spirit.*

2nd. He believes that the most usual form of manifestation is *not accompanied with volition.*

3rd. He believes, that more rarely *transcorporeal action of the spirit is accompanied by volition.* This when influenced by strong mental emotion.

Himself a "sensitive," and at the same time an earnest student and careful observer of psychical phenomena—possessed therefore of that esoteric knowledge regarding facts which can alone be gained by personal experience—the words of "M.A. (Oxon.);" cannot fail to carry a peculiar weight with them. The following extract from his essay will be of value to the reader, and a fit prelude to the following groups of facts gathered from a variety of sources:—

"The testimony of all sensitives, psychics, or mediums, i.e., persons in whom spirit is not so closely bound to the body as in the majority of individuals, agree in the consciousness they all have of standing in places, and observing people and scenes from a spot removed from that in which they know their bodies to be. Whilst employed in some occupation compatible with quietness and passivity, e.g., reading, meditating, or quiet conversation, they feel frequently a strange second consciousness, as though the eye had moved away through space and were busied with other scenes. This agrees with the only external indication of the mediumistic temperament with which we are acquainted; a dreamy, far-off, absent look in the eyes, as though the spirit were used to roam. (Did the use of that word 'absent' in this sense come about from this, we wonder?) No sensitive is without these interior feelings; and none would mistake the state for one of dream or reverie; and in many cases the subjective consciousness of wandering in spirit is confirmed by objective evidence."

The lives of the saints of the Roman Catholic Church abound with examples of "transcorporeal action of the spirit." Here is one from the life of Ignatius Loyola.\*

"At that time, Ignatius was living at Rome, he appeared to Leonardo Clessellio at Cologne. Leonardo was a Fleming, and an aged and holy man, who was the first rector of the college in that city, and who governed it a long time with great reputation of sanctity. He had a most fervent desire again to see the holy father, and to have the happiness of speaking with him; he informed him of this desire in a letter, and begged as a great favour that he might journey over the three hundred leagues, which lay between them, on foot. Ignatius answered that the welfare of others required his stay at Cologne, so that he must not move, but that perhaps it might please God to content him in some easier way. Whilst he still remained at Cologne, one day, when he was not asleep, the holy father shewed himself to him alive, and held a long conversation with him. He then disappeared, and left the

old man full of the greatest joy at the accomplishment of his desires in so marvellous a way. This account is taken from Ribadeneira."

In more recent times, in the experiences of the celebrated estatica, Catherine Emmerich, we meet with the following, quoted from *Spiritual Magazine*, Vol. VI., new series:—

"Catherine Emmerich, the estatica, who was for three years in a convent at Dalmien, we are informed by Clemens Brentano, for twelve years not able to turn herself in bed, and who took no nourishment, had the full persuasion that she went in spirit all over the world to help and heal the sick and the suffering. Went into prisons, hospitals, lazarettos, houses of correction, galleys, and the ships of pirates on her curative missions. She was confident that she went to Russia, China, and the Islands of the Pacific; to the mountains of Central Asia, as well as into the most remote valleys of Switzerland, Tyrol, Savoy. So sure was she of her real visits to these places and of effective service in them,—her body still in her bed, having a mysterious connection with her travelling and active spirit—that one night when she was sent to frighten some robbers out of a church which they were plundering, and by visible appearance as afterwards ascertained, chased them out of the bone-house in which they were carousing, she felt almost suffocated by the fumes of the bad tobacco which they were smoking. During this time she was seen in her bed to breathe with difficulty and to cough violently."

Such also had been the experience of

Another Famous Estatica, Lidovina Schiedam\*.

"On one occasion she said she had made a spiritual visit to Mount Calvary, in Jerusalem, and had ardently and repeatedly kissed the earth; on awakening she found her lips much swollen. On another occasion, in her spiritual travel she fell on a slippery pavement, and extremely hurt her leg, finding, on awaking, her leg most painful, and remaining swelled for many days. On a visit, in vision, to St. Peter's and other churches in Rome, passing through a thorny path, a thorn pierced her finger, and she found this thorn really in her finger on awaking. Her confessions disbelieved her visions, and refused her the Sacrament, which she said in consequence was brought to her by the Lord Himself."

(The writer is acquainted with a young woman of the humbler class, a Protestant, in London, who nightly—according to her own account—experiences "wanderings" of a very similar character. Her "phantasm" has been seen by other sensitive persons repeatedly, in confirmation of her descriptions of these nocturnal journeyings.)

Amongst the Methodists we encounter instances of the phenomenon. In the "Life" of that saintly woman, Mrs. Fletcher of Madelys, is the following account of the

"Phantom" of a Young Collier.

"October, 1784.—As I was retired this morning at my ten o'clock hour, I was called down to Mary G. She gave me a strange account which I shall insert as she related it:—A short time ago, she said, she was one day going out to work in the fields, but thought she would first go upstairs to prayer. While on her knees praising God for the care He had taken of her children, she was amazed to see her eldest son, about twenty-one years of age, standing before her! She started up—but thought, 'Maybe it is the enemy to afflict me from prayer.' Casting her eyes again to the same spot, she still saw him there; on which she ran down into the kitchen, calling on the name of the Lord. Still, wherever she looked, she saw him standing before her, pale, and as if covered with dirt. Concluding from this that he was killed, she ran to her mother, who, on hearing the account, went directly to the pit determined to have him home if alive. On her drawing near the pit she heard a great tumult; for the earth had fallen in on him and two other men, and the people were striving to dig them out. At length he was got up alive and well, and came home to his mother pale and dirty, just as she had seen him! She then fell on her knees, and began praising God who hears and answers prayer."

The chapter in Mrs. Crowe's "Night Side of Nature," upon Doppelgänger or Doubles, chapter VIII., Vol. I.,† should be read by all persons interested in this subject, since it contains some of the most remarkable instances on record of transcorporeal action of spirit. Especially noteworthy is the last narrative, given by this lady, of a most tragic nature, "the facts of which," she assures us, "are perfectly authentic." The missing body of a murdered girl was discovered through the

\* *Spiritual Magazine*, Vol. VI. New Series, pp. 370, 371.

† Edition published by Routledge, 1883, p. 161.

phantasm of her murderer—a surgeon's assistant, of Glasgow—having been clearly seen and spoken with—he declaring himself “a miserable man,” and gazing into the water in which the body of his victim really lay. The man himself meanwhile, by other persons, was seen seated throughout the morning's service in his pew at church. The thoughts of the wretched murderer doubtless had wandered persistently to the scene of his crime.

In the “Footfalls” of the Hon. Dale Owen also are given several perfectly authentic narratives relating to this phenomenon, which should be read by the curious. The history of “Why a Livonian School-teacher lost her Situation,” communicated by Mademoiselle de Guldenstubbé, who was in the school with this unfortunate teacher, is extremely remarkable. This young lady, a French teacher, a Mademoiselle Emélie Sagée, was beheld by the teachers, scholars and servants of the institution again and again in two separate forms to parade the place, until finally “it was completely proved by the double appearance of Mademoiselle Sagée before the class, and afterwards before the whole school, that there was no imagination in the case.” The effect of which was that the parents began to hear of this extraordinary phenomenon: timid girls no longer remained in the school; and the school thus losing its pupils, the unhappy governess had to be dismissed. Here is one of the numerous instances recorded.

“One day, all the young ladies of the institution, to the number of forty-two, were assembled in the same room, engaged in embroidery. It was a spacious hall on the front floor of the principal building, and had four large windows, or rather, glass doors (for they opened to the floor) giving entrance to a garden. There was a long table in the centre of the room; and here it was that the various classes were wont to unite for needlework. On this occasion the young ladies were all seated at the table in question, whence they could readily see what passed in the garden; and while engaged at their work they had noticed Mademoiselle Sagée there, not far from the house, gathering flowers, of which she was very fond. At the head of the table, seated in an arm chair, sat another teacher in charge of the pupils. After a time this lady had occasion to leave the room, and the arm-chair was left vacant. It remained so, however, for a short time only; for on a sudden there appeared seated in it the figure of Mademoiselle Sagée. The young ladies immediately looked into the garden, and there she still was engaged as before; only they remarked that she moved very slowly and languidly, as a drowsy or exhausted person might. Again they looked at the arm-chair, and there she sat silent and without motion, but to the sight so palpably real that, had they not seen her outside in the garden, and had they not known that she appeared in the chair without having walked into the room, they would all have supposed that it was the lady herself. As it was, being quite sure that it was not a real person, and having become to a certain extent, familiar with this strange phenomenon, two of the boldest approached and tried to touch the figure. They averred that they did feel a slight resistance, which they likened to that which a fabric of fine muslin or crape would offer to the touch. One of the two then passed close in front of the arm-chair, and actually *through* a portion of the figure. The appearance, however, remained after she had done so, for some time longer, still seated as before. At last it gradually disappeared, and then it was observed that Mademoiselle Sagée resumed, with all her usual activity, her task of flower-gathering. Every one of the forty-two pupils saw the same figure in the same way.”\*

A. M. H. W.

The *Phrenological Journal* for April, published by Messrs. Fowler and Wells, New York, contains an article entitled “The Trance State as Related to Sea Sickness and Surgery,” in which the importance of the mesmeric treatment of disease generally is strongly advocated.

THE “BOY'S OWN PAPER” ON SPIRITUAL PHENOMENA.—This magazine published by the Religious Tract Society, has an article entitled “Spiritualism at Home,” in which the “dirty white kid glove” and “fishing rod” arrangements are supposed to explain the *modus operandi* of spiritual phenomena. The statements made are so thoroughly absurd that they would not pass current with the veriest tyro in the subject, and we do not know that we are called upon to waste ink and paper on people who do not wish to know the truth about Spiritualism.

\* “Footfalls on the Boundary of Another World.” By Robert Dale Owen. Trübner and Co., London, 1869; p. 351.

## M. E. DE CYON AND THE LATE PROFESSOR ZÖLLNER.

By C. C. MASSEY.

In an article on “The Anti-Vivisection Agitation,” in the April number of the *Contemporary Review*, M. E. de Cyon makes the statement that the late Professor Zöllner was afflicted with insanity “towards the end of his life,” and “died mad last year.” As I have translated into English and published certain writings of Zöllner subsequent to the date (1877) at which, according to M. de Cyon, “the terrible malady had seized him,” I hope you will allow me to question an assertion for which no evidence whatever is offered to any unprejudiced mind. “M. Zöllner,” says M. de Cyon, “a very distinguished astronomer and physicist, belonged to a family every member of which is more or less touched with insanity. He himself, afflicted in addition with a physical deformity which condemned him to the life of an ascetic, was attacked, towards the end of his life, by the hereditary malady. He died mad last year. . . . The mental malady, the germs of which he carried within him, but which, till 1877, had shewn itself by symptoms intelligible only to the specialist, at last took possession of that fine brain, and—with the help of Spiritism—established its dominion there. Rambling discussions on Spiritism, on the fourth dimension, and on the supernatural powers of the medium Slade, published in the collected works of M. Zöllner, gave the first intimation to his friends of the terrible malady which had seized him.”

The words I have italicised sufficiently confess that at the date of the publications referred to those who had the best opportunities of observing had no other evidence of the supposed malady. Zöllner's polemical treatises are certainly discursive, and it may be permissible in an opponent to call them “rambling.” But in recording the facts he witnessed with Slade (for the most part in company with Wilhelm Weber, and Fechner, who fully confirmed him), he does so with all the clearness and precision of statement to be expected from a scientific observer. And the speculations on the fourth dimension of space (with which he believed those facts could be connected) are as remarkable for their coherence as for the learning and research with which he traces that hypothesis in the writings of some of the most eminent philosophers and mathematicians who ever lived.

The assertion that Zöllner “died mad” would convey to everyone the impression that at his death he was notoriously and admittedly insane. But his book against Vivisection (which I have not seen) was published last year, and as he died on the 28th April last year, it is evident that the statement cannot be allowed its full and natural significance. On the contrary, one must suspect that the whole imputation of madness rests on no better foundation than the fact that down to the last he held and expressed opinions highly unacceptable to M. de Cyon, and to the scientific world in general. Swift's demonstration of the death of Partridge, the almanac maker, that “no man alive could have written such nonsense,” appears to be the model on which M. de Cyon founds his judgment of Zöllner's insanity. Although not in direct correspondence with the late Professor, I had a message from him only a few weeks, I think, before his death. That “every member” of his family “is more or less touched with insanity” is a statement probably not more capable of proof than justifiable in regard to propriety and good taste. It is, however, unfortunately true that one, at least, of the family is, or was, thus afflicted, Zöllner himself referring to the fact in one of his treatises, in feeling terms and on a relevant occasion. Such a handle to prejudiced and ungenerous opponents was

not likely to be neglected; and, accordingly, the injurious suggestion was made against Zöllner as long ago as 1872 (within the period described by M. de Cyon as “the most brilliant of his scientific activity”), on the publication of the second edition of his book “On the Nature of Comets.” The scientific merits of that work having been soon widely recognised, the imputation was held over till the next pro-vocation to prevalent opinions.

Professor Zöllner gives the history of his personal controversies with colleagues and former friends at some length in his “Treatises,” a fair perusal of which leaves a very different impression from that which an uninformed reader of M. de Cyon's statements will receive. As regards his later relation to the vivisection question, he explains that it was occasioned by reading Ernst von Weber's “Torture Chambers of Science,” and by the moral repulsion caused in him by the language and pretensions of physiologists. He also describes the impression made upon him one day when visiting Herr Ludwig, the Leipzig vivisectionist, who conducted him to “a remote apartment,” where, however, their conversation was disturbed by the cries of a dog undergoing vivisection, and he was struck by their similarity “to the expression of extreme human agony” (“die Aehnlichkeit, welche zwischen dem Ausdruck des höchsten Schmerzes eines zu Tode gemarterten Hunde und dem Ausdruck des menschlichen Schmerzes in höchster Angst und Todespein stattfindet”). But even in writing of this incident, he was so little carried away by his feelings that he expressly declined to make anyone morally responsible for defect of sensibility, making some just and calm observations on differences between individuals, and on the effect of custom, in this respect.

The proximate occasion of his rupture with Professor Ludwig was when the latter came forward as one of the governing body of the Leipzig Society for the Protection of Animals, and in a gushing speech, “which moved the public almost to tears,” extolled the virtues of sympathy and sensibility as not less essential to human progress than understanding itself. This was too much for Zöllner, with his knowledge of his colleague's proceedings, and he let his sentiments become known. M. de Cyon states that Zöllner had at one time himself witnessed and been interested in certain experiments, seemingly of a very painful nature, performed by the former upon pigeons. But in view of the following declaration in the third volume of Zöllner's Treatises (Introd. p. 65) it is allowable and necessary to ask if M. de Cyon ever published this statement while Zöllner was living to answer it? Speaking of Professor Ludwig, Zöllner says, “He knew how little possible it was for me, by reason of the ‘warmth of feeling’ and ‘strength of sensibility,’ which are characteristic in me, and which are esteemed so highly by him in his speech, to be present at even the most insignificant vivisection.” (“Er wusste, wie wenig ich im Stande war, vermöge der mir eigenthümlichen und von ihm in seiner Rede so hoch gepriesenen ‘Wärme des Gemüthes’ und ‘Stärke des Empfindens,’ auch nur der unbedeutendsten Vivisection beizuwohnen.”)

I have been disappointed in my wish to challenge these imputations on Zöllner before a more general public than the columns of “*Light*” will reach; and now, no doubt, every appeal to Zöllner's testimony will be met by the assertion of his insanity, as though that were a proved and admitted fact. The anti-vivisectionists (with whom I am in the warmest sympathy) are afraid, I presume, of any apparent association with Spiritualism. I cannot address this letter to the *Contemporary Review*, for I have no right to be considered as a representative of Zöllner in this country, and, therefore, cannot claim the exceptional privilege of a hearing for so special a purpose in a periodical which does not admit correspondence.

I can only hope, and that not with much confidence, that the generally acknowledged folly, inaccuracy, and intemperance of M. de Cyon's article will discredit even statements in it which will be thoroughly acceptable to common prejudices.

## SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

No. XXXVIII.

You evidently put aside the pretensions to knowledge of me and my mind which M. put forward. As to messages lately given, can you tell me of the source?

Rest assured that in all cases those who have communicated with you have acted under our direction, and with permission from us. It is, moreover, by virtue of the very mediumship they affect to despise that such intercourse has been possible. Nay, the rare cases in which spirits still in the flesh have reached you have been possible, because they have possessed in a higher degree of development the faculties which exist in you. Our friends misconceive when they confine what is called mediumship to that passive receptivity which is amenable to the influence of unembodied intelligence. As you will hereafter prove by your own experience, through the lower form power passes in those who are found worthy to the higher and normal state of development in which the embodied human spirit associates consciously with us, asserts its own inherent powers, and acts, not as before under direct control, but by inspiration and of its own will. You have the analogy in your own life. The child is governed by the matured will and experience of his parent, guardian, tutor, governor. When he has gained experience and has grown to discretion he is suffered to act alone, or with such guidance and advice as is found possible. Correction should be past: discretion may not have come, but such measure of it as is possessed is acted upon. There are in men various degrees of it. Some never attain to it. Some are weak and foolish and pass through their earth lives under the dominant influence of the nearest will. Some act impulsively and by passion rather than reason. But in all, after the youth of probation there comes the period when they must, as you say, act for themselves. It is so with mediumship. In the vast majority of cases the medium, given up to the control of the unprogressed spirits who surround him, and made the prey of the curiosity of those who come in contact with him, never escapes from his childhood, never learns to walk alone. He is, as it were, kept in swaddling clothes, an exhibition to those who marvel at his infantine endeavours to walk. But the days come when men will be educated beyond this; and they will learn then that the efforts of the spirit to vindicate for itself its normal powers, though aided at first by controlling and directing intelligences other than itself, are in the end permitted to develop into the action of a soul self-responsible and self-directed, amenable only to the same sort of indirect guidance and advice as falls to the lot of even the wisest and best of men. Our friends in America have dimly seen this when they told you of the natural-born magician. They vaguely said that the medium should develop into the magician; or rather, that the spirit, which in its inceptive efforts was governed and controlled by disembodied intelligence and so enabled to act, should, in its full growth, arrive at a time when its action should spring from its own volition, and receive only inspiration and advice. But they have applied the knowledge badly. They have failed to see that mediumship runs through the embodied life: that passivity in the child is not incompatible with activity in the man; and so that the medium, controlled and governed from without, may so learn to use his own inherent powers as to become the adept. They have missed this.

That is a striking view. Then there is no necessary antagonism between mediumship and magic? The man who does not possess the faculty which we call mediumistic, i.e., whose spirit is prisoned—what of him?

Do not rest either in mediumship or magic. Magic is only or principally phenomenal. Aim at the cultivation of the inhe-

rent powers of your spirit. The man who has never recognised the faculty, or been conscious of its exercise, must endeavour to develop it. To some the power is denied. Their progress must come in an after state. All are not on the same plane of progress. We long since told you that mediumship is a quality appertaining to the spirit body, and not to the body of flesh.

Yes. I am a little perplexed as to the identity of Magus. The name has been used by more than one communicating intelligence.

But that is very bewildering.

No; you are too much concerned about curious questions of identity. These names are but convenient symbols for influences brought to bear on you. In some cases the influence is not centralised; it is impersonal, as you would say. The result is what you have to look to. You concern yourself too much with these things.

No; but I want to understand.

Learn, then, that in very many cases the messages given to you are not the product of any one mind, but are the collective influence of a number. You should know that we so act. Many who have been concerned with you are but the vehicles to you of a yet higher influence which is obliged to reach you in that way; and in many cases, also, the messages are the reflex of the assembled minds.

You speak of disembodied mind?

Assuredly. We have our minds even as you. We deliberate, we consult, and, in many instances, you receive the impression of the result of our united thought. Our object is to teach, and we use the best means. As time passes, you will be able to join in our consultations, and to listen to our arguments. For the present they would not be intelligible. You must learn to cultivate the powers of your spirit, to subdue the flesh, to rise above your earthly surroundings, to view your external life only as the preparation for the inner and true life. When you can lead a sentient life in spirit, you will see what now you only dimly fancy, that ours is the reality, yours the shadow-world. You will see causes operating, and recognise results when they come. This is the prophetic state; the only possible condition of foreknowledge. You will be enabled also to learn consciously as you now do unconsciously during the absence of spirit from the body. This is the true means of spiritual progress. It is incompatible with absorption in the affairs of earth, but by no means so with daily and successful labour. It is incompatible with the lower forms of mediumship. Hence we have withdrawn you from them. We do not desire to cultivate in you the abnormal. Hence we communicate sparingly in this way when you are surrounded with worldly influences. We wish to bring out the normal powers of your spirit. Your periods of rest suffice for direct instruction. Seek, as far as may be, to keep your eye fixed on this as an end.

Yes; one learns so little, one's life is so frittered away; so full of follies and trivialities, of fighting the air, or contending for minutiae.

It is needful to be done, and part of your duty to do it. Be content; you learn what is possible for you. You are not able to do more. Occupy yourself less and less with externals; cease to fight for non-essentials; be content to wait. Watch and pray. The life you should lead would be one of isolation. Your time is not yet come for that. You have other work at present.

When will it be over?

Again you are impatient. Be content to wait.

I want to be sure that I understand what you mean. You seem to imply that your influence was exerted over me unconsciously all my life: that there came a period when it was made manifest in objective mediumship: that the period of physical mediumship gradually gave way to mental, i.e., automatic writing and trance: that these are now ceasing and are giving place to the more interior mediumship, which consists more expressly in the exercise of the powers inherent in one's own spirit, but dormant in most persons. In short, complete control is giving place to advice and personal guidance: and abnormal to normal mediumship. If I am right in this, I want to ask how far the cultivation of such an interior state is compatible with my work.

You have rightly understood. We have already told you that the cultivation of this state in such measure as is at present possible is not incompatible with the discharge of your duties. Be content without further questioning.

Very well. I have a letter here to which I am going to reply. It is no use asking you general questions; but there are some points that concern you, and I want to quote your comments on them. In speaking of me, the writer says: "If I do not understand you (which I deny), others with whom I have relations

do. . . . If you are profoundly certain that I have not understood you, both your intuition and mediumship have failed you. . . . I never said that you had mistaken 'Imperator' for another spirit. . . . If I had, it would be falsehood. 'Imperator' is not to be mistaken once that he is known. . . . Then comes the story of Jacob wrestling with the angel. . . . and she asks, Is it not so with you and him? Ask 'Imperator' if it is not so. He knows, and his name be blessed for ever. . . . You want objective proof of the Lodge. Have you not, 'Imperator'? And cannot you ask him whether I speak the truth, or, rather, whether Lodge, &c., is not all hallucination?"

We can but give general answers to vague questions. We have already told you that our American friends neither understand your character, nor your training, nor your spiritual experiences. You may, however, derive from them some knowledge on the general bearing of principles and practice. The less you bring in personal matters with them, the less likely you are to be misled. So far from your intuition having failed you it has protected you. We are not able to say how far any with whom your correspondent is in communication, can give a correct account of you. It is doubtful, so far as we know, though some have the power, as Magus. But even he does not understand. His work is other than ours, and he is not concerned with your inner life. If any have the power they have not been willing to exercise it. We do not understand whether it is pretended that we ourselves have given any information. It seems that the hint is conveyed, without direct statement. We may say clearly that we have at no time held any intercourse with your friend on the subject of which she speaks. She does not know or speak with us; though she has the power of ascertaining facts concerning us. We told you at first the object with which you were placed in communication with her. We say again, let that intercourse be as impersonal as possible. Assuredly you would not mistake any other for us. It would be impossible. We are what we have revealed ourselves to you: no other; and our name and presence could not be taken by any other. The reason why this has been so in the case of Magus is that the influence was transitory, and was designed to be as impersonal as possible, for reasons which you will understand when you know them. We ourselves are permanently your guardian, and none other takes our place. We are not aware what is meant by the allusion to Jacob. It is not important. Nor can we give you any information about the Lodge. We have already said so. Wait. Do not ask more.

+ IMPERATOR.

[The above follows consecutively on No. 37, and was written towards the end of the year 1875. The allusions to communications from living persons refer to some few messages received from MAGUS, a name I never could identify. It was said to be used by various spirits, one being still in the body. But I never found out who that person was, and "Imperator" evidently did not encourage the experiment, or fully approve of it. He permitted it for purposes that he described, but he spoke with relief when it was over.]

## AN UNSOUGHT SEANCE WITH MISS WOOD.

By Morell Theobald.

I am one of the committee now sitting for test sances with Miss Wood, and with them fully recognise the difficulty of getting exactly what we want under such rigid conditions as are there imposed. Miss Wood has been my visitor for the last week, and on Saturday evening my wife and I, with my son, daughter, and Miss Wood were sitting in the dining-room, severally reading and talking, when raps came upon the table, no one being actually sitting at it. The playful little spirit, "Pocha," was there, and would not be neglected. After answering questions, she wanted the alphabet, and spelt out the following sentence:—"Would you like me to intrance the medium?" I at first objected, not wishing to filch power which, as a host, I was conserving; and especially as Miss Wood had kindly promised to sit at our family seance the next evening. But, in a few minutes, Miss Wood was in a trance and speaking vivaciously (not her normal manner) on all sorts of family gossip. This child-spirit was amusing herself with photographs, and, after a while, said she could play cards, so we got a pack, and, at her request, we banded the medium's eyes with a silk handkerchief. This was very satisfactory to us and to "Pocha," who said "she could now see better." And, doubtless, she did; she knew every card that was thrown down, and ended by playing a game at whist, in which "Pocha" was my partner, against my wife and son, the result being that we won, "Pocha" never playing a false card.

Our servant, coming in, could distinctly see "Pocha" playing cards—she being a good clairvoyant; and she was amused at the gusto and mischievous look of "Pocha," the little black child-spirit, as she scored her tricks. So far as we saw there was Miss Wood completely blindfolded; who could deal out, and sort her cards into suits, and then play absolutely correctly so as in fact to win the game against good players. "Pocha" on leaving assured us she had not exhausted the medium and begged us to

sit on Sunday evening, at which she promised to "do her very best."

On Sunday evening we all sat in our usual manner, round the dining-table, having extemporised a cabinet in one corner of the room by means of a large clothes horse covered with railway rugs and a pair of curtains opening in front. Outside, and by one side, we placed a chair upon which was a black cardboard box with marked paper and pencil inside, and lying on it a speaking tube which has seen good service; inside the cabinet I placed a musical box only.

We commenced with a short reading and prayer, and then sang. "Pocha" soon came and talked away for half-an-hour, then "Benny," the Scotch control, whose influence was very different. They said it was a bonny circle, and we should have a materialisation.

We now, at "Pocha's" directions, slightly altered places and positions so as to form a horse-shoe round the cabinet, with Miss Wood in the centre, in sight of all.

The light, which had been full, was turned down so that we could just see one another and the objects in the room, notably, Miss Wood, whose head and shoulders were covered with a white antinacassar.

After about a quarter of an hour sounds were heard in the cabinet; then the box was taken in, and we heard it moved about and the pencil writing; the tube was thrown about, and then the chair, with a great noise, was taken in and knocked upon the floor, which, being the edge of the room and covered with floor-cloth, must have caused the noise to be heard next door! Then the musical box was started on its round of tunes, all this time Miss Wood sitting still, and "Pocha" continually returning to talk through her.

Two of our circle who are clairvoyant could see the invisibles busy at work in one corner of the cabinet, which soon opened, and we could then see a white hazy form for a considerable time. The white haze was distinctly visible to me and others ascending from Miss Wood's head, and going into the form at the corner of the cabinet; in fact, Miss Wood seemed to grow into the form as though she were its root! Some were getting tired, and one had to leave very soon, so as we were told it might be half-an-hour before the power was sufficient for the form to come out, we broke up and hope to complete another time. The form was not one ordinarily coming through Miss Wood, but one of "our group" who has promised me ere long to

"Take the vacant chair beside us;"

but as a test of Miss Wood's mediumship and power under harmonious conditions I ask you to record these few notes, trusting to add to them another time. On going into the cabinet afterwards I found the paper with "my very best" badly written upon it; this was a small result from such audible pencil scratching as we had heard:—the box also had some scribbling inside it.

I have not troubled you with the more interesting phenomena to us, occurring through our own clairvoyance, because they might be construed into fancy! The facts of physical movement occurring in undoubted disconnection with the medium, and the building up of a form distinctly seen by us apart from her (although not complete) are enough for my purpose now.

## SPIRITUALISM IN LONDON & THE PROVINCES

METROPOLITAN SPIRITUAL LYCEUM,  
CAVENDISH ROOMS, 51, MORTIMER STREET, LONDON.

"MAN'S GOD."—As the title of a lecture to be delivered under inspirational influence, what does this mean? An accurate and precise description of the Deity by one who knows? and of the Deity in particular relation to man's needs? Possibly. But this was not the view of their duty taken by the conscientious controls of Mr. Morse, who, on Sunday last, at the Cavendish Rooms, undertook to grapple with the question. As approached by them, it rather meant a portrayal of the God of man's invention, the offspring of the creative fancy, of the wayward blundering theories, or of the fears of man's own troubled intellect and palpitating conscience, fleeting and changeable as the epoch and place of the unfoldment, so that man's God meant, for the purposes of this lecture, the God of man's making simply, and not the one ineffable Supreme, with whom is no variableness nor shadow of turning. There was, indeed, a delicate approach to the further idea involved in that extended appreciation of the words which would embrace the higher demands of the actual facts, and associate God with the very essence of humanity, and with natural law; and the passages of this tendency were absorbingly interesting in proportion to the reserve of strength and characteristic beauty of conception thus disclosed; but in the main the subject was treated under the limitations indicated, and the thesis was advanced that man's God is always the outcome of man's variable spiritual condition and culture.

If, then, the ideas formed of the being and attributes of God are, so to speak, rude, crude, and barbarous, or merely fanciful, involved and contradictory, they equally represent the faith or the wishes, or the apprehensions, of those who propound them. Belief in a God, or Gods, seems, speaking generally, to have been a central necessity of the thought of the

world from the very birth of humanity; and that, not because man either is, or has been usually, very much concerned about problems which he is apt to regard as insoluble, but because the human instinct, or innate consciousness, suggests the reality of the existence of a certain supersensuous something to which it owes its being; and there can be little doubt that every form of idea or sentiment concerning God, in the past and in the present, represents simply so much effort on the part of the soul of man, to determine the character of its connection with that supersensuous something. Has the world succeeded in finding the Supreme Being, or—to put it in another way—has the world yet arrived at an adequately worthy conception of that embodiment of Love, Justice and Wisdom, required by the conditions of the problem? As we are talking of the man-made God, we can but affirm that your intellectual journeymen have made Him ill indeed.

The first idea introduces this power in the polytheistic form, finding God in natural objects of all kinds, in the seasons, in the thunder and behind the storm; now beneficent, now malefic, as love or fear predominated; and the idea is associated with rites and ceremonies of childish innocence or sanguinary cruelty. Following upon this, and the advance of thought and growth of mind, the scattered God-powers of Polytheism are concentrated into a few of commanding resources. Then comes the stricter dualistic notion, the personification of good and evil; and eventually, perhaps, the preponderating, or solely-existing All-wise and good One. But this is not final, for as the problems of life are solved, God is put aside altogether, and Nature brought to the front. Why do we speak of these all as man-made Gods? Because they are not, in truth, the outcome of revelation, or of ascertained fact, but have been formulated simply to extricate man himself from difficulties, largely of his own creation, and certainly suggestive of the character of his God. It is not possible either to dissociate them from their various sources, whether individual or national, or to connect them with the broad general interests and good of humanity at large: they are born of systems of prevailing thought, and pass away with their decay.

If, then, you pursue the conception of one God, are you to endow Him with personality? to regard Him as a magnified and superior representation, in form, of the best among yourselves, and then to attach Him specifically to particular races or churches, because these are the inheritors of a certain order of ideas? In that case, whatever else He may be, He is not the God of humanity at large, and we must advise you to broaden your views. What do you esteem as your own persons? Not your several limbs, nor your body, nor this or that special feature of either, but your thought, your consciousness, the something behind the outward form that survives the wreck of worlds, so that your personality, while an adjunct of your existence, is also its abiding element. Why not apply the principle of this operating agency to the Supreme? You are the microcosm, representing therefore the greater God. If you believe in the continuity of existence, a God is needed equal to universal supervision; a Divinity of diffusive powers or elements, vitalising any department of being: an omnipresent God. You further require an omnipotent Being, and if you also demand omniscience we reply there can be no valid objection to such a conclusion. It is a subject of profound lamentation with many of you, we know, that a disbelief in the more-or-less conventional God of your day and generation is spreading. We counsel you to look for a further development of this feeling; but then you will do wisely to regard it simply as an inevitable reaction from old and untenable ideas, to be certainly followed by a truer appreciation of the one universal and gracious Power, of whom or of which we speak as our Father and our God. But will that be only another one of man's Gods? No, it will not, said the lecturer, with special emphasis and solemnity. You will advance under the influence of inspiration, of experience, and of thought. We of the spirit world can assist only partially, for our powers are limited by your faculty of appreciation of spiritual conditions. Amend and raise your desires, and that process will carry you forward, while stagnation among current fallacies will check in you that deeper understanding of the works of God which alone leads to worthy conceptions of His nature. In conclusion, we submit one consideration. The time shall come when the Ineffable, who is the All-wise and the Omnipotent, shall establish the supremacy of the Divine mind, and man shall learn that obedience to the laws of nature and regard for the general harmony of the spiritual conditions of being, are demanded alike by the needs of his own existence, and the then indisputable attributes of his God.

The lecturer, under influence, rose again, and the controls said that thirteen years ago it was in that very room that they first used Mr. Morse as the instrument of their public utterances at meetings of this kind in London. They added that the audience was then much smaller than the present; but the work prospered; the hall soon filled, and they expressed their belief that similar or greater success awaited us now. . . . Finally, the president announced that Sunday, the 6th May, would be appropriated as a "ballot night" for question and answer, upon the plan so successfully introduced on the 8th inst.

On Sunday next, the 22nd inst., the topic will be "God's Man."—B.S.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is incorporated the British National Association of Spiritualists. Established 1873.)

33, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organized body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Rooms are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

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Societies, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

Per annum.

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Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London ... 0 10 6

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Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mrs. THOS. BLYTON, 33, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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MONDAY, APRIL 23rd.—Discussion Meeting at 7.30 p.m. Paper: "This World

200 years hence." By Mr. IVER MACDONNELL.

FRIDAY, APRIL 27th.—Experimental Research Committee Meeting, at 6.30 p.m.

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## Light:

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon)."

One of the most curious specimens of ancient spiritualistic literature that I have seen is the *Supernatural Magazine*, for 1809, "containing ancient and modern supernatural experience, in testimony to the truth of revelation respecting the immortality of the soul, a future state of rewards and punishments, together with various wonders of the invisible worlds." This magazine was published in Dublin by Wilkinson and Courtney, 6, Wood-street, and survived just four months, from June to September. Among the contents of the 128 pages, which was the limit that an unkind public allowed it to reach, we have a curious narrative of apparitions and visions seen by Dr. Pordage in 1649. He was an eminent member of the Philadelphian Society, and Rector of Bradfield in Berkshire, and was in the highest repute for his piety by many spiritually-minded persons. He seems to have retired from his ministry and to have devoted himself entirely to the cultivation of the inner life. He was accused before the "Commission for ejecting scandalous ministers" of "entertaining at his house one Everard a reputed conjurer," i. e., I presume, medium, and generally of seeing visions of a dragon, apparitions, and the like.

The poor man confesses himself a dreamer of dreams, and a seer of visions, and pathetically asks "Pray was not Job a pious, sincere, and eminently righteous man? yet how was he seared with dreams and terrified with visions." "Did not John in a vision behold a great red dragon that made war with Michael and the holy angels? I beseech you to consider whether this earth be not the place where the devil walks up and down, seeking whom he may devour! How then can Bradfield or any other place be exempt from his appearing when God permits!" All which is very conclusive, yet the doctor seems to have been driven to apologise for his doings and dealings with the devil in this earth on which he walks up and down. His own narrative is curious and interesting. He recounts how the double of his medium Everard, "with his wearing apparel, band, cuffs, hat, &c., appeared in his bedchamber in the middle of the night," and how divers horrible apparitions, "very terrible to the sensitive nature, and such as might have caused a great distemper in it," beset him on the same night. In the course of his experiences, profoundly instructive to all students, and specially so to any who have shared them in even a small degree, he was intromitted into two spiritual worlds, one

of darkness in which dwelt the creatures whom he so graphically describes:—"Very monstrous, terrible, and affrighting to the outward man. . . . Appearing in the shapes of lions, dragons, elephants, bears, and such like terrible beasts. . . . Men monstrously mis-shapen, with ears like those of cats, cloven feet, ugly legs and bodies, eyes fiery, sharp, and piercing." These annoyed him in various ways, drawing "figures of men and beasts upon the glass windows and the ceilings, some of which yet remain." They also impressed on the bricks of a chimney "the whole visible world, in the form of two half globes, as in the maps," and numerous other drawings.

The worthy doctor, mistrusting these signs of diabolic presence, endeavoured to wash them out with wet cloths, but could not. They were burnt into the brick. His annoyances, however, were more personal than this. His senses were assailed one by one; his nose with "noisome, poisonous smells, so that both the inward and outward part of those that were exercised with them became much disturbed and offended"; and his mouth with "the loathsome, hellish taste of sulphur, brimstone, soot, and salt, mingled together." Moreover, on his body he found "material impressions from the powers of darkness, very noxious in themselves to our natural spirits and life." And having thus wrestled with the Dweller on the Threshold, and having conquered by prayer, and faith, and an unflinching courage, his eyes were opened to see the hosts of those with whom he was beset. What a sight! "I must add," he devoutly says, "that, were but the eyes of men opened to see the kingdom of the dragon in this world, with the multitudes of evil angels, which are everywhere tempting and ensnaring men, they would be terrified, and would not dare to be by themselves without good consciences, and a great assurance of the love and favour of God in protecting them by the ministration of holy angels." It was thus, as many have been before and not a few since, that the perseverance, faithfulness, and courage of "this great saint" (so he is called) were proved as by fire.

Having come through the ordeal, he was intromitted into a world of light in which, as his dark experiences had been of horror and disgust, of sensible assault and trial, so here he beheld nothing but what was lovely and pure. He saw the Manahaim or Host of the Lord, "multitudes almost innumerable of pure, angelical spirits." His ears were ravished by the most perfect melodies, and his senses permeated by the perfection of those things that could minister gratification to them, savours the most enticing, odours of Paradise, exalting the spirit, and soothing it after conflict. "Thus, for the space of three weeks or a month, were we exercised inwardly and outwardly through that great conflict which was betwixt those two worlds, and their inhabitants." It was with him as so many have found it

parable of instruction to all who take on themselves to lift the veil that hides from our eyes what many of us could not bear to look on.

When the month of trial was past till he wrote his defence, "for four years, ever since the time of these great manifestations, we have enjoyed the exercise of our spiritual senses which never since have been shut." A more instructive and typical record of the regeneration of a soul and its initiation into a higher sphere of spiritual life I never read. The book contains much else that is of great interest; some very good ghost stories, such as that of the apparition of the Laird of Cool; some striking narratives of prophetic warnings; and some curious accounts of the practice of animal magnetism in those remote times, not to mention a case of prolonged fasting and levitation. It seems that Mrs. W., a widow, of Dublin, was confined to bed by a general debility of her frame. She fasted and professed to receive visits from angels, and to receive revelations from Heaven. "She appeared so spiritualised that the specific gravity of her body was balanced by the internal buoyancy, and before several witnesses she rose up in a horizontal position." The story breaks off abruptly with a hint that the poor woman, "having passed a night of great horror of mind, with wild and despairing looks instead of the sweet, placid beauty of countenance which had hitherto been remarkable for serenity," confessed "I am a deceiver." Whether the confession was imagination, or the phenomena were indeed spurious, does not appear very clearly; "but the following fact was left without doubt, that there was generally in her room a star like a spark of bright fire, sometimes stationary, sometimes moving. Two or three persons saw it as a clear, shining globe of light." So that it would seem the race of whom it is hard to say whether a particular specimen is a self-deluder, or a deluder of others, or a genuine medium, dates far back.

The narrative of Dr. Pordage is especially instructive in its bearings on the two Spirit Teachings last published; and is a very remarkable parallel to my own experience at the time when these teachings were written.

M. A. (Oxon.)

**THE ATTITUDE OF PROFESSOR DELITZSCH TOWARDS SPIRITUALISM.**—The Rev. Joseph Cook, in the course of a Sunday lecture in Boston, states that Professor Delitzsch when asked as to the proper attitude to take concerning Spiritualism, put his hands over both ears, and shut his eyes tightly and closed his mouth. If this is true, and we must confess we accept it with the greatest reserve on account of the notorious untrustworthiness of all Mr. Cook's statements, it certainly is a striking illustration of the general attitude of the scientific world towards Spiritualism. However, "he laughs best who laughs last," and sooner or later Spiritualism has forced investigation on even the most unwilling, and that with one result, viz., the conversion of the bitter opponent into the warm and earnest advocate. It is only a question of time.

**CARLYLE ON THE SUPERNATURAL.**—"That the supernatural differs not from the natural is a great truth, which the last century (especially in France) has been engaged in demonstrating. The philosophers went far wrong, however, in this, that instead of raising the natural to the supernatural, they strove to suit the supernatural to the natural. The gist of my whole way of thought is to do, not the latter, but the former. I feel it to be the epitome of much good for this and following generations in my hands, and in those of innumerable stronger ones. 'Belief,' said some one the other night, 'has done immense evil; witness Knipperdolling and the Anabaptists, &c.' 'True,' rejoined I with vehemence, almost with fury, (Proh pudor!); 'true, belief has done some evil in the world; but it has done all the good that was ever done in it—from the time when Moses saw the Burning Bush, and believed it to be God appointing him deliverer of His people, down to the last acts of belief that you and I executed. Good never came from aught else.'"

Extract from "Journals," 1833:—

"Neither fear thou that this, thy great message of the natural being the supernatural, will wholly perish unuttered. One way or other it will and shall be uttered—write it down on paper any way; speak it from thee—so shall thy painful, destitute existence not have been in vain."—Carlyle's "Note Book," March 31st.

## REICHENBACH'S FLAMES.

Professor Barrett has contributed to the *Philosophical Magazine* for April, 1883, the following very valuable note on the Alleged Luminosity of the Magnetic Field:—

It is well known that the late Baron von Reichenbach claimed to have discovered a peculiar luminous emanation arising from the poles of a magnet, resembling a faint electric discharge in rarefied air. This peculiar luminosity was only to be seen in a perfectly darkened room, and even then was only visible to certain persons. Since the publication of Reichenbach's elaborate investigations on this subject numerous attempts have been made by competent observers to see this luminous smoke; but these attempts have generally resulted in failure\*; and amid the few cases of success that are recorded (such as by the late Professor Gregory and by Dr. Ashburner) I can find no evidence that proper precautions were taken to avoid the effects of imagination, of deception, or of chance. It is not surprising therefore that the discovery claimed by Reichenbach has been very generally discredited among scientific men in all countries. It has, however, always seemed to me very difficult to explain away the abundant, and in some cases weighty, testimony which Reichenbach adduces—such as the evidence of Professor Endlicher, and others in high social position, who in their normal healthy condition describe these appearances in minute detail, the luminosity they assert springing into existence whenever the magnet was excited, as if a phosphorescent cloud had suddenly been created over the magnetic poles.

Affirmative statements of this kind, however foreign to our present knowledge, are surely worthy of respectful inquiry; and though my own attempts to see the glare have been entirely unsuccessful, I prefer to think some of the necessary conditions of the experiment—such as extreme sensitiveness of the retina—have been absent in my case, rather than conclude from my want of success that the phenomenon has no existence.

Considerations such as these led the recently formed Society for Psychical Research to appoint a Committee to repeat Reichenbach's experiments with the object of testing their accuracy, when a wide range of individuals were examined. As a member of that Committee I have lately been present at a course of experiments, where a remarkable verification was afforded of the fact that, to certain eyes, a faint luminosity accompanies the creation of a powerful magnetic field. The evidence, so far as it goes, seems to me so absolutely unexceptionable that I venture to ask you to place on record a brief statement of the facts so far obtained. The positive evidence afforded by the experiments now to be described cannot be annulled by the fact that on subsequent occasions the trials were, as I am informed, less successful. It is, I think, not unreasonable to conclude that conditions, not yet understood, were sometimes favourable, sometimes the reverse.

The experiments were made in the rooms of the Society, No. 14, Deans Yard, Westminster; one of these rooms was so arranged that it could at pleasure be made into a perfectly dark chamber, no glimmer of light being perceived even after an hour's immersion in the darkness. A powerful electro-magnet was mounted on a heavy wooden stand, and stood by itself in the centre of the room; wires led from the magnet to a commutator in another room, and thence to a large Smee's battery outside. Three observers (Mr. Walter H. Coffin, the Honorary Secretary of this Committee, Mr. Edmund Gurney, and Mr. E. R. Pease) were in charge of the commutator, making and breaking the current at their own pleasure and noting down the exclamations made by the observers in the adjoining darkened room, the voice being easily heard through the intervening curtains. In the dark

\* See, for example, Dr. W. H. Stone's very careful and excellent experiments described in the *St. Thomas's Hospital Reports* (1880), vol. x. p. 100.

chamber were Mr. F. W. H. Myers, Dr. A. T. Myers, Mr. H. N. Ridley, and myself, and in addition, on a subsequent occasion, Mr. W. R. Browne, together with two persons who, on a preliminary trial a day or two before, had declared they saw a luminous glare over the poles of a permanent steel magnet. These were Mr. G. A. Smith and a boy, Fred. Wells, who is an assistant in a baker's shop; both of them were entire strangers to these experiments up to the time of our preliminary trials, and disclaimed any knowledge of Reichenbach's work. In the first instance they were not told what to look for, but merely to note if they perceived anything amid the darkness, and if so, what and where.

For some time after entering the dark chamber nothing was seen, though during this time the electro-magnet was frequently excited. After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me directly up to the magnetic poles as the seat of the luminosity. One pole (the north-seeking pole) they said was brighter than the other. The luminosity was described as like two waving cones of light, with the apex of each cone on the magnetic poles; the breath was able to deflect but not to extinguish the glow.\* It was not intercepted, they said, by a black velvet cloth nor by a deal board laid flat over the poles, but they declared it was at once obscured when these bodies were held between the eyes of the observers and the magnet, the absolute darkness being of course preserved continuously. When the current was cut off, both the observers simultaneously exclaimed that the light had disappeared.

The current was now at irregular intervals made and broken, by means of the commutator in the next room, and the exclamations of the observers in the dark chamber noted down by those who had charge of the commutator. The commutator worked noiselessly; and no indication whatever was given of the moment when the current was to be put on or taken off. During the experiments Mr. Smith stood near the magnet, touching one of us, and remote from the curtains which separated the dark from the lighter room beyond.

After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made; and in every case except one the exclamations made by Mr. Smith, such as "Now I see it," "Now it's gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation: this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head and was obviously much exhausted. During a succeeding half hour two or three farther experiments were made; but the results were uncertain, and may, I think, be fairly excluded. It may be noted that Mr. Smith and Wells did not at any time appear to have unusual powers of vision for the objects in the darkened room.

It is obvious that a series of accidental coincidences between the act of closing or opening of the circuit and the exclamation of the observer cannot explain the facts here noted. As there are 3,600 seconds in an hour, to hit off any

\* So far as I could judge, the appearance must have resembled the long ascending stream of faintly lambent aqueous vapour which is to be seen far above the flame of pure hydrogen, when viewed in a well-darkened room. I have referred to this luminosity in my paper on "Some Physical Effects produced by a Hydrogen-flame."—*Phil. Mag.*, November, 1883.

one right moment by pure chance would be very improbable; but the chances against success increase in geometric progression when fourteen right moments are successively hit off. The probabilities against mere coincidence as an explanation are therefore many millions to one.

More important was the possibility of indications being afforded by the act of magnetization and demagnetization, which might give notice to the observer and suggest to the imagination the conversion of an illusion into a fancied reality.

Of these indications the so-called "magnetic tick" at once suggested itself. Knowing precisely what to listen for and therefore more keenly alive to the sound than Mr. Smith, who presumably knew nothing of this molecular crepitation, I failed to detect the faintest sound on the "making" of the circuit; and a barely audible tick on "breaking" contact was heard only when my ear was in close contact with the magnet or its support. This was due to the massive character of the magnet and stand, which also prevented any other discernible movement when the magnet was excited. Further, I satisfied myself that, at the distance at which Mr. Smith stood from the magnet, it was impossible to discover when the circuit was completed or interrupted by the attraction of any magnetic substance about one's body; as a precaution, however, Mr. Smith emptied his pockets beforehand. At the same time it is quite possible a skilful operator, bent upon deceiving us, might be able to detect the moment of magnetization and demagnetization by feeling the movement of a concealed compass-needle. Against this hypothesis must be placed the fact that no information was given to Mr. Smith beforehand of the nature of the experiment; and he had no object to serve by professing to see what he really did not see. Ultimately all scientific observation rests upon the good faith of the observers; and there was nothing to arouse the smallest suspicion of the good faith of the observer in the present instance.

Similar experiments were made on another evening with the boy Wells, with fairly satisfactory results. In the case of Wells the luminosity, from his description, must have appeared to be brighter and larger; and on the interruption of the circuit it was not instantly extinguished, but rapidly died away; his frequent exclamation on breaking the current was "Oh, you are spoiling it."

Wells was also tried in the dark chamber with two permanent horseshoe magnets, and saw the luminosity clearly on both. Unknown to Wells, I silently changed the position of the two magnets; he at once detected where they were placed. Holding one of the magnets in my hand, Wells told me correctly whether I moved the magnet up or down or held it stationary; this was repeatedly tried with success. In this case the poles of the horseshoe were very close together, so that there was a small intense magnetic field; from the juxtaposition of the poles no effect could be produced on a small compass-needle at one-tenth of the distance at which I ascertained Wells actually stood—supposing, which is highly improbable, that the lad had the intention to deceive and knew how to attempt it.

Numerous questions of interest suggest themselves, such as the photographic and prismatic examination of the luminosity and whether the light is polarized or capable of being polarized, or whether the rarefaction and removal of the air around the poles affects the luminosity. The answer to these and cognate questions, together with the examination of some remarkable collateral phenomena that presented themselves—such as the variation of the intensity of the light when viewed in different azimuths, or along or across the magnetic axis, and the effect of certain bodies on the light—will become the subject of investigation by the Committee whenever the testimony to the simple fact itself

\* There was a considerable amount of residual magnetism in the electromagnet.

has been sufficiently well established by various observers. The object of the present note is merely to demonstrate that there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals.

### CORRESPONDENCE.

#### The Preparation of Inquirers and the Graduation of Phenomena. To the Editor of "LIGHT."

SIR,—In your issue of the 14th you request an expression of opinion on the topic of "The Preparation of Inquirers for Investigation, and the Graduation of Phenomena."

I have only written to-day that which for many years I have thought. Spiritualists generally are much too desirous to place the marvellous phenomena of which they have themselves been witnesses before their friends and the general public, utterly regardless of the fact that the phenomena themselves are so antecedently improbable in the estimation of the great mass of even educated persons, and besides that, the interest in the investigation of the phenomena is very feeble in the minds of the majority of mankind.

At the present stage it is desirable that all who enter upon the inquiry should have some mental, moral, and spiritual adaptation to the subject, and, if possible, should have some practical knowledge of the occult forces that are manifest in cases of mesmerism, biology, clairvoyance, &c.

It is absolutely useless for persons without a moderate share of musical genius to study music, or persons without natural mechanical skill to study practical mechanics; both would prove failures; and so it is in reference to the investigation of spiritual phenomena—they are far beyond the capacity of a large proportion of people either to appreciate or rationally to investigate.

I am further of opinion as the result of much experience that even observers who are most adapted satisfactorily to investigate the subject ought to be gradually led into the arcana, elementary phenomena being presented to them in the first instance, and when they have been satisfactorily examined, the phenomena that are more occult and advanced.

Spiritualists have been much too eager to place before untrained and often prejudiced observers a class of phenomena that can only be accepted as genuine when they have undergone crucial investigation by those who have observed the preliminary aspects of the manifestations.—I am, yours truly,

Newcastle-on-Tyne, T. P. BARKAS.  
April 16th, 1883.

#### To the Editor of "LIGHT."

DEAR SIR,—The suggestion contained in your columns of 14th inst., is, for various reasons, a welcome outlook for the cause so dear to those who are now reaping its benign influence.

I consider it the duty of those who are leaders of public Spiritualism to make a supreme effort to establish it, not only on a religious basis, which is the first essential, but also to pursue its philosophical and scientific aspects.

I believe the majority of true Spiritualists will admit that "phenomenon craving" has been carried too far, and that the time has now arrived when something more elevating to the soul should be studied.

I have several friends who have never been blessed by attending séances, and yet through their reading of various works on the subject are as staunch Spiritualists as any in our ranks.

There is a time for all things, and with judicious management each phase can be made a blessing to mankind. None can find fault with seekers after truth for wishing to see, hear and feel for themselves, but when once convinced of the fact that Spiritualism is God's truth, then a higher development ought to be desired.

A happy step in the right direction (all thinking and well-meaning Spiritualists will admit) was taken when a few leaders of the cause issued their circular on séance conditions, which was taken up by the C.A.S. This is now lessening, and will continue to lessen, to a large degree, the mania for injudicious dark séances, which have been the principal cause of bringing such disrepute on Spiritualism.

I, therefore, feel very thankful that you, as editor of "LIGHT," should take the initiative in opening your columns for the consideration of the preparation of inquirers for investiga-

tion and the graduation of the phenomena, a subject which I hope will prove of service to the cause.

One thing I regret, and that is, the high price of your weekly, though I know full well that were your subscribers sufficiently numerous, the price would be lowered accordingly. Let, then, all well-wishers to a cause given by a bountiful Providence for the elevation and blessing of mankind, put their shoulder to the wheel to push along the heavenly chariot by each doubling his subscription, and distributing the extra copies amongst friends; and, as there is nothing like giving effect to words as deeds, I will thank you to send me an additional copy weekly.—Believe me, yours truly,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, April 15th, 1883.

#### A Séance with Mr. Husk.

##### To the Editor of "LIGHT."

SIR,—Allow me to report a most successful séance held on Tuesday, the 17th inst., at Mr. Younger's, 23, Ledbury-road, the medium being Mr. Husk.

There were, I think, twenty-two or twenty-three persons present,—in my opinion rather too many for ensuring success; many of the sitters were also entirely new to the phenomena; but on the other hand, six were powerful mediums, without counting Mr. Husk, and the séance proved a perfect success.

After the usual singing, &c., and the appearance of lights which some saw and others did not, we heard the winding-up and playing of the musical box, and as this ceased some beautiful chords were struck on the piano by invisible power.

We next heard the Oxford chimes playing, alternately very loud and very soft, over our heads, the piano joining in unison with the chimes, the latter forming also an accompaniment to one of the songs sung by the company. The voice of "Irresistible" was next heard chatting freely with the company, and shortly after he materialised, showing himself to us by the light of a luminous slate, and as he heard me speak French to a lady who I had thus introduced to her first séance in England, he at once began to speak to her in excellent French and then addressed me in the Spanish language. John King now announced his presence with a stentorian voice, and had kindly words for all present. We heard also the voice of one who is known as the "Actor," but who could only articulate sounds without being able to express himself. The gem of the evening, however, was a song in the Lancashire dialect from a spirit who had passed his earth life in that county, a song which for originality of words and tune, and perfect execution, is not easily forgotten. Being quite delighted with it I begged for a second verse, and the spirit at once complied with my request, but broke down in the middle, saying he could sing no more. The séance lasted over two hours, and when light was again introduced we found the invisibles had placed on the table a glass shade with its contents and a china stand with flowers. Moreover, a heavy brass ring, which the medium had brought and laid on the table previous to the séance, was found encircling his wrist, and a chair linked on the arm of his next neighbour, who assured the company that she had never for a moment disengaged her hand from that of the medium. I must not omit to mention the fact of a diamond ring being taken from the finger of one lady and placed on that of another; also of a lady, a total stranger, being lifted with her chair off the ground.

Mr. Husk is certainly one of the most powerful and satisfactory of sensitives.—Very truly yours,

G. DAMIANI.

April 20th, 1883.

STRANGE PRESENTIMENT.—Intelligence has just been received in St. Ives of the death of Mr. Israel Quick, who about a month ago left the town to become mate of one of the vessels belonging to Messrs. Fox, of Falmouth. From information just received, it appears that the vessel left Falmouth for Brazil about a month ago. On the voyage the vessel encountered heavy winds and much sea. So fierce and strong was the gale that the mast, being unable to withstand it, suddenly snapped in two, and fell upon Quick, who was on deck at the time of the accident. Death must have been instantaneous, for it does not appear that the poor fellow spoke a word after the accident. The news of the calamity has completely prostrated the wife, who is now left with two little children. One remarkable feature about the fatality is that the deceased's little boy—who is very intelligent-looking—dreamt about a week ago that his poor father was killed. He awoke in the night and said to his mother—"Mother, I've dreamt that father is killed." Widespread sympathy is felt for the wife and the little children.—*Western Daily Mercury*.

### WRAITH OF A BROTHER KILLED IN BATTLE.

Miss Schau, from whom I had the following communication, is a Danish lady, who has long been known to me and my family, and is held in the highest respect by us all.

H. WEDGWOOD.

"It was during the Danish-German war, in 1848-51, that the following event happened to me. I had five brothers serving in the Danish army. After a successful campaign during the summer of 1851, the Prussians had been driven out of Jutland, and, pursued by the Danish army, had retired to the south of Sleswick. We were every day expecting to hear of a last and decisive battle. I was then at Odusa, the capital of the island of Funen. On the 14th of September, in the evening, some travellers from the western part of the island brought the news that a heavy cannonading had been heard the whole afternoon, and that probably fighting was going on between the two armies. As great secrecy was observed about the movements of the armies, I had no idea where my brothers were placed, or whether they would be in the engagement or not. I had no presentiment of any kind, but, of course, went to bed with my mind full of anxiety for what next day might bring. My bedroom was in communication with another very large room, the door between the two wide open, and my bed opposite the door. I think I had slept for some time; I know that I suddenly started up on hearing the door of the other room open, but so gently that I was not sure of the fact. I listened, and then heard a heavy dragging step slowly advancing towards my room. It is now (April, 1883) more than thirty years since, and even now I cannot forget the feeling of unspeakable anguish that crept over me when I saw something formless and shadowy move towards me, and remain standing beside me. I uttered the name of my eldest brother, the dearest of all to me, as I to him, and then probably lost consciousness. When I recovered, I saw nothing more, but my thoughts remained fixed on that brother. The next day brought the news of the battle of Midsunde. My eldest brother had had the command of the artillery. He had seen the enemy fly, and was just giving his final orders, when a Prussian bullet hit him on the upper lip, pierced his brain, and killed him on the spot.

"EMMA SCHAU."

### ANOTHER SEANCE WITH MISS WOOD.

By John S. Farmer.

Last Sunday I was present at a séance with Miss Wood under what were to my mind very satisfactory conditions, the results also proving equally good. The light was sufficient for observation, each member of the circle being able to see his or her neighbour, the medium, and various articles of furniture, ornaments, &c., placed about the room. The cabinet had been formed by covering a good sized clothes-horse with rugs and curtains. A small cane-bottomed chair was placed by the side, distant, say, three feet from the centre opening of the cabinet curtains. Miss Wood herself sat by my side and in the circle, being quite six feet from the cabinet and at a proportionately longer distance from the aforesaid chair. I saw her every movement most distinctly throughout the séance; her feet were also tucked underneath her on her seat, which was a large library arm chair.

Immediately we sat down, "Pocha," controlling the medium, said we should have a good séance; and then continued to prattle away, in her lively, child-like manner, throughout the evening, with only one or two intervals, during which she said she had been "to see what they were doing"—meaning the invisible workers.

We sat down at 8 p.m. In about a quarter of an hour raps were distinctly heard on the chair outside the cabinet; and after asking for directions, and getting suitable answers, we relapsed into conversation and also engaged in a little singing. Presently the aforesaid chair began to shew signs of movement. "Pocha" said they were trying to take it into the cabinet. In this, however, they were not successful, but accomplished what to me was far more interesting, because I saw what was being done, and also the manner of its accomplishment. Gently and gradually the chair began to sway, and in a few minutes shifted very slowly, and by jerks, a couple of inches at a time towards the cabinet, the scraping of the legs being plainly heard as it was thus moved across the

carpet. When it had been drawn close to the aperture, it was then suddenly thrown over, falling half way towards the medium. It was then picked up again, taken to the cabinet, and then thrown once again, this time falling close to my feet. All this was distinctly seen by all. We had sat for form manifestations, but our invisible friends said they had done what they were sure of being able to do, in preference to attempting what they might not have been able to accomplish.

I am very pleased indeed to add my testimony to Mr. Theobald's, the more so as Miss Wood is determined for the future always to sit in view of the circle, and in light sufficient for observation.

### THE FORTHCOMING LECTURES ON PSYCHOLOGICAL SCIENCE.

To the Editor of "LIGHT."

Special Lecture Fund.

SIR,—In connection with above, and in response to some inquiries which have been made of me, it may be desirable to state, for the guidance of intending contributors, that the expenses of the six forthcoming lectures are estimated at £70. Probably, there are some of your readers who may recognise the importance of the work, and desire to aid accordingly.

Yours faithfully,

T. BLYTON.

SPECIAL LECTURE FUND, 1883.

The following donations have been received:—

	£	s.	d.
An Inquirer ... ..	5	5	0
Mrs. M. A. Stack ... ..	3	3	0
The Hon. Percy Wyndham, M.P. ...	2	2	0
Mrs. E. M. James ... ..	2	2	0
J. F. Haskins ... ..	2	2	0
Dr. Dixon ... ..	2	2	0
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G. Damiani ... ..	1	1	0
Mrs. Sainsbury ... ..	0	10	6
Thomas Stocking ... ..	0	10	0
J. J. Bodmer ... ..	0	10	0

[Particulars of the first three lectures will be found in our advertisement columns.]

SPIRIT TEACHINGS BY "M.A. (OXON.)." 1ST SERIES.—We have been asked to announce that this volume is being rapidly pushed through the press, and that subscribers will receive their copies in due course.

SOCIETY FOR PSYCHICAL RESEARCH.—The second part of the Proceedings of this Society has just been issued. It contains much valuable matter to which we shall give attention in an early issue of this journal.

THE LIBRARY OF THE C.A.S.—We understand that Mr. S. C. Hall has kindly presented some volumes to this library, as also has Mr. Tibbitts, of Walsall. Full particulars of the presentations will appear in the usual course.

THE REV. JOSEPH COOK advocates the formation of an American Dialectal Society for the purpose of investigating Spiritualism. "Let them expose these tricks thoroughly," he says, "for the purpose of putting an end to mischief of enormous proportions." Just so. Perhaps Mr. Cook is not aware that a similar society was formed here, that the best men were put into it for the purpose of exposing "these tricks" as they are called, and that coming to scoff they remained to pray, their report establishing the reality of the tricks they wished to expose in almost every particular!

MRS. HARDINGE BRITTEN will lecture at Newcastle-on-Tyne, April 22nd and 29th. Gateshead-on-Tyne, May 5th. Rochdale, May 13th. Halifax, May 20th. Belper, May 27th. Liverpool, June 3rd and 10th.—Address, The Limes, Humphrey street, Cheetham Hill, Manchester.

## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole column, £2 2s. Page, £4. A reduction made for a series of insertions.

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## NOTICE TO THE PUBLIC.

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## Light:

SATURDAY, APRIL 28TH, 1883.

SPIRIT IDENTITY AND RECENT  
SPECULATIONS.

By "M.A. (OXON.)"

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word "spirit" by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquies* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there: it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vain-glorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me, from the survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth-bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me: that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says, "I do not know where the flaw is, but I am sure there is a flaw in your evidence," so the Theosophist says, "You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode." It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask—why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalise from them with some show of fairness. It is early days yet to limit us with theories, or at least with a theory, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith; and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the spirits too. But this is, probably, because my facts square with that theory, and are not explained by any other that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases—found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting, as other less fortunate investigators unquestionably have, organised fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses, where each is tested by such methods

as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her, "My grandmother does na ken it, pair auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner-party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat up listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend shewed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said, "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit, the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained

the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thorough-going relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

## A HAUNTED HOUSE.

The house was situated in the outskirts of London, on a hill commanding a fine view of the surrounding country. My husband took the lease for a few years. It was four storeys high, and the outside presented a gaunt appearance. The inside was roomy, and included a dark cellar, trap doors, and ghostly passages. The kitchen and breakfast-room were underground. A cold feeling pervaded the whole place, accompanied by a musty smell, which, we thought, would disappear when the fires were lighted, but it never did.

We left a servant who had been with us three or four years in our last house. She slept in the house the first night, we ourselves going to our relations. When we came the next morning we noticed that the servant looked pale, and asked her if she felt well. She said she "could not sleep there another night." Of course we asked her why. She said that after we left she heard footsteps up the stairs, but could see no one; it so frightened her that she dare not go to bed, but bolted herself in the dining-room. Then she heard a noise like heavy furniture being moved about, and after that knockings, foot-treads, and muffled voices; and saw once a gleam of light. She was awake all night, and no persuasion on our part could make her stay another. So she left that day.

I returned to our old home in the New Forest to fetch my two children, the nurse, and two dogs. On my arrival at the house again, I found that my husband had procured another servant; so with our four little ones, fresh furniture, cheerful fires, and happy voices, we scarcely gave a thought to our dim, sorrowful forebodings—till the quiet of the night.

At about half-past two we were awakened by a crash. It seemed overhead in the study—a room my husband had appropriated for his own use, fastened with a spring-lock from within and by a latch-key outside. When in the room the sound seemed a long way off! it was heard most distinctly from our bedroom. Once my husband followed footsteps downstairs at midnight. They stopped by the kitchen door. It was not often that we felt really troubled about the noises, though a feeling of great awe would occasionally seize us both. Then my husband would exclaim, "It means something for me, not for you." He told me that he saw at times the figure of a man, but very shadowy.

The night before the birth of my youngest boy, all the servants heard the footsteps on the stairs! I heard myself called by name early in the morning, and a sweet voice said, "To-day will be a very happy day for you." It was my child's birthday. He is now six years old; and has seen spirits bright and lovely as himself.

My husband was a musician. One evening he was playing one of Chopin's Nocturnes, and I was reclining on the sofa, listening. I seemed to fall asleep, and saw a painted church window with an angel flying over it, holding in one hand an inverted torch. The next day I made a sketch of the vision. My husband died a few months afterwards. The last Christmas Day he said to my children and myself that it was the last we should spend together. He died the following September.

A few days before his release from earth-life I was sitting with my children at needlework in the dining-room. Suddenly we were all startled by a great crash. It was like a cannon being fired close by. It shook the house. It seemed like the combination of the nocturnal noises we used to hear at half-past two in one fearful sound. I and my eldest daughter rushed upstairs to the room where my husband was lying down, as he was so weak, and slept so badly at night, that he often slept during the day. I found him just awake. The noise had startled him, and he looked exceedingly pale. I asked him if he heard it. He said: "I should think I did." A relative who sat in the room

with him heard it also, but could not account for it. I then went down and questioned the servant; she only shook her head and said: "Lor, mum, I 'eard nothing."

Within a fortnight my husband died. His death took place about ten minutes to ten on a quiet autumn evening. His parents and a relative were with him, and someone asked me not to say good night, as it might disturb him, and if he wanted me they would call me. They all agreed not to tell me what had taken place till the morning. In the night I heard, in my sleep, my husband singing, accompanied by angel voices. I told my dream as soon as I came downstairs, and one of my children, who came into the room soon after, said, "Oh, mamma, I heard such lovely singing in the night." Then my eldest daughter said, "Papa is dead."

That night I slept with all my children save one, who was at school, in the room next the one I feared, yet longed to enter; where the outward form reposed in marble coldness of what once was *he*. At midnight, after a fitful slumber, I was awakened by what sounded like the piano softly playing. I recognised the music—it was the last piece my husband had composed impromptu.

The little girl who had heard the singing the night before awoke, and said, "Hark, mamma, it sounds like a harp playing in papa's bedroom." The music ended abruptly. I called to the other children, but they did not wake. My husband had always been a lover of music, and had achieved some wonderful compositions, which he never had the physical power to write. He said that if he should die first he would, if possible, let me, by the language of music, know if he still lived.

His relations, I know, were surprised at my cheerfulness, and attributed it to want of natural feeling, little thinking how full of gladness I was to *know* that there was a grand hereafter for his new-born radiant spirit!

After the funeral, his mother said to me, "Did you hear that knock?" I did; we were both in the hall.

One day I was playing Weber's Last Waltz, and one of my little girls was dancing to it; suddenly she stopped and seemed listening; I asked her what was the matter. "I heard papa speak to me," she said, "he said, 'well done!'" My children have often told me they have heard his voice.

I have heard him and even seen him myself. Once I heard his voice mingling with the children's laughter, but when I ran down to them it had ceased. In my children's holidays I invited a friend to stay with me. My eldest boy, who was at school during the time of his parent's decease, came home. As he did not know which room his parent's death took place in, I put him to sleep in it, charging the others not to tell him. In the night the boy frightened us all by a terrible scream. They all found him sitting up in bed pale with fright. When he had recovered he said some one had touched him on his shoulder and awoke him. The next morning our domestic, an elderly woman, said to my friend, "They do say that is the room the master died in." The next night, not wishing the children to trouble themselves about it, I placed him in the same room, when he again aroused us by the same cry that "some one touched him." I then placed him in a little room next to mine, when he cried out again the same as before. After that he was disturbed no more during the vacation. I have since heard that he has two or three times aroused the whole school, and when he was on a visit during the holidays he also cried out in the night.

I told his schoolmaster it was only since his papa's decease that he had that sensation of being touched on the shoulder, and he being a believer in Spiritualism understood me. The first night he called out, my friend, and my elder children, and myself, heard footsteps on the stairs, with muffled voices, among which I recognised my late husband's, but not to distinguish what he said. My eldest, and her younger sister, saw a globe of light glide through

## SPIRITUALISM IN BOHEMIA.

The editor of *Licht mehr Licht*. ("Light more Light,") a German Spiritualist weekly paper published at Paris, writes as follows to a colleague there:—

"Some of our brethren at Trautenau, in Bohemia, have been the objects of judicial proceedings. Trautenau is a manufacturing town with a population of 10,000 in the North of Bohemia, close to its Prussian frontier. The editor of the *Trautenau Gazette* has been the main instigator. The information laid by him and his party was that the Spiritualists by their teachings caused mental disorders, suicides, and murders. The charges and denunciations printed in the *Trautenau Gazette* were copied into many Austrian journals. The strongest echoes of these denunciations appeared in the *Free Press*, a great Liberal journal of Vienna, and were extended to *Licht mehr Licht*; it declared that that paper tended to derange the public mind, and called upon the Government to withdraw its rights of sale and transmission through the post-offices of Austria and Hungary.

"The district tribunal of Gilschen, before which the information was laid, appointed a commission to inquire into the allegations. Before this commission eighty Spiritualists appeared. The means made use of by our antagonists to gain their end can hardly be imagined; but they were not the Catholic clergy; they kept quite aloof; they were preachers of materialism, freedom of conscience and civil liberty.

"But their action failed. The tribunal, after considering the report of the commission, found no proof of any illegality in the premises; that there was nothing in the facts alleged warranting the charges in the information; that the cases of mental disorder and crimes charged had no relation to Spiritualism: finally the information was dismissed.

"Our Bohemian correspondent, M. Gynaie Etrich, a manufacturer at Trautenau, informs us that he has received into his house two persons afflicted with so-called mental alienation; that they are being treated under the direction of his spirit guides; that they are mending, and that he hopes to be able to present, in them, the proof that certain kinds of insanity are curable by Spiritualism.

"Bohemia was, in the past, and may be again in the near future, the scene of a spiritual reformatory movement.

"CH. DE RAPPART."

## SPIRITUAL CONSOLIDARITY IN THE CATHOLIC CHURCH.

"One of the most divine and striking characteristics of the Catholic religion is the Communion of Saints, the way in which everything belongs to everybody, and nobody has any spiritual property of his own. The merits and satisfactions of our dear Lord, the joy, and woes of Mary, the patience of the martyrs, the perseverance of the confessors, and the purity of virgins—they all belong to all of us. Just as the blood circulates to and from the heart, all over the body, so in the Church there is no division or separation. Heaven, Purgatory, and Earth—it is all one body. We interchange our merits, we circulate our prayers, we pass on our joys, we infect with our troubles, and we use each other's satisfactions as they come to hand. We have all sorts of relations with Heaven, and we know how to manage them. As to purgatory, we have a regular science, and endless practical methods for it, and we are quite at home in them: while on earth kith and kin, blood and country, Jew, Greek, Scythian, bond and free, it is all one. This is what strikes heretics as so very portentous about us—there is no other word than portentous for it. We talk of the other world as though it were a city we were familiar with—from long residence, just as we might speak of Paris, Brussels, or Berlin. We are not stopped by death—sight is nothing to us; we go beyond it as calmly as possible. We are not separated from our dead. We know the saints a great deal better than if we had lived with them upon earth. We talk to the angels in their different choirs as if they were our brethren in Christ. We use beads, medals, crucifixes, holy water, indulgences, sacrifices, for all this, as naturally as pen, ink, and paper, axe or saw, spade or rake, for our earthly work. We have no sort of distrust about the matter. We are all one household, and there is the end of it. The blessed Lord God is our Father, His dear Majesty is our affair; our Elder Brother created us, and has our nature; Mary is our mother; the angels and the saints are all our kindred and most familiar of brothers; so we go up and down stairs, in and out, and to each other's rooms, just as it may be; there is no constraint about it at all; the air of the place is simply an entire filial love of the Father, whom we all adore, so that our reverence is a children's reverence, and our fear a children's fear."—From Faber's *All for Jesus*. Chapter on Intercessory Prayer.

their room, and then, reflected on the wall, a landscape of trees. My friend felt her bed clothes pulled. The noises at last affected her nervous system, and she left me without any stated reason. Soon after my servant was taken ill, and I had to send her away.

My three eldest children were at school, the eldest as a boarder, the two girls as weekly boarders; and my nurse was being changed; so it happened I was alone for two nights, with only the three little ones, all under six years of age. The next door neighbours had also left, so that I felt very lonely. After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latch-key I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirits" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in, lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said "What is that noise?" I told him not to mind but go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me, "Come up here." I answered him, and said "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and down stairs, continuing till daybreak.

The last day I remained in the haunted house, I left my children playing in the dining room, while I went to open a window upstairs. I leaned out for a moment to admire the fleecy clouds floating in the azure overhead, when I heard far away in the blue above, the sweetest melody I ever heard—like angelic voices singing on their upward flight. I listened and felt it was my Henry's happy spirit on its upward flight to fairer regions.

The house has now been untenanted for nearly three years. J. C.

THE METROPOLITAN SPIRITUAL LYCEUM, Cavendish Rooms.—The evening of Sunday, the 6th of May, is to be appropriated as a ballot night, when, for the second time, the Controls of Mr. Morse will be prepared to answer all comers who submit, under cover and signed, inquiries of general interest. A verbatim report of the proceedings, under similar conditions, on the 8th April, is being printed, and the pamphlet will be on sale on and after Sunday, the 29th inst., at 4d. for one copy, 10d. for three, and 1s. 6d. for six; and each buyer will be offered one or more copies of J. S. Farmer's valuable brochure, entitled "How to Investigate Spiritualism."—Com.

C. A. S. DISCUSSION MEETING.—On Monday last, 23rd inst., Mr. Iver Macdonnell read a paper before the members and friends of the C. A. S., at the rooms, 38, Great Russell-street, Bloomsbury, W.C. The subject of the paper was "This World 200 Years Hence." The essayist dealt with the various conditions of society, industry, art, science, politics, and religion, and drew a glowing picture of the state of things he argued would ultimately exist. The paper was listened to with evident interest, and an interesting exchange of opinion took place, among the speakers being Mrs. Dr. Hallock, Mr. J. Veitch, Miss Houghton, and others. Mr. J. J. Morse occupied the chair, and the meeting unanimously thanked Mr. Iver Macdonnell for his very entertaining paper.

SPIRITUALISM IN SPAIN.—There are many periodicals in Spain defending our philosophical principles. In some parts there is great desire to know them. In the province of Lerida, public discussions are being held with clericals, and the Spiritualists are loudly applauded. In Spain beginning to shake off her long endured ecclesiastical bondage, the burthen of her old superstitions, and step into the road of intellectual and moral progress?—*Le Spiritisme*.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM,

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"GOD'S MAN."—In perfect consistency with the treatment of the associated subject of "Man's God," reported in this column on the 21st inst., the expression, "God's Man," employed by the controls of Mr. Morse as the title of the lecture delivered at this place on Sunday last, was held to mean the man of God's making, and not that mythical and mystical counterfeits who is supposed, by those who snort at science and disdain search after the esoteric meaning of sacred records, to have been introduced into this world perfectly good and—singular combination of terms!—blissfully ignorant.

Moreover, the real man, of whom we are to speak, formed and developed in harmony with the principles, and by the regular and normal operation of natural law, this God-made man is in essential harmony also with the purposes of God; can never wander beyond the influence of His power, nor exist where He is not, for the Divine life is individualised in the human conscience, and that life is omnipresent. Nor can this man, by any possible deterioration, ignominious or otherwise, belie his origin, and it is at once idle and blasphemous to affirm that God ever permitted a disastrous fall simply that He might shew His power of redemption. We spoke last week of the special attributes of Deity—of love, justice and wisdom; if we now repeat that man, by his very nature, is the representative of the Divine, then he, too, is characteristically possessed of these qualities. We thoroughly believe that all that is, is because God has created it, as the outcome of His Divine activity, incessant and eternal; and, therefore, that all that is, is Divine, governed and guided by the laws of God to the fulfilment of the purposes of God. There are, indeed, too many representatives of humanity in the flesh who are conspicuously unworthy, in that relation, alike of their high origin and of their immortal destiny, but they are not the less essentially Divine in their nature. The central fact, whether of the vilest sinner or of the greatest philosopher, is the Soul, and there is no essential difference in the elementary character of the soul, whatever the quality of the allied body, although a hundred reasons might be given why the one in its present outward manifestation is noble and competent, and in the other poor and apparently useless.

Shall we pause here and palter with the truth, or in cowardly deference to popular or, might we say, orthodox prejudices, only whisper the truth? Rather would we bid you get away to your homes until you learn that we and you alike should always speak, if we speak at all, our highest and truest and best, and so speak boldly. Keep then well in view always the basic fact that God's man is a Divine man, that he never loses his divinity, and that his growth or progress must be worked for, struggled for, here in this world. Be especially and always true to your own thought; they honour God the best who best understand and honour themselves, and use wisely and industriously the agency that He, by natural law, supplies to each of you, as a prerogative of being, neglecting no quality when you remember the fact that all are supplied for exercise, and by exercise for happiness. Nor is the Divine life present alone in the soul of man, for the body is equally a triumph, shall we say, of God's skill, and should never be lightly esteemed or regarded as subject, by His action, to possible—still less to capricious and unjust—degradation. God's man therefore must be careful to neglect none of the elements of his present form of life, for his physical structure or physical integrity—the nature and capacity and uses of his body—is not only of material consequence in itself, but intimately and seriously affects the mental, moral, and spiritual departments of his being, each of which, it is universally admitted, must be diligently cultivated also. He will thus, true to his own thought, with a rightly developed self-hood, become a lover of God's truth, pure and simple, and, consistently with his appreciation of the source of his powers and faculties, will discover within himself the potency of abiding happiness, for he will assuredly then perceive the reality of his inheritance of the Divine qualities of love, justice, and wisdom. Love, personal, fraternal, and national, prevailing so universally that bickerings, and jealousies, and war shall cease; justice so unconquerable that every privilege claimed for himself shall be righteously conceded to all, when disputes, wrangling, and hatred shall be impossible; wisdom so well and universally grounded in men and peoples that health, a common happiness, and unflinching personal integrity, shall characterise human condition and action everywhere. Thus self-centred and sustained, God's man will exhibit at once a distinct individuality and a pervading influence of fraternal unity, when a common desire for light and truth will come to be recognised as the unfailing source of happiness for all. With thought disencumbered of figments, the mind will expand; with increasing knowledge the sympathies will grow; and a combination of force shall result, which, while enlarging the action of the Divine elements of life, and by reaction again augmenting his capabilities, shall furnish the best

guarantee for the ultimate perfection of the God-made man. —The reader of the above brief summary is referred to "LIGHT," of February 10th, 17th, and 24th, and March 3rd for similar reports of a series of discourses upon "Humanity," when the symmetry of idea, and general harmony of purpose, of the controls of Mr. Morse will be as perceptible as to their hearers are their clearness and force and eloquence of expression. —S.B.

## BIRMINGHAM.

On Sunday last, at Oozell's-street Board Schools, an address was delivered by Miss Allen, on "The Life of Christ." She dealt with His times and surroundings at great length, and then showed the great necessity for the truths He and His disciples set forth, and contrasted them with professed Christianity to-day, shewing that His was a life of purity and self-sacrifice, and that He taught a religion of love and truth without creeds or dogmas. Mrs. R. Groom will occupy the platform on Sunday next at 6.30 p.m.—COR.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Sunday last was a red-letter day with our Newcastle friends. Mrs. Emma Hardinge Britten lectured on that day before two of the largest audiences ever assembled in their meeting-house. In the morning every seat was occupied, and in the evening the hall was crowded to excess, so much so, in fact, that the doors had to be closed, and numbers had to go away disappointed. The morning lecture was entitled "Man, Spirit and Angel," and the evening address on "The Gods of Men, and the God of the Spirits," was able and exhaustive, striking home to the conviction of those present with a clearness and completeness that was incontrovertible. In the morning Mr. Kersey occupied the chair, and in the evening Mrs. Hammerbom officiated in that capacity. We were highly pleased to see her so well supported by several old and well tried friends of the cause, Mr. Kersey, their president, and Mr. Burton, president of the Gateshead Society, on the right, and Mr. Thompson, V.P., and Mr. Bristol, treasurer, on her left, together with Mr. W. C. Robson, Mr. Henderson, Mr. Cameron, Mr. Bell, Mr. Thompson, jun., and several ladies. At the commencement of the lecture Mrs. Britten in a pleasing manner named the infant daughter of Mr. and Mrs. Cairns, two old and worthy workers in the North.

QUARTERLY MEETING.—On Tuesday evening, April 17th, the first quarterly meeting of the new committee was held at Weir's Court. Mr. H. A. Kersey occupied the chair. The quarterly report shewed that the new executive had worthily sustained the trust reposed in them by the members three months ago. Beginning the year with a debt of about thirty pounds, and an attendance at Sunday evening meetings which had dwindled down to a mere handful, together with a fast-dissolving membership, they set themselves resolutely to work to resuscitate and give fresh vigour to the perishing life of the N.E.S., and, in spite of all opposition and doubtful prophecy, they have achieved wonders, and given stability once more to this whilom strong, but for some time tottering centre of northern Spiritualism. The new committee have, during the quarter, been able to considerably improve the platform and to gather larger audiences than Weir's Court has seen for some time, and to reduce the balance due to treasurer from £28 to 15s., every penny of the contributions towards that reduction having been subscribed by the members.

MR. MAHONY.—On Monday evening, Shakespeare's birthday, the above gentleman entertained the friends at Weir's Court with several selections from "Hamlet" and "Othello." As a reader, Mr. Mahony possesses a wonderful and correct memory. His elocution is careful and well considered, his interpretation, at times, remarkably intelligent and instructive. He deserves the highest appreciation and patronage.—NORTHUMBRIA.

## WALSALL.

On Sunday last Mr. J. Bent, of Leicester, occupied our platform morning and evening. Both addresses were listened to with marked attention by the audiences, who must have carried away spiritual food that will invigorate them, waken up the spiritual capabilities of the inner man, and enable them to realise more and more the grand truths of spiritual intercourse, and the reality of a future existence which the lecturer endeavoured so forcibly to impress upon the minds of his hearers, the fruits of which we hope to see upon the waters after many days.—J.T.

## GLASGOW.

The opening of the new hall for the spiritualist meetings in this city was celebrated on Sunday, the 8th inst., when Mr. E. W. Wallis delivered two excellent trance addresses to large audiences, morning and evening. Mr. Wallis remained in Glasgow until the 15th.

THE FORTHCOMING LECTURES AT LANGHAM HALL.—There now remain only about fifteen course tickets for the sofa stalls. Those who desire to obtain these special tickets should, therefore, not delay in making application for them.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gæthe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The cases of transcorporeal action of spirit which I published in *Human Nature* seven years ago have received large additions since. I myself added a number to those kindly noticed by "A.M.H.W.," and printed them in the same magazine in the following year. These cases were chiefly such as had already found their way into print, and I used them without any attempt at verification. In this respect my aim was different from that of the Society for Psychical Research. The Literary Committee of that Society has collected a great number of original cases (a mere sample of which found place in the *Fortnightly*), verified with infinite and minute pains at first hand, and these they are preparing to publish in a volume, or volumes, for one will by no means suffice. The narratives will go forth as accurate records of fact so far as the Society has been able to ascertain. I pretend to no such merit for my stories. They were selected for the purpose of arriving at some system of classification; and my aim was to establish a principle, if I could find one, and to arrange my records according to it. I see no reason to doubt that what I then wrote as to the governing causes was, so far as it went, true, and no subsequent familiarity with stories of a similar kind disturbs the belief I then entertained. If it were not that the welding of the two essays into one would make too large demands on my over-taxed time I should hope to reprint what is not now within public reach, and I am not without some faint belief that I may one day be enabled to do so. In that case I shall find such instances as "A. M. H. W." adds, and others that have appeared in "LIGHT," welcome additions.

It was, I suppose, a mere matter of time for the attempt to be made to fix on Zöllner the taint of insanity. His facts were not to be controverted. His scientific position was beyond cavil, and gave to the record of his reiterated experience a weight that was disastrous, and must be got rid of at any cost. But how? "Great wit to madness near allied." Happy thought! *Call him mad!* There was some slight justification on his own showing, for he had mentioned his brother's sad affliction. The opportunity was too good to be lost, and it was eagerly snatched at. So now, when Zöllner's work is quoted, we shall be told, with a shrug, that we are quoting a madman. Mr. C. C. Massey has done what he can to confute the

calumny, but it speaks very poorly for English fair-play that he is obliged to say that he has been "disappointed in his wish to challenge these imputations on Zöllner before a more general public than the readers of 'LIGHT.'"

The general meeting of the Society for Psychical Research was held at Willis' Rooms on the 25th, and was well attended. Reports were presented from the Reichenbach Committee, the Mesmeric Committee, and the Committee on Thought-transference. The experiments detailed were eminently satisfactory, and so numerous that a hyper-critical person might complain that the reports were, in some cases, overlaid with minute facts. This was especially the case with the Mesmeric Committee's report. The precautions taken against collusion were so elaborate, complicated, and complete; the various experiments were so often repeated, and with such unqualified success, that the protest of one very scientific sceptic that *he*, at any rate, was not satisfied that the results might not be explained by the use of a code of signals came upon the meeting with all the freshness of a new and unexpected joke. It is, perhaps, necessary to repeat experiments over and over again until even the most desperate sceptic has nothing left to say that is intelligent; until, in fact, he is driven to his last shift, "I can't find a flaw, though I am sure there is one;" but surely this is a dreary waste of time and effort when carried beyond a reasonable point. Only opinions will differ as to what is reasonable; and the Psychical Society exists for the very purpose of proving that what has been done in the past was well done and truly recorded, or the reverse. When they have done this they will, no doubt, go on to original work, as they have done, indeed, in the matter of Thought-transference.

Opinions, too, will differ as to the reasonableness of some of the experiments made by the Mesmeric Committee. It is true that the meeting was repeatedly assured that the boys on whom the experiments were made rather liked having their fingers turned till they were blistered, having them pinned to the table by a sharp carving fork, having a spoonful of pepper blown up the nostril, and so on. But really, except for the gratification of curiosity, or to emphasize the determination to ignore the great body of evidence that already exists, it is hard to see the practical use of repeating these rather cruel and quite repulsive experiments. Insensibility of the mesmerised patient to pain is as thoroughly established a fact as can well be desired. And when cancers have been extirpated, and limbs removed from patients in the mesmeric sleep, it is hardly necessary to gravely burn a finger-nail in order to see if the subject is sensitive to pain. Still it has been done, with the inevitable result, and, I suppose, need not be repeated. *The Zoist* is packed with such facts, and with others of a deeper significance which, one hopes, will soon engage attention.

For the rest, the reproduction of Reichenbach's experiments with odylic flames is valuable, and should set at rest the long discussion as to the facts. The continued success of the Thought-transference experiments is complete. And the activity of the various committees, except, perhaps, that which deals with the special facts of Spiritualism, is phenomenal. Even the most hostile critic must admit that the Society is very much alive. Even the most

enthusiastic Spiritualist, if he regrets that his own pet truths are too much neglected, must see that the foundations of his faith are being very much strengthened, and that an attention is being paid to Spiritualism and its claims which his most strenuous efforts have hitherto failed to secure. He must, indeed, be churlish if he does not take what he gets with thankfulness.

The second part of the Proceedings of the Society were in the hands of members before the meeting. They contain Reports of Thought-transference, Reichenbach, and Haunted House Committees, and especially the long Report of the Literary Committee which appeared in *extenso* in the *Fortnightly Review*. Since Mr. A. R. Wallace published in the same magazine his "Defence of Spiritualism" no paper more striking, none more calculated to arrest and influence opinion has been before the public. The cases quoted, all accurately verified, are remarkable for their force, and are selected with admirable judgment. The reply to certain recurrent objections, with which the article closes, are conceived in the happiest manner, and are full of logical power and directness. If logic and literary merit are to influence public opinion, here they are. And if stolid prejudice will yield neither to fact, nor to argument, if it refuses to be enticed by a beauty of style that may well charm, it will, perhaps, wonder why our most ably conducted Reviews, the *Nineteenth Century* and the *Fortnightly*, eagerly catch at the chance of securing such articles; and so wondering, the sceptic may find that his prejudice is weakened.

It is impossible to deal with the wealth of matter in these Proceedings in the space at my command. They will repay minute perusal. The Society I may add, now numbers over 200 members, and is rapidly increasing.

M. A. (OXON.)

#### A SECOND SEANCE AT HOME WITH MISS WOOD.

Miss Wood has again been my visitor during the time she is sitting for the Committee of the C.A.S., and I think it only fair to Miss Wood, as it will be encouraging to the Committee, to give a very brief record of our seance at home last evening.

Besides our own family I had invited three of the said Committee to come and sit with us, which they did. We sat in our dining-room, having previously fitted up a cabinet formed by a three-sided strong clothes horse to which solid sides were fixed, and all held well together by a cap of deal about four feet square, covered with red glazed lining, which overlapped the cabinet to the depth of six or eight inches,—the only easily movable part when fixed being two curtains in front.

The following phenomena occurred, in light sufficient to see the time by, and with Miss Wood in an easy chair quite away from the cabinet, in full view of us all.

The curtains were first pushed out for about two feet. A chair, upon which was a small box and a cardboard tube, was then slowly dragged to the corner of the cabinet, outside, and some five or six feet from the medium. Now the tube was taken up, and moved upwards and downwards, then horizontally, clear of everything, by a spirit hand seen by the clairvoyants in our circle. The chair was then pushed over, and the things on it scattered about the floor.

Considerable commotion then occurred inside the cabinet, and the curtains again opened for about two feet from the ground upwards. In this aperture we all saw a glistening white drapery covering the lower part of the form, the whole of which, as well as three other complete forms, were seen by our clairvoyant member and recognised, two of them being familiar.

The curtains again shut, when the heavy cap on the top was lifted up and down, and at length the whole cabinet was bodily brought out of the recess, and turned completely round so as to be at a right angle to its former position. It was thus moved away five feet or more, and left standing clear of the walls of the room. It was getting late, and we broke up. There was no mistaking by any one the vast amount of abnormal power, and to Spiritualists considerably more.

I will not trouble you with much more that occurred, as it would need a longer description than I can now claim from your space.—Yours truly,

Blackheath, April 30th, 1883.

MORELL THEOBALD.

Mrs. HARDINGE BRITTON will lecture at Gateshead-on-Tyne, May 5th. Rochdale, May 13th. Halifax, May 20th. Belper, May 27th. Liverpool, June 3rd and 10th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

#### PSYCHOLOGY AND BIOGRAPHY.

That the world has become more observant of the operations of mind, and careful in recording facts of interest to the student of Psychology, almost every biography published within the last twenty years bears ample testimony.

Of this the following extracts from two lives of two very different persons are examples.

In the "Autobiography and Other Memorials of Mrs. Gilbert" (formerly Ann Taylor), one of the authoresses of "Nursery Rhymes and Original Poems for Infant Minds," so deservedly popular amongst children in the early portion of the century, edited by Josiah Gilbert (author of "Cadore, or Titian's Country;" Henry S. King and Co., 63, Cornhill,) we meet with the following curious things.

##### Singular Dream of a Child.

Mrs. Gilbert relates the following dream dreamed by her mother when a child of six. "On the night of her father's death (he died at the early age of nine-and-twenty) she dreamed that she was in a desolate and shattered dwelling, through the rents of which she could see the stars. Suddenly among them her father's form appeared, departing upward in a chariot, by gestures taking leave of her and encouraging her to follow. On waking she was told that he was dead; and to the excess of her grief her life was nearly sacrificed. Nor did she fail through her more than three-score years and ten to commemorate the 13th of February, the anniversary of her loss."

##### Wise Answer of a Nurse to a Child.

Writing of the deathbed of a very dear son, Mrs. Gilbert says:—"It has always seemed to me a mistake to deprive children of a sight and share in the last scenes. Dear, tender Herbert especially, I feel as if he had been deprived of his birth-right, not to have had his hand in J.'s at the sad time. He should have attended as chief mourner—as, in fact, he must ultimately be. He understands fully that 'dear papa is gone to Heaven,' but before long it will render the churchyard a strange enigma, which will probably be explained to him by some one not wise in such explanations. He asked nurse if she had seen Jesus when He took dear papa away? and under the circumstances she gave, I think, a very nice answer. 'No,' she said, 'He was in the room, but I did not see Him.'"

##### Involuntary Spirit Writing.

Writing to her brother, Isaac Taylor, the author of the "History of Enthusiasm," "Physical Theory of Another Life," &c., &c., at that time on the eve, as he anticipated, of the successful conclusion of a combined literary and artistic undertaking (the publication of a new translation of Josephus), the following curious circumstance is recorded by Mrs. Gilbert.

Dec., 1846. "Nothing, I hope, will prevent your enjoying up to the safe side, a merry Christmas, and a happy New Year—happier than usual, I should suppose, if Josephus really looks at day-light on New Year's morning. May that be the prelude to much honourable—word misspelt and lined out. Only see!—the word *prosperity* would not allow itself to be spelt! So suppose we say success, which will do as well."

"The omen," writes the editor of Mrs. Gilbert's Memorials, was only too soon justified. Isaac Taylor, possessed of great mechanical as well as literary and artistic genius, had for some years been engaged in the perfection of complicated machinery with reference to line-engraving. Eventual success, we are told, seemed to have been secured by the workmanship by this means of plates executed for Dr. Traill's translation of Josephus, edited by Isaac Taylor, when the sudden death of Dr. Traill, who had embarked

large sums in the venture, brought everything to a standstill, and some of those concerned, to the verge of ruin. But for this failure a branch of art of which England has supplied some of the finest specimens might have been preserved from extinction. The time and labour required, when executed by hand alone, are too great in this age of quick production, and line-engraving is almost a lost art."

##### Magnetic Action of Life upon Death.

In describing the deathbed of Jefferys Taylor, at which Mrs. Gilbert was a devoted nurse, we read that the dying man's "deft hands were thrown out towards her whenever she entered the room, pressing hers, or drawing her down for prayer; while the nurse, with weird, old-wife notions, teased her with, 'When you take hold of his hand so, it just prevents his going when he would.'" This "weird old-world notion," however, probably was not so far wrong, in so far as the magnetic touch of the loving sister's hand would tend to hold back to earth, yet longer, the spirit wavering upon the threshold of the new life.

It is well to remember that experience has shewn to the student of Psychology that dying persons are become 'sensitives,' and have entered into that peculiar state which we for want of more accurate nomenclature designate "magnetic" or "mediumistic."

##### An Invisible Auditor.

Jane Taylor, sister to Mrs. Gilbert, and one of the authors of the "Nursery Rhymes," &c., is said to have conjured up in imagination the presence of some little child when composing her popular nursery poems, and repeated the verses to her whilst composing them, when she had finished, saying to her imaginary auditor, "Now, Love, you may go."

Query.—What invisible auditor had thus impressed the sensitive poetess with a conviction of the reality of a presence?

From the "Life of George Moore, Merchant and Philanthropist," written by Samuel Smiles, the popular author of "Self-Help," &c., &c., we glean the following facts:—

##### Ghostly Knockings.

"When George Moore (in his boyhood) slept at his aunt Dinah's at Bolton, he usually occupied the parlour. There were strange rumours about that room. It was thought to be haunted. Ghostly tappings were heard inside the wall. The little dog of the house would tremble all over on hearing the strange noises. George was in great dread of the bogle, though he himself never heard the tappings. The supposed cause of the tappings was ascertained long after George left Bolton. His uncle, when 'fair fresh' one night (that is, full of drink), heard the noises, and getting up, vowed that he would stand it no longer. He got a pick and broke into the wall. A hollow space was found, and a skeleton hand fell out. This terrified the discoverer so much that he immediately had the wall built up. How the skeleton had got in was never discovered. But a legend had been preserved which stated that a man was once seen to go into Bolton Hall, and that he never came out again."

##### A Premonitory Dream.

He was a man of great promptitude (was George Moore) and coolness in emergencies. One night he heard a hansom cab driving up to his door in Kensington Palace Gardens. He had been dreaming that Bow Churchyard was on fire; as it really was. Before the hansom stopped he had got on his boots, and in two minutes he was in the cab. Before starting, he asked the butler for a cigar and drove off as cool as if he had been going to breakfast—though such tremendous risks were at stake, as the premises could not at that time have been adequately insured."

##### Omens of his Death.

"The Grey Goat Inn (in Carlisle) was to have the sanctity, as it were, of comprising two of the greatest events of his life. He had slept there in 1824 on his way up to London, where he made his princely fortune. And now, in 1876, he was brought to die there. Neither of his homes was to have the memory of his death. From the little dark room, looking into the court of the small commercial inn, George Moore's spirit passed away into the hands of God who gave it." He died from the effects of an accident, having been knocked down in the street by one of two runaway horses. When the telegram arrived in London saying, "George Moore is dead," strong men broke down and wept. George Moore had gone to Carlisle to attend a meeting of the Nurses' Institution there. When the carriage came to the door to take him to Carlisle, from his country home, of Whitehall, before entering it, he said to his wife, who was descending the stairs, "What is that passage in St. Matthew?" "Do you mean," she asked, "I was sick and ye visited me?" "No," he said, "I remember—'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'" These were the last words that passed between husband and wife in that happy home.

It seemed that whilst in Carlisle waiting for the hour appointed for the public meeting, whilst Mrs. Moore went shopping George Moore with a friend went to a music-shop, and asked for a particular song for his wife. He could not remember the name, but he whistled and hummed the tune till they recognised it. The song was "The harp is now silent," by Kücken. Messrs. Scott, of Carlisle, afterwards sent the song thus ordered to Mrs. Moore. Various other singular presentiments are stated by Mr. Smiles to have preceded George Moore's death. A. M. H. W.

#### HINTS TO INEXPERIENCED MEDIUMS.

By F. J. THEOBALD.

A short time ago, I met with a young friend, whom I will call H. He was developing as a medium; and, as is usual in the majority of such cases, was greatly perplexed by receiving most extraordinary messages upon all kinds of subjects, and especially upon that of the development of his own medial powers. The wildest promises were made, that he should be the recipient of the most wonderful gifts. Large and vague prophecies of strange and extraordinary medial development, kept his mind in a state of bewildered and excited expectation. He would be a seer; a clairvoyant; a healer; a being transformed and exalted by mystic changes of flesh and spirit, till matter should be plastic to his touch, and obedient to his will. Once or twice he was sent upon errands which proved fruitless. At last, a definite time was fixed when he was to "die." Various details were given. After his death he was to "rise again" and to work miracles as a healer.

Strange to say, this prophecy of death seemed in no wise to depress or trouble H. The looked-for day arrived, and passed over, without anything unusual occurring. None of the prophecies were fulfilled, at least, not in the looked-for manner.

Naturally, my young friend was disgusted at the apparent deception or hoax which had been played upon him; and, as he told me, he was determined "to throw the whole matter up." This was a wise determination, unless he could learn to accept the spirit teachings, or declarations, with calmness and self-poised discernment of their important tendency. This is not always easy to do, especially when mediumship is developed amongst those who know but little of its intricate and mystic significance, and have no canon of interpretation to apply to its words and phenomena, except those of ordinary mundane experiences.

When H. left me that morning he asked if I thought

it likely that I might be able to receive a spirit message of direction for him.

The message did come; and is, I think, so very suitable for the many who are now in this same position, that I feel impelled to publish it, and sincerely hope it may prove useful and helpful.

This is what was given (by the spirit writing power):—

"My dear H.,—I, your spirit cousin, am much interested in every fresh development of Spiritualism in your home-circle. Let me only beg you, more and more, to devote yourself prayerfully to God's service. Lay yourself out to do the work He sets you to do, whether it be by direct, conscious mediumship, or only what you may perhaps look upon, as the uninteresting details of your daily business life, which are oftentimes so very prosaic. But every step in life must go on through much that is prosaic.

"Still, by your own seeking after all good, will this prosaic part of your daily life, be curved off into beautifully rounded circles, of God, and angel life.

"No business is to be despised, provided it comes to you, or every, or any one, as a duty. Small duties, well and consistently carried out, lead on to noble spiritual aspirations. And the one who walks closely to the Father, God, will receive the fullest help in the development of mediumship, or such like latent spiritual gifts.

"My dear cousin, learn to discriminate. This is a very common word, and piece of advice; but none the less true. Accept all that is given you by the spirit guides, but, before acting upon it, pray,—to be enabled to distinguish between the good, and the not good. I'll not say 'evil,' because that gives a wrong idea of much that is often given to young, and firstly developing mediums. A vast deal of chaff, is mixed up with a very little grain. The chaff is not evil,—for it is the dress, as it were, of the good. But the little grain is well worth the sifting.

"As day by day you have these spiritual revelations, just hold them in your mind; watch and wait to carry out the good. Be ready to act up to all that is good. Receive it carefully and prayerfully; but on account of the wrappings of chaff, do not blow away too vehemently, and overlook the gem which it enshrines. Remember, spirits teach by symbolism, and it is true, as F. has discerned, that the prophecy of death is fulfilled in the very last way in which you looked for fulfilment.

"You have 'died' to the dangerously full belief you were gradually yielding to. You find that spirits do not (and, as I can assure you, it is because they cannot) always carry out, to the letter, all they fain would do. They make great promises; the fulfilment is often so deferred that hope dies, and—as I know it frequently happens—when given, it is not recognised as the fulfilment of the promise, until a fuller knowledge of the intricate laws of correspondence, and of spiritual power, brings a subtle power of interpreting, that which the untaught materialist is absolutely incapable of solving. . . ."

Mr. James Gillingham, surgical mechanist of Chard, Somerset, and author of "The Seat of the Soul," is about to contribute a series of papers entitled "The Lost Senses" to the *Chard and Ilminster News*.

USE OF THE DIVINING ROD.—A valuable spring of water has been discovered at Avonmouth Docks by means, it is said, of the divining rod. A Mr. Lawrence made the search, the Dock Company having been given to understand that if a good supply of water could be found an American company for the manufacture of sugar from maize would establish a factory in the vicinity of the docks. The searcher held the ends of a piece of spring steel, which was bent to the shape of a horseshoe, and, placing his elbows close to his side, began to walk slowly about the field. After walking some distance the steel became violently agitated, and twisted itself into rings with such violence that one of the holder's fingers was cut. He then said that if those who were searching for water bored at that spot they would find a good spring. A hole has since been bored to the depth of 107ft., with the result that a spring has been discovered which flows at the rate of 1,000 gallons an hour.

# SOCIETY FOR PSYCHICAL RESEARCH.

The third general meeting of the members of this Society was held in Willis's Rooms, on Tuesday, the 24th April, at 4 p.m., Mr. Henry Sidgwick, president, in the chair. The President made a brief address, in which he apologised for the absence of a report from the committee appointed to deal with spiritualistic phenomena. The reason for this omission was that the Committee were desirous to conduct their investigations altogether apart from professional mediums; and under these conditions they had not yet been able to obtain an opportunity for such a systematic, prolonged, and searching investigation as the importance of the subject rendered necessary. He also apologised for the late appearance of Part II. of the Society's Proceedings, which had been delayed in order that the report of the Literary Committee might first appear in the shape of two articles in the *Fortnightly Review*.

The second report of the Committee on Reichenbach's Experiments was then read by Mr. W. H. Coffin. It stated that out of forty-five "subjects" tested three described luminous appearances in an absolutely darkened room, where the circuit of a large electro-magnet was made and unmade at irregular intervals unknown to them. Several series of numerous observations, conducted under conditions expressly devised to exclude chance, imagination, or deception, lead the Committee to conclude that "there is a strong *primæ facie* case in favour of the existence of some peculiar and unexplained luminosity resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals." It was mentioned at the close of the report that the Committee proposed to hold meetings on Monday evenings, at 8.30 p.m., at the Society's Rooms, 14, Dean's-yard, which would be open to any members of the Society who would wish to attend.

In the discussion which followed, a gentleman mentioned that during a meeting of the British Association at Sheffield he had been sitting immediately under the great magnetic coil exhibited at that meeting, and on two occasions found himself suffering from peculiar shooting pains in the limbs, which otherwise were unknown to him, and which he attributed to the discharge of electricity from the coil.

Professor Barrett observed that some doubt had been thrown upon the reality of the luminous appearances described by the Committee, from the idea that the energy required to produce the light could not be accounted for. He said that the quantity of energy needed was almost inconceivably minute, and that it was impossible to say whether an electro-magnet permanently kept magnetised would not gradually lose its magnetism by some process of waste. It was not, however, necessary even to assume this; and he cited an important letter from Professor Fitzgerald, F.R.S., in which, referring to a paper of his read before the Royal Dublin Society, he suggested two physical causes which might account for such luminous appearances as these—both of them depending on the presence of air. It was naturally suggested that the same experiment ought to be tried with the magnet in a vacuum; but, as explained by Mr. Coffin, such isolation of a magnet of so large a size is a very difficult thing to accomplish.

"Professor Barrett then read a report on "Thought-transference." He referred to the experiments described in Part II. of the Proceedings as having been conducted with Mr. Blackburn and Mr. Smith, of Brighton. These experiments had since been renewed at the Society's own rooms under more stringent conditions. The *modus operandi* was described as follows: Mr. Smith sits blindfolded at a table with a paper before him and a pencil in his hand. A member of the committee draws some figure at random on a sheet of paper in another room. Then Mr. Blackburn is taken into the other room and shewn this figure. He returns to the first room, and standing about two feet behind Mr. Smith, but without touching him, concentrates his thoughts upon the figure he has seen. After a short time Mr. Smith puts pencil to paper, and produces something like a copy of the figure which Mr. Blackburn is thinking of. A number of enlarged copies of the reproduction, together with the originals, were exhibited to the meeting. Some of them had been done whilst Mr. Blackburn was touching Mr. Smith, others when there was no contact whatever. The former were somewhat the clearest of the two; but in all there was more or less resemblance, though of a very rough and uncertain character. It was found that better results were obtained when Mr. Blackburn had the figure shewn him during the time that he

was communicating his thoughts to Mr. Smith. Acting on this suggestion, Mr. Blackburn was asked to draw, from memory, some of the figures he had seen in the next room; and it was found that his drawings differed very considerably from the originals. The divergence in Mr. Smith's re-productions may, therefore, in part, at least, be ascribed to the imperfection of Mr. Blackburn's memory. Some special experiments were made to determine whether the figures as they appeared to Mr. Smith were in the same position as when seen by Mr. Blackburn, or whether they were reversed, like images in a looking-glass. Some of the preliminary experiments had indicated that the latter was the real state of the case. For this purpose, a sheet of paper, marked with a large arrow, was held before Mr. Blackburn, the arrow sometimes pointing upwards, sometimes downwards, sometimes horizontally, and after a short time, Mr. Smith, who was in the next room, called out his impression of the direction in which the arrow was held: 43 such experiments were made; in 24 of these the arrow was held vertically, and of these Mr. Smith gave 19 right and five wrong; 19 times the arrow was held horizontally, and of these Mr. Smith gave 7 right and 12 wrong. But of these 12 eight were inversions of right for left, such as would have occurred if the arrow had been seen by reflection in a mirror. There seems, therefore, some reason for concluding that these inversions do occur; but the point cannot be regarded as settled. It appeared that Mr. Smith saw the arrow as white on a black ground; and on one occasion a white arrow on a crimson ground was seen as a green arrow.

Mr. H. S. Smith mentioned in the discussion on this subject, that he had tried similar experiments with a friend. In this case the ideas sought to be transferred were simple numbers; his friend having visualised these as black figures on a white ground, he himself saw them in white on a black ground, so that there seems some ground at least for supposing that these complementary sensations are part of the phenomenon. He also mentioned that he had tried Planchette as a method of recording the transferred impressions; having selected it as the most delicate means known for reproducing very slight movements or excitations of the muscles. On one occasion he willed that a particular surname should be written by his friend who was sitting with the Planchette at some distance; the name written, however, was a different one, and it was found that this name had been at the moment very strongly before the mind of a lady present. It would, therefore, seem as if her very vivid impression of the name had exercised a more powerful effect than Mr. Smith's volition.

Mr. Edmund Gurney made some remarks on the possibility that Mr. Blackburn and Mr. Smith had held communication with each other by some code of signals. As there was no contact, as all conversation was prohibited, and as Mr. Smith was blindfolded, the only materials left for a code were such indications as might be given by very slight movements of the limbs, changes in the drawing of the breath, and so forth. To obviate any such possibility, an experiment had lately been tried in which Mr. Smith had had his ears stopped up with putty, a pillow-case drawn over his head, and a blanket swathed round his body, and it was still found that the transference of thought took place.

Mr. G. J. Romanes, F.R.S., observed that he had been present at this experiment, but was not completely satisfied with it, as he thought it not quite impossible that the putty might have been withdrawn from the ears after the experiment had commenced. Whilst therefore he was fully convinced that the experiments left only two alternatives, namely, either that thought-transference was a fact or that the two operators were in collusion, he did not feel perfectly satisfied that the latter solution had been disproved. At the same time he observed that he might fairly be taken to represent the extreme limit which reasonable scepticism could attain in such matters, and that he was hopeful that a further course of experiments would settle the question.

The President observed, in closing the discussion, that he thought much gratitude was due to Mr. Blackburn, who had no pecuniary interest whatever in the matter, for the time and trouble he had incurred in these experiments, and for the good humoured way in which he submitted to all the tests which the Committee had imposed upon him.

Mr. Podmore then read a report of the Committee on "Mesmerism." He observed that the Committee had made some experiments on the method of mesmerising without

passes, by simply putting the subject into a chair and causing him to fix his eyes on some object, such as a coin, about fifteen inches from his face. These experiments, however, led to no results. On the other hand, a number of experiments, in which Mr. Smith, of Brighton, was the operator, and a lad named Fred Wells the subject, proved eminently successful. The mode of mesmerising, by a system of passes lasting twenty minutes, was described. When this had succeeded, it was found that the limbs were made rigid and insensible by passes in one direction; and that sensibility could only be restored when they had been stroked in the reverse direction. When the leg, for example, had thus been numbed, it was found that there was an abrupt line of demarcation between the sensitive and non-sensitive parts, extending just across the knee-cap. Under the same conditions, the patient could be made subject to any hallucination which the operator suggested, and he then mimicked, in the most extraordinary manner, the motions and behaviour of any person or animal which he supposed himself to be for the moment. It was also found that if he was commanded to do some particular thing, and was then awakened from the mesmeric state, he obeyed the command almost directly afterwards, but at times with great apparent unwillingness. A number of experiments were made on the possibility of thought-transference during mesmerism, between the mesmeriser and the subject. The mesmeriser was pinched, or made to feel pain in some way, in some particular part of his body; and the subject, who could neither touch nor see him, then, in almost all cases, gave an indication of suffering the same pain in the same part. These experiments still continued to be satisfactory even when a screen was interposed or when the mesmeriser was in the next room. The only part of the body where failure occurred was the hair; and some experiments as to the transference of tastes were also unsatisfactory. In other cases experiments were tried which showed that the subject was deaf to all noises except to the operator's voice; but to this he was singularly sensitive.

In the discussion a lady remarked that she had been for a long time in the habit of mesmerising fowls, which she had left for half-an-hour in a state of coma without their making any movement.

Mr. Romanes observed that such experiments had taken place as long as 200 years ago; and that Professor Fryer, of Jena, had extended those to other birds, especially to owls, to some animals, especially rabbits, and to some other creatures, as cray-fish. He observed that the experiments with Wells were fully confirmed by the experiments of Professor Heidelberg, who had had the advantage of having his own brother for a subject.

Mr. Myers remarked, in answer to a question, that the Committee were anxious to test the medical powers of mesmerism, and would be very glad to hear of any cases of disease, which seemed susceptible to such treatment. He also dwelt strongly on the fact that the Committee, which included three medical men, were conducting their experiments with all care for the health and welfare of the subjects; and that such experiments should not be undertaken by amateurs except under advice and with the assistance of experienced persons.

The hour was now late, and the proceedings were brought to a close—the two remaining papers on the list being taken as read. These were—one by Professor Barrett, "On Some Phenomena associated with Abnormal Conditions of Mind;" and another by Dr. Purdon "On Perturbed Vision in Sensitives."

"DICTIONARY OF COMMON WANTS."—The second number of this very novel and exceedingly useful dictionary has just been issued. It is a comprehensive alphabetical guide to purchasers—showing at a glance where any one may most readily buy just what he wants. It is issued by the Ross Publishing Company, 4, Wine Office-court, E.C.

THE C. A. S. LIBRARY.—Other additions have been made to this library during the past week. Amongst these may be mentioned a gift from Mr. Thomas Shorter of a set of *Human Nature* and a few scarce books and pamphlets. As most of these books will find their way into the circulating section, we trust friends will not omit forwarding books through a fear that they may only send works already on the shelves of the library. Duplicates are very useful.

SPECIAL NOTICE.—Friends are reminded that under existing regulations tickets for the forthcoming lectures cannot be obtained at the doors of the hall. They must be applied for previously. For particulars, see advertisement on front page of cover.

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**Light:**

SATURDAY, MAY 5TH, 1883.

## THOUGHT-TRANSFERENCE.

*Proceedings of the Society for Psychical Research, Part II.*  
London: Trübner and Co., Ludgate Hill. Price 2s. 6d.

The second part of the Proceedings of this Society has just been issued, and forms a very valuable contribution to the literature of the subjects with which it deals. Considerations of time and space will only allow us before going to press briefly to draw attention to the various papers and make one or two quotations. Indeed, were it otherwise, we do not think a summary would give any fair idea of the pamphlet under consideration: each paper requires to be read in detail to be properly appreciated. The contents of this part comprise amongst other items the (1) Second Report of Committee on Thought-Transference—with illustrations; (2) Preliminary Report of the "Reichenbach" Committee; (3) First Report of the Committee on "Haunted Houses"; (4) Report of the Literary Committee; (5) on "Clairvoyance," by G. Wyld, M.D. (Abstract.)

We shall at present confine ourselves to the first-named report, reserving the others for future attention. The Thought-transference Committee have pursued their inquiry with much zeal and discretion. Their report is not only valuable and interesting, but to our mind very clearly indicates the direction in which their researches are tending, viz., the establishment, in another and may be more desirable manner, of the general conclusions at which educated Spiritualists have arrived long since. We simply place that fact on record.

Experiments have been made in various places and with various individuals, but by far the most remarkable results have been obtained through Mr. G. A. Smith, a mesmerist, living at Brighton. The experiments are described in the following extract, and through the courtesy of the Council of the Society for Psychical Research, we are able to reproduce some of the illustrations referred to in the note of the experiments which took place on December 4th. (See opposite page.) They are sufficiently clear to speak for themselves, and we would simply add that a note is appended to the report, stating that the experiments have been continued and improved, no contact whatever being found necessary between Mr. Blackburn and his sensitive Mr. Smith.

"In the last Report (p. 63) a letter is quoted from Mr. Blackburn, of Brighton, who is now an associate of our Society, and who is a very painstaking and accurate observer, to the effect that he had obtained remarkable results in thought-reading, or will-impression, with a Mr. G. A. Smith, a young mesmerist living at Brighton.

"We entered into correspondence with Mr. Blackburn, who thereupon took the trouble to send us a paper recording in detail his experiments with Mr. Smith. These statements appeared to be so carefully made that two of our number, Mr. Myers and Mr. Gurney (Mr. Barrett being unable to go at the time), arranged to pay a visit to Brighton personally to investigate the joint experiments of Mr. Blackburn and Mr. Smith. These gentlemen most obligingly placed themselves at our service, and a series of trials were made in our own lodgings at Brighton. The results of these trials give us the most important and valuable insight into the manner of the mental transfer of a picture which we have yet obtained.

"Mr. Blackburn has frequently practised thought-reading with Mr. Smith; but at the time when our first experiments were made, he had been accustomed to hold Mr. Smith's hand, or touch his forehead, with a view to communicating the impression. No unconscious pressure, however, could have communicated to the subject the definite words and picture enumerated below. Though some of the early experiments are not striking, we prefer to give the whole series, that a due estimate may be formed of the chances against mere coincidence as an explanation.

"We next drew a series of diagrams of a simple geometrical kind, which were placed behind S., so that B. could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, &c.

"Next day (December 4) we varied this experiment, thus:—

"One of us, completely out of sight of S., drew some figure at random, the figure being of such a character that its shape could not be easily conveyed in words; this was done in order to meet the assumption that some code—such as the Morse alphabet—was used by S. and B. The figure drawn by us was then shewn to B. for a few moments,—S. being seated all the time with his back to us and blindfolded, in a distant part of the same room, and subsequently in an adjoining room.

"B. looked at the figure drawn; then held S.'s hand for a while; then released it. After being released, S. (who remained blindfolded) drew the impression of a figure which he had received. It was generally about as like the original as a child's blindfold drawing of a pig is like a pig; that is to say, it was a scrawl, but recognisable as intended to represent the original figure. In no case was there the smallest possibility that S. could have seen the original figure; and in no case did B. touch S. even in the slightest manner, while the figure was being drawn.

"In one case, No. 6 in the series, the copy may be said to be as exact as S. could have drawn it blindfolded if he had previously seen the original. The figures were not reversed on this day, as they had been on the previous one."

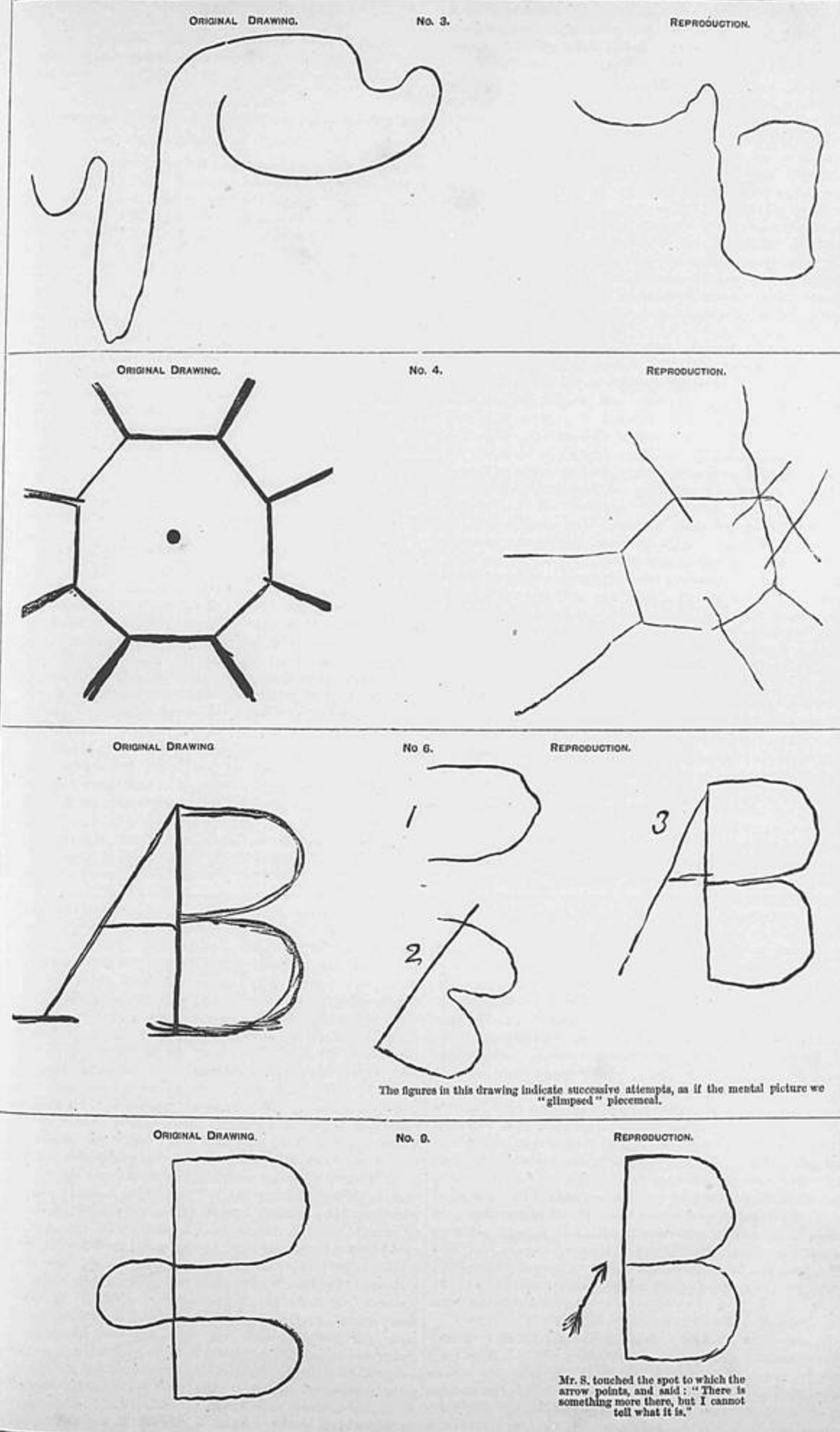
THE FORTHCOMING LECTURES ON  
PSYCHOLOGICAL SCIENCE.

## SPECIAL LECTURE FUND.

The following donations have been received:—

	£	s.	d.
An Inquirer ... ..	5	5	0
Mrs. M. A. Stack ... ..	3	3	0
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[Particulars of the first three lectures will be found in our advertisement columns.]



## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Preparation of Inquirers and the Graduation of the Phenomena.  
To the Editor of "LIGHT."

SIR,—The new generations ever mount upon the experiences of the old, and thus the world advances,—provided the old have really gained wisdom, and the coming "golden youth" are diligent to profit by it. In view of what you call an infusion of "new blood" in Spiritualism, permit me, as representative of the "old," to offer some remarks which I trust may prove useful in that "preparation" you would inaugurate for the "coming race" of inquirers and students of psychological science.

You speak of a "change" having passed over the spiritual movement; a change, indeed, for it is that of death and decay. Not of the *Truth*, but of the old body, or "shell"—the external presentment, or form which Spiritualism—call it a science, a fanaticism, a delusion, a "movement," or magic, what you will—was made to assume by the motley multitude who seized upon it in the beginning as a novelty, whether in knowledge, or religion, or mere sensationalism. A better shape and form, or "method," could probably not be expected from the nature of the world's population at this stage of its evolution in the nineteenth century,—the cultivated, intellectual animal merely presenting the spiritual type as the rarest "efflorescence of the age."

What would be expected of such a multitude but that, in many instances, it would degrade to a base and evil use the pearl of great price cast at its feet? Had it not been for the few really spiritually minded who were ready to receive it in its inner and higher import, this knowledge of the mystic powers inherent in man, would have been lost in the mire of utter depravity and animalism. We have only to review the history of Spiritualism for the last thirty years, and recall some of the excesses of certain individuals in America, and perhaps also in England, who ranked themselves under our banners, to verify the truth of my words.

This noblest of sciences, so pregnant of good to man, but so easily perverted to his injury, has been rescued by the few good and true, who have worn it upon their breasts as a light, shining out for the benefit of their fellow-men; and because of these, men and women who have, so far, evolved an innate divinity, Spiritualism alone deserves to still bear a name on the earth, to the sound of which the pure, the good, and the wise, may assemble together with the praiseworthy intention of doing their little towards the advancement of mankind. For is not Spiritualism very much what each man makes it for himself? It is a very Proteus, and assumes the shape of the mind which receives it. With the fanatical religionist it will become a fanaticism; with the man of science merely a field for experimental research, speaking nought to his inner, higher nature, when peradventure that is still dormant,—a germ hidden beneath the adamant mental soil of mere materiality belonging to the intellectual animal. With the vulgar seeker after novel sensations or amusement to fill up an idle hour, it will produce indeed some extremely novel sensations, and be as amusing as any other show got up for money. With those whose mediocre intellects are ever seeking the pleasing titillation of the marvellous, it will be prolific of all that is wonderful and seemingly miraculous, until they stand trembling in their shoes: and if they be egotistically self-righteous, they will end by imagining Heaven itself to have opened to their especially favoured gaze, and the "highest aristocracy" of the supernal realms to have descended for their sole and isolated benefit—perchance materialising, and taking away bouquets, and otherwise disporting themselves in these lower regions, regardless of all spiritual laws to the contrary. My words may seem severe and caustic, but I am only depicting, with the calm irony the subject deserves, a few of the follies into which some very good, well-meaning people have drifted in their pursuit of Spiritualism—follies which never would have had birth had they possessed that real modesty and humility which characterises the unegotistic mind. We have all had abundant experiences of the painfully distorted shapes Spiritualism has been made to assume by those fanatics whose egotism has led them to expect their special selection for the signal favour of Heaven, a delusion which leads sooner or

later to self-absorption, a species of "morbidness," isolation from their families, and insanity more or less declared, which always ensues where the mind becomes unhealthily fixed upon one subject, of whatsoever nature it may be. It is owing to such, and other distortions, that Spiritualism has been made for some of the best and highest intellects the world possesses, a folly and a shame. These, looking only at the surface, do not feel themselves attracted, but repelled by the miserable harlequinade of human eccentricity presented to their gaze; in some of its aspects broadly vulgar, toying with sacred things to the extent of what is blasphemy to minds of religious refinement; and again, wearing the appearance of a species of transcendental fanaticism which savours strongly of insanity. Of course I depict extremes: the sober-minded *juste milieu* of the only real upholders of Spiritualism needs no setting forth, and although it may be unpleasant to have the mirror so held up to our errors and follies, I trust it may be excused for the wholesome lesson to be gained by seeing ourselves "as others see us."

It behoves us, who would set ourselves up as world-teachers and the exponents of psychological science, not to blind our eyes to the follies and abuses which sprang up in our ranks, and may shew themselves again, if we, from the lessons gained through painful experience, do not administer to those who seek for information, the antidote to that bane which has ever dwelt in the very heart and core of mysticism. Spiritualism, as we may call it, may be a blessing or a curse. It may be sorcery, magic, or witchcraft, or it may be the legitimate exercise of a knowledge truly divine—the knowledge of the mystic powers of the spirit the only thing which lifts man above the brute. But who is prepared to enter that holy and divine temple of knowledge—by no means newly opened to man? Not the *oi polloi* whose desecrating feet only soil the outer precincts; but those rare products of the age, who, even if they number some few hundreds, are still the select few, whose minds have gone in advance of the world's thousands. And of these many will die, to return again and pick up the thread broken off, ere they penetrate to the sacred inmost, and thus complete the lesson of their lives.

A work so grand, so prolific of stupendous results to our race, which would make or mar its destinies, which would bring pandemonium or Heaven upon the earth, should not by any means be lightly taken up; but with a due sense of its importance, and the responsibility attaching to those who would be introducers of neophytes to a field of research which, without due precautions, may become the scene of a moral and physical wreck. Has it not been so, Mr. Editor? Have we not seen many instances of such dire mishaps, not only in America but in England, and other countries, making us draw back aghast and trembling, with conscience severely scrutinising the right or the wrong of Spiritualism? It needs not that we point to folly and weakness of mind on the part of those who blindly rush into the abuse of a thing they have never rightly learned to use; but it is essential that we recognise the cause of these misfortunes, and that cause lies in those "methods" of which you speak in your editorial of April 14th. In the same paper the remarks of "Imperator" to his medium, give a very precise answer to your request for a "free and representative" expression of opinion upon the "Preparation of Inquirers for Investigation," &c. In that communication, given in 1875, the dangers of some of our long upheld "methods" are plainly set forth. Many of us, who were in the thick of the battle at that time, were painfully and slowly learning these facts; for not at once and by a flash may the lessons of experience come, but by the oft-repeated sufferings of days, weeks, months, and years. How many have retired sorely wounded from the conflict, through which "M.A." was safely piloted (not the only one), will never be known. In the secrecy of their own chambers, in the awful, cold, unsympathetic, and relentless silence of the night, their agonising struggles with the "adversaries" have taken place, with no eye to see, no ear to hear, but the Spirit of Justice above. These have remained unwritten and unexpressed to mortal ears, but are indelibly recorded in the Astral Light—for good, let us hope, to our fellow men.

I will quote a few of "Imperator's" most eloquent and forcible remarks, italicising what I wish to make more impressive still: "In proportion as mediumship is diverted into strange and abnormal channels, it becomes dangerous. Any repeated and constant exercise of the power for physical purposes other than mere equilibration, is fraught with risk, inasmuch as it develops that which is unnatural and abnormal, and in the

end must deprave the medium. Deprave, we say, and the word is not too strong!! (Deprave! Yes, we have, through all these years, publicly proved the truth of these words, and suffered in sympathy with the unhappy victims who have too plainly shewn it.) "Either the vital forces will be sapped, and physical health destroyed, or, more frequently, the mental balance will be destroyed, or, most frequently of all, the medium will become the instrument of intelligences devoid of high moral consciousness, and so his morals will be deteriorated. (!!) In one or more of these ways harm will sooner or later ensue. This is the perversion of mediumship, and should only be tolerated (!) in the case of those who are sacrificed for the public good in spreading conviction to those who can be reached in no other way." Are such sacrifices any longer essential? Are we to consent to provide victims to be offered up on the altar of vulgar curiosity veiled under the pretence of investigation? Is it not our duty to take care of, protect, and do all we can to educate and elevate those who consent to use their abnormal powers in our service? If we do not, we shall soon have no such helpful instruments for research, for the mediums will learn to take care of themselves, and refuse to be sacrificed morally as well as physically, for the benefit of the ruthless public who would trample even upon their simple rights as human beings.

"Imperator" also alludes to the "dangerous conditions of trance:" (unconscious)—there is another of our mistaken "methods." Every man and woman should be in the full uncontrolled exercise of his or her own intellect and will, and the chooser of what may be done to them.

Again "Imperator:"—"It is necessary that you learn the nature of the spirits who surround your earth, in order that you may dominate, and keep them at bay,"—not that they may dominate you, which certainly takes place with those mediums who ignorantly yield themselves to unconscious "control," as it is called.

"The work best worth doing," says "Imperator," "is the cultivation of your highest powers, the development of your own spirit"—noble words of advice, given through other mediums as well, and which should be printed in letters of gold; but advice it is simply impossible to follow when wasted and exhausted, brain and body, by the constant, uninterrupted exercise of mediumship, whether of trance, clairvoyance, healing, or physical manifestations, and especially those most injurious materialisations. Nature has to be wholly engaged, during the periods of rest, in the work of recuperation. It is our mistake not only to permit, but to encourage this sort of thing. I have known persons, in their greed for manifestations, to permit mediums, whom they knew to be suffering from chronic disease, to give them long and fatiguing materialisation sances; thus exposing the medium and themselves to untold dangers of body and spirit. Diseases are communicable; but if you do not take them on, you take on the conditions, and attract the presence of low, unwholesome entities. Those mediums who are ignorant of what is due to themselves, should be kindly taught their highest necessities, if they would escape the painful catastrophes which the neglect of those duties brings upon them.

Change implies progression: "The new life reaps what the old life did sow." Old states and conditions cramp the soul, which is ever struggling to liberate itself from the narrow and straitened habits of the past, which, if it be really living and healthy, it continually outgrows. So with Spiritualism, and the minds which have, up to the present day, expanded by its aid, and enlarged the boundaries of their thoughts to the realm of the spiritual. The field is infinite in extent, and inexhaustible of treasures, but it is essential to cast aside the old implements of cultivation, and invent safer and more certain methods. Heretofore our progress has been marked by more or less grovelling in materiality. Unable to reach higher, the majority have degraded Spiritualism in cultivating exclusively those manifestations which appeal to the senses; hence the grosser form of physical sance, with its loud buffoonery, its bare escape of blasphemy in dealing with sacred things; and the too frequently very evident manifested presence of an order of disembodied entities one might safely style "roughs from Hades." Surely all the better class of minds amongst Spiritualists, will admit that the day for this sort of things past. It was the outgrowth entirely of the ignorance that attended the pursuit of this science in the beginning, and, in some respects, was an importation from America. Let us hope that it will now become a relic of the "dark ages" of Spiritualism. To suggest any particular methods or forms is not necessary; these will grow out of the minds of those desirous of making

improvements; of getting rid of ignorance, stupidity, and vulgarity; and of having something more acceptable to the mental cultivation and refinement of the period.

It is surprising that the higher and more intellectual psychic powers are not more cultivated in this country. I do not mean the form of trance address, which is too often "more honoured in the breach than the observance"; nor the incessant drivel of inane doggerel, called "Inspirational Poems," and supposed to come from very exalted beings, both of which only succeed, at times, in amusingly displaying the ignorance of the medium; I mean rather those rarer forms which include clairvoyance, the penetration of the spirit behind the veil into things occult, or hidden from ordinary sight. I do not believe there is a single good Psychometrist in all England. I mean of the type so admirably exemplified in the person of Mrs. Buchanan, of New York, and a few others. For even this most subtle and delicate science is invaded by ignorance, pretension, and deceit.

If we seek to teach we must be prepared and ready to point out that which is error, and attended with danger. We must be willing to revise our "methods," and desirous to take such a stand before the world as shall command the respect of the wise and good. We must prove that we have something worthy of their attention, and that "the science of the powers of the soul," is not the plaything of fools, the infatuation of imbecile dupes, nor the vulgar claptrap of impostors, but a knowledge of the divinest powers of human kind, which rightly pursued, must lead to the elevation of humanity.

If we wish for the conjurer, the low-class magician, or sorcerer, it is very possible we may have them in scores, but it is for us to discourage the cultivation of such base and destructive powers of perverted human nature. Let us, for instance, be quite sure that what we have termed "physical sances," do not resemble the incantations employed by ignorant and barbarous tribes, who indulge in "Spirit-Worship," like the lower class Shamans of Siberia. With these, noises and frenzy attract a low type of those entities who more immediately "surround our earth," as "Imperator" says.

There is a right and a wrong; we must pursue the right, and relentlessly crush out the wrong, or again will the strong hand of the priesthood or the law arrest and forbid the legitimate inquiry of man in a field bristling with the most diabolical dangers to the human race, but which, on the other hand, undoubtedly opens to the pure-minded, humble, self-conquering student, an apotheosis like that of the only divine men the world has ever known—the "great souls" who have entered upon their glory, whose light, like that of Jesus, shines undimmed along the ages.

There is something higher than mediumship. Let us encourage our mediums to seek that, and we shall have a body of men and women all may not only trust but revere.

April 17th, 1883.

VERA.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"Death: its Beauty and Utility." Is not this a little exacting, or is it poetical license merely? As things go, a plébisite upon the question, unless manipulated from his present standpoint by the skilful and experienced shade of the last of the Emperors of the French, would probably negative absolutely the whole of the proposition involved in this location; and if, by judicious skirmishing, a fairly respectable minority could be brought to admit the utility of the process which conducts its victims to an advanced form of life, it might yet be prudent to avoid the risk of a distressing revulsion of feeling by not insisting too emphatically upon its beauty. But this is to omit from the reckoning the uncompromising Spiritualist who will not even accept the aid of the refining logic of the schools, and say that beauty and utility are interchangeable terms; he knows of the utility of Death, and is fully persuaded of its abstract beauty. To him the grim monster, the paralysing incubus of the world, is a bright-robed messenger, an ambassador from God, bringing gladness and hope and sunshine. He accepts the terse definition of the controls of Mr. Morse—death is change, simply that; and following up their introductory argument of the essential identity of the form of transition, in every department of being, can say—

"The presence of perpetual change  
Is ever on the earth,  
To-day is only as the soil  
That gives to-morrow birth.

While in all changes brighter things,  
And better, have their birth."

The grand secret is that Spiritualism, apart from its univer-

sally "bright belongings," proves the fact of the continuity of life, and the orderly sequence of its conditions.

The fear of death being thus removed, the spirit is liberated for the cheerful discharge of current duties, absolutely assured that a present righteousness is the only real foundation for future happiness, and that alike in purpose and plan his God rules all things wisely and well. With special reference to the utility of death, the lecturer referred in some detail to the analogous operation, of the principle of change, everywhere in organic and inorganic nature. We are ourselves evolved from precedent conditions, every one of which must have died, and the ruins of one age are the bases of the reforms, or growth of the next, alike in the mineral, the vegetable, and the animal departments.

If the change is approached by man in disregard or disbelief of the fact that, as in Nature generally, so with him, death is but a brighter birth, and not "the end of all things," the outlook is unquestionably melancholy, and most conspicuously so in the case of the trained intellect and otherwise well-ordered life, because suggestive of the lapse of personal powers at the period of their apparently highest capacity. If such men would but recognise that earth-life is the very workshop of God, where immortal beings are simply set upon their career, for all eternity, as so many models for His manipulative skill through the agencies of nature, how much would be gained! For all alike, for the Spiritualist and the sceptic, the first duties are, truly enough, here and now always; but in their very nature they produce or affect and characterise the future. One of the most important of these earlier duties is a careful cultivation of the physical life to prevent undue or premature death. To die naturally is to "shuffle off this mortal coil," losing each sense gradually, as each is worn out, and that with no more sorrow or distress than is experienced in sleep. The exciting suggestion was made that when once we learn fully the nature of our being, and of our surroundings, and thus command a position of absolute mastery of our own innate powers and resources, we may voluntarily transfer our existence from one to another stage of life. The idea may seem extravagant, said the controls, but the time for its realisation shall come. Consciousness is always dependent upon some form of machinery for its expression. Hence death, as an incident of life, must involve the supply of appropriate powers for new conditions. And in truth, the development of the spiritual is concurrent with the use of the natural body; and such an envelope is fully and regularly formed when, one by one, the limbs which have bound your conscious life to the physical frame are separately severed. Thereupon the enfranchised soul shall wing its way to the immortal realms beyond, to an eternity of interior grace and goodness. But, if the dead do thus survive, surely, it may be said, they can disclose the fact? The suggestion is perfectly rational; for although the philosophy and the religion of the world at large are inadequate to the solution of the mystery, Spiritualists assert positively, and with abundant reason, that these so-called dead return to them. Not that they have reached this assurance of conviction with ready acquiescence. It is indeed usually only after much turmoil of mind, and struggling with facts, that the position is so far clear, that if the results of accumulated experiment are to be ignored, then the ordinary application of the senses to the concerns of our daily physical lives must be abandoned also. Presently the assurance is too definite to be further questioned, and then the old terror of death is promptly dissipated, its beauty and utility are fully grasped, there is no further limit to the horizon of being; with each ascending change we amend our thoughts, abandon our speculations, reconstruct our lives. We perceive that Nature is always glad,—glad at birth, glad at so-called death,—and that the grave is only a laboratory where the body is draped with spiritual garments, and clothed with light. There may remain, if you like, a sadness of sweetness, a sadness of parting, but even that shall be gradually overcome; for when the world has advanced to that common apprehension of all the conditions of life, to which reference has been already made, the "open vision" shall return, and men shall see the blessedness of the souls around them.

"Scatter the germs of the beautiful  
In the depths of every soul,  
They shall bud and blossom and bear the fruit  
While the endless ages roll."

Hail then to Death, to death which is ever the precursor of Birth!

S.B.

The evening of Sunday next, May 6th, at these rooms, will be devoted to "Questions and Answers." See the advertisement on front advertisement page.

##### QUEBEC HALL.

On Monday evening last, the 30th ult., the first of a series of three public entertainments in aid of the Mansion House Fund for the bereaved families of the 400 fishermen who were drowned during the great storm of March last in the present year, was held in this hall. The object in view is to raise an amount of money to be sent to the fund in the name of the Spiritualists of the Metropolis—thereby illustrating the fact that they are fully alive to the duty of practising that charity and sympathy which their philosophy inculcates. The performance consisted of songs and recitations, and the burden of the evening fell

mainly upon the Misses Dale and Freeman, and Messrs. Iver MacDonnell, Handwork, Wilson, Greenwell, and Brown. Mr. J. J. Morse presided, and the amount obtained will constitute an acceptable nucleus to the fund proposed to be raised.

##### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Wednesday evening, April 25th, the members and friends of Spiritualism on Tyneside gave a reception to Mrs. E. H. Britten, under the auspices of the N. S. E. S., and we are glad to say the large and enthusiastic gathering on that occasion was equal to the worthiness of the object. About one hundred sat down to tea, which had been most generously provided by the ladies of the Society, after which followed some vocal and instrumental music. About nine o'clock, Mr. H. A. Kersey, chairman of the meeting, called upon Mr. Thomas Thompson to move the following resolution: "That this meeting of Tyneside Spiritualists embraces this opportunity to express to Mrs. Emma Hardinge Britten their deep sense of the valuable aid which she has conferred on the movement of Spiritualism by her untiring devotion to the practical work connected therewith; and their profound gratitude for the same. She has, both by tongue and pen, rendered such eloquent and powerful support, and has also striven ever zealously to maintain the higher aspects of the movement, thereby commanding the love and esteem of all true-hearted Spiritualists, whether in England, America, or other English-speaking countries. This meeting also desires to express their heartfelt acknowledgment to her spirit guides for the highly-important part which they have played in the development of so valuable a medium for the education and enlightenment of humanity on the facts and philosophy of our movement, and for their subsequent faithful charge over her. Whilst wishing our dear friend God-speed in her great work, we sincerely hope that so valuable a life may long be spared to bless the world, and that the ministrations of angel friends may ever guard, cheer, and strengthen her till she, herself, passes the bright and shining portals of the Summer Land." In moving this resolution, Mr. Thompson supported it with a few warm and eulogistic remarks upon the value of woman's work, and its far-reaching tendencies, especially as demonstrated in the valuable life of the lady they had met to honour. Mr. Henry Burton seconded the resolution in a few earnest words. He indicated how, in these days, the tendency of human thought was shewn in its craving for facts; and, how many, finding the creeds were unable to satisfy them as to the vital point of immortality, were drifting towards a scientific materialism that, to all intents, was a practical atheism. Spiritualism, however, with its God-given light has brought unto the world a glorious truth which is destined to revolutionise the ages and brighten the souls of men with the surety of immortality, and that in the promulgation of this great truth this good and eloquent lady stood forth as one of its earliest, its foremost, its ablest, and its most courageous propounders and defenders. She was worthy of all our commendation, and he trusted she would long be spared to labour for the cause. Mr. Henry Appleby, of North Shields, also spoke in support of the resolution, after which Mr. Kersey put the resolution to the meeting, which was carried with enthusiastic applause. Mrs. Britten, in her reply, tendered her inexpressible gratitude to the friends of Tyneside for the deep and grateful appreciation they had expressed that evening towards her and the good masters (her guides) for her labours of love in the ranks of our great and good cause. She followed with an able and instructive address, in which the expression of her gratitude and her solicitude for the greatness and goodness of our cause sank deep into the hearts of all present. The second part of the programme having been carried out the gathering broke up. On Sunday last, morning and evening, Mrs. Britten lectured to overflowing audiences at the N.S.E.S. Hall, Weirs-court; in the morning on "Who are the Infidels?" and in the evening, "Who are the World's Saviours?" Mr. T. P. Barkas, F.G.S., occupied the chair, and was supported on the platform by Messrs. Kersey, Burton, Thompson, and other well-known Spiritualists of the North country.

NORTHUMBRIA.

Word and Work continues its articles on "Probation in Death," in which the editor, and the Revs. Messrs. Aitken and Joseph Cook have figured prominently. They are in the main another example of the power of mere textual criticism adding another shock to unreasoning faith.

SEANCES WITH MR. J. CECIL HUSK.—On Thursday evening next, the 10th inst., at 7.30 o'clock, the first of a series of weekly subscription sances with Mr. Husk, will be held on the premises of the Central Association of Spiritualists, 38, Great Russell-street, Bloomsbury, to which members of the Association only are entitled to admittance. Tickets, price 2s. 6d. each, can be obtained on application to the resident secretary, prior to the date of each sance.

##### NOTICE TO CORRESPONDENTS.

We are compelled to defer publication of several communications owing to the pressure on our space this week.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually. The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free, Séances are held on Wednesday evenings at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

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	Per annum	£ s. d.
Country members, with privilege of voting at all General Meetings, and the right of using the Libraries when visiting London	0 10 6	
Town members, with privilege of voting at all General Meetings, the use of Reading Room and Reference Library, and the right of taking out one volume from the Lending Library	1 1 0	
Town members to be understood as those residing within the Metropolitan postal district.		

Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 38, Great Russell-street, W.C., and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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Société Scientifique D'Etudes Psychologiques, de Paris. Secretary.—M. Leymarie, 5, Rue des Petits-Champs, Paris.

## Business for Ensuing Week:—

- TUESDAY, MAY 8th.—Finance Committee Meeting, at 6 p.m. Council Meeting, at 6.30 p.m.  
THURSDAY, MAY 10th.—Members' Subscription Sance, Mr. J. Cecil Husk, Medium. Tickets of Admission, 2s. 6d. each. Commence at 7.30 p.m. prompt.

THOMAS BLYTON, Resident Secretary.

THE THEOSOPHIST. A Monthly Journal devoted to Science, Oriental Philosophy, History, Psychology, Literature, and Art. Conducted by H. P. Blavatsky. Subscription, £1 per annum, post free. Post Office Orders to "The Proprietors of 'The Theosophist,'" Adyar P.O., Madras, India.

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## METROPOLITAN SPIRITUAL LYCEUM.

## PRELIMINARY ORGANISATION.

Report and Statements of Account upon the work of the trial period, from January 7th, to April 1st, 1883, inclusive.

1. The promoters of this Association, in pursuance of the plan described in their prospectus, convened a meeting of the members on the 14th November, 1882, for the purpose of electing a provisional Council, when the names appended to this report were submitted and approved.

2. As the action of this Council has been mainly governed by the terms of the same document, which imposes upon them the duty, at this date, of reviewing alike the course of the experiment and the present situation, it is now necessary—

1st. To compare the promise and suggestion of work with the performance.

2nd. To quote the cash cost.

3rd. To submit some reflections upon the facts, and to indicate their bearing upon the immediate future of the Lyceum.

3. In conformity with clauses 3 and 10 of the prospectus, the Council promptly secured the use, for Sunday services, of St. Andrew's Hall, Newman-street, Oxford-street, and engaged Mr. J. J. Morse as permanent lecturer. The opening services of January 7th and 14th were attended by Mrs. Hardinge Britten, who addressed large audiences upon "Spiritualism in the Nineteenth Century," and "What do we know concerning the origin and destiny of Man?" while, between those dates, she kindly and generously assisted at one public meeting, at one gathering of the members and friends of the Central Association of Spiritualists, and held one private reception: in all, doing excellent work for the cause. The subjects selected by the Controls of Mr. Morse, were:—

"The Spiritual Platform: its Place and Work to-day."

"Immortal Life: Miraculous or Sequential."

"Humanity: its Birth; its Life; its Death; its Resurrection." (Four lectures.)

"Spiritualism: its Dangers."

"The Coming Priest."

"Spiritualism as a Personal Need."

"The Divine Revelation."

"Day Cometh."

We have not yet had opportunity "to encourage the occasional ministrations of other lecturers," because the series named has proved of such commanding interest, and been sustained with such consummate ability and exhaustive resource that any interruption would have been indefensible. Upon the action and work of these powerful Controls we have the pleasure to annex copy of a memorandum prepared by their accomplished medium: it merits attentive perusal, and most assuredly conveys an expression of the common thought of the small body of workers associated with him. The readings have been selected from the Jewish, Christian, Persian and Parsi Scriptures; from the following prose authors: R. D. Owen, C. Darwin, Judge Edmonds, A. R. Wallace, Dr. Bridges, and Frederic Harrison; and from the following poets, Lizzie Doten, Pope, Wordsworth, Milton, Longfellow, Tennyson, Hemans, and Shelley. During the thirteen weeks, as many as eleven anthems were introduced, shewing repetition of two only. A small special collection of hymns of high literary merit, free from dogma, while sufficiently positive morally, and of varied and instructive character, was prepared and printed, and has so far sufficed for a perfectly appropriate choice each Sunday, in illustration, like the readings, of the topics of the several lectures. Upon the work of these two departments we are concerned to mention that we have been largely and effectively assisted by the cordial and self-denying exertions of a few friends outside of the Council, because it will be a relief to us, on our own account, to anticipate the thanks which we are quite sure will be heartily accorded to them; but we must add that the work is sufficiently heavy to justify an appeal for further volunteer help, if only to release some of us who have other and still more needful duties to discharge.

4. We have broken ground also with the "contingent range of work" referred to in clause 4 of prospectus. Three experimental circles, nominal and select, with a view to individual conviction, have been organised, and are making fair progress, preserving careful minutes of their proceedings. Systematic efforts, based upon the allocation of a minimum of 10 per cent. of our gross collections—all too little, unhappily—are being gradually elaborated for the aid of the sick and poor, utterly regardless of religious belief. A number of ladies are associated with this branch, and personally

work with a zealous persistence and fulness of sympathy quite delightful to witness and to record. They are teaching us practically that Spiritualism means universal brotherhood. The special form of relief to this date—not, however, designed to be exclusive—has been the preparation of clothing for sick women and children in the East of London, care being taken not to weaken independence of character by giving absolutely when a small payment on account can be exacted. Other details will be cheerfully furnished to all inquirers, and every kind of help welcomed. Time will be saved by addressing Mrs. Williams direct at 87, Highbury New Park, N.

The further work contemplated by clause 4, namely, week-day lectures and discussions, with associated library and reading-rooms, is never absent from our thoughts, but awaits pecuniary and other support.

5. The order of the Sunday services, as prescribed by clause 7, and the precautionary arrangements of clauses 6 and 8, as these affect some details of our plans, have been scrupulously followed, and with fair success.

6. The promised accounts, to shew the disposal of the funds entrusted to us, are introduced at foot. It will be seen that after applying the whole of the small membership subscription and the guarantee fund, there is a deficiency upon the working of £48 4s. 5d. This has been met by cash advances from members of Council, so that all claims by third parties have been promptly discharged. In any ordinary commercial enterprise, the deficiency quoted would be regarded as preliminary establishment expenses, to be liquidated gradually from the later resources of the going concern, and for the present we look at the situation in the same light. It will be understood, too, that an experiment of this nature, however economically conducted, presently discloses forms of disbursement which appear to have been unproductive, and must therefore be revised, and, perhaps, abandoned. The Council has kept constant and anxious watch upon all outgoings, and now beg leave, for the legitimate satisfaction of the members and other friends, to submit a brief analysis of the principal items. The cost of Mrs. Britten's visit, after crediting the collections of two Sundays, was about £20, and one effect of that visit certainly was to make our proposed work known to a large number of Spiritualists whom we should not otherwise have so readily reached. With some very kind and highly appreciated exceptions, however, including more particularly a few of the leading members of the Central Association, with whom we are in friendly alliance, and to whom we are indebted for much considerate attention and opportune assistance, they have not since supported us in any way; but the expenditure may yet be productive, although it must be remembered that we are seeking more particularly to influence outsiders.

The hall rent was £2 10s. weekly, subject to reduction to £2 2s. if continued. When taken we could learn of no other available place in a convenient situation upon equally favourable terms, but we have recently secured the Cavendish Rooms at a rate which promises a weekly saving of about £1. While these rooms would not have sufficed for the audiences of January 7th and 14th they would have answered very well for our general requirements so far; but apart from the fact that a higher price was then asked, we had to gauge our need by experience. The experiment may, at the worst, be said to have cost us £13 in excess of the now current rate, actual or contingent. In the next place we have spent in printing and advertising, through the Press and by circular and otherwise, and in distributive literature, from £7 to £10 (according to the classification adopted) in a purely tentative way. All will feel the absolute necessity of such outlay when the purpose is to introduce to general notice an untried organisation. We doubt, indeed, if we have spent enough in this department. Well, these amounts, giving a total of over £40, go a long way towards explaining our deficiency, and we hope will be held to justify the outlay under review. It will be noticed that the collections after the services have averaged £1 16s. 4d. weekly. Of this amount as much as 6s. was, on average, contributed in coppers, while the receipts for the sick and poor never exceeded a few pence unless private and personal appeal was made, by the energetic ladies in charge of that branch. In that way the result has been encouraging, because while the sum entrusted to us is not large, it exhibits the comparative success of 17 per cent. of the total general income.

Some of these facts, which seem to reflect upon the liberality of our friends, and upon Spiritualists more particularly, do really supply a very forcible argument for the unflinching prosecution of the work in hand, if only to bring our practice into greater conformity with our professions, and to honour our cause by showing how little the cost affects us in the presence of its urgent need. We shall go on steadily in that spirit.

7. The last observation must be taken as subject to the continuance of your confidence in us. In compliance with the provisions of our prospectus we now severally resign our offices.

8. To guide your judgment and to assist the work of our successors, we remind you that the original proposal was that you should now appoint a committee to prepare a "Constitution or rules and regulations for the future management of the Lyceum." Pending the presentation of a scheme by such a committee, which, it is also provided, shall be made to a specially convened general meeting, we advise that the same committee shall, as a council, be entrusted with the duties which we now relinquish; that the current work of the preliminary organisation may be pursued without interruption; and that the more enduring effort contemplated may be assisted by the experience they will thus acquire.

We advise that such committee shall be left to its own discretion as to the date for calling this prescribed general meeting, provided only that it be not unduly delayed.

9. We conclude with a few "reflections upon the facts," and proceed to indicate generally, "their bearing upon the immediate future of the Lyceum." Naturally the first thought with all must be—has the work or effort we have just briefly described been conducted in conformity with the spirit of our organisation and sustained by the best available methods? Is that spirit worthy of support; are these methods susceptible of improvement? We would modestly reply to each of these questions in the affirmative. Upon the well considered purpose of the Lyceum we have no misgiving. We are deliberately and always of opinion that in providing an agency for instruction upon the nature and obligations of life, of a sufficiently comprehensive character to reach alike the believer in, and the scoffer at, our own elevating faith, we cannot fail of good results; practically wholesome here, and abundantly efficacious hereafter. Can not fail. Associated with this main purpose, there is necessarily, from our point of view, an earnest desire to assist all inquirers, and untiringly to urge investigation into the cardinal fact, or principle of Spirit Communism; and we are supremely happy in the knowledge, born of constant intercourse, that the exalted character, profound ability, and unfailing readiness and resource of the always eloquent and earnest and skilful Controls of our worthy permanent lecturer, are ungrudgingly at our service in each department. To guide the life, then, and to supply an adequate motive for self-culture is, in a word, our purpose. But as to the details of our methods! Quite obviously these are largely affected by our means, pecuniary and personal, so that the absolute best, however clearly apparent, is not always available. Take some illustrations of this position. We are sure that we cannot be even suspected of disloyalty to our lecturer, or to his Controls, who have so recently inaugurated that convincing and valuable form of personal instruction which we have agreed to describe as "Questions and Answers"; but we shall presently advise the occasional introduction of other speakers, with the view of attracting another order of mind and feeling to our services, in the hope of beneficially affecting thus the lives of a larger number. In like manner we shall seek opportunities for the public application of test evidences as soon as we can discover the needful combination of clairvoyant and descriptive faculty with unimpeachable personal character. The further development of inquiry circles, their judicious supervision, and systematic operation cannot be described otherwise than as a measure of absolute necessity, if we are to create the motive power which is so essential to our success. And lectures and discussions upon other departments of the daily life of humanity are equally within our conception of the range of action of our organisation; but all alike, you will perceive, demand pecuniary and personal support. We have hitherto refrained from pressing our claim for such support, because it has seemed to us to be more consistent with our own self-respect to wait until we could show that, apart from mere talk, we were doing good work, and were prepared to do more in a clearly defined way. Perhaps the time has now come to say that the great need of the situation is, a Regular Subscription List, which shall guarantee a certain annual income, and bring into active co-operation with us, or if it is preferred without us, we are quite willing to give place to better men,—a large number of sympathetic minds, of varied ability, fully resolved upon steady work. We now invite such support from all; from those of small means, not less than from those more favoured (as the phrase goes) by fortune, for the smallest contributions periodically renewed will be very welcome, especially if the heart comes with them. Finally, at the risk of unduly prolonging this already lengthy report, we must submit one or two specific recommendations. We wish first to repeat the expression of our desire to make the Sunday services absolutely free to the congregation, as such. Our meetings are held in a fairly central position; but it is clear to us that many come from long distances and cannot afford to add much to their travelling expenses; hence both the coppers we receive and the limitation of our numbers. We wish next, without further delay, to arrange for the publication of verbatim reports of the valuable discourses which it is our individual privilege to hear weekly, and to distribute copies broadcast at the nominal rate of one penny each. We think that a vast amount of good would be accomplished in that way. Then a large field for discriminating charity is opening before us, and we should like to cultivate it promptly, while we really must get to work soon with our library and reading-room. We mention these departments separately because it may happen that some would prefer to assist special branches by subscribing, let us say, for a free services

or lectures publication fund, for the library and reading-room, or again, in support of unsectarian charity. In either case we would encourage the preference, and accurately account for all disbursements under the heads named, subject to the one condition, that if the totals contributed are insufficient for a specific purpose, they may, at the discretion of the Council, be applied to the most deserving object. We must add that to start these various divisions of the work, with promise of satisfaction to the subscribers, we need a minimum income of £5 or £6 a week. If we cannot at once get that small sum, the best shall be done, on the lines indicated, with so much as may be supplied on account.

There would then, for the moment, only remain the further need (which we would again respectfully urge upon the competent) of personal help, especially in the musical and readings departments, and in active work for the sick and poor, because some of us, under prolonged strain, do too frequently find that while the spirit is willing enough, the flesh is weak indeed.

On behalf of the Council,

JOSH. GREENWELL, } Joint Hon. Secs.  
THOS. BLYTON, }

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Blyton, Thomas, 38, Great Russell-street, W.C.  
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#### THE METROPOLITAN SPIRITUAL LYCEUM.

General Working Account.			
Dr.	£ s. d.	Cr.	£ s. d.
Rent of Hall .. ..	32 10 0	Membership Subscriptions ..	12 0 0
Lecturers—fees, and expenses ..		Collections after services ..	23 12 9
—Hire of Organ and Choir ..		Special Donations, as Guar-	
Incidentals .. ..	27 9 0	antee Fund .. ..	16 1 0
Special Reception of Mrs. ..			
Britten .. ..	8 19 4	Deficiency .. ..	45 4 5
Printing, Stationery, and ..			
Advertising .. ..	22 15 1		
Books and Papers—balance ..			
of account .. ..	1 8 1		
Sundries, including Postage, ..			
Insurance and petty dis- ..	5 11 2		
bursments .. ..			
Furniture and Fixtures—de- ..	1 2 6		
preciation .. ..			
	£90 18 2		£90 18 2

#### Balance Sheet.

Dr.	£ s. d.	Cr.	£ s. d.
Sundry Creditors— ..		Estimated Values— ..	
Members of Coun- ..	41 2 3	Furniture and ..	
cil .. ..		Fixtures .. ..	3 0 0
Current Accounts ..	15 4 4	Books and Papers ..	7 15 3
	56 6 7		10 15 3
Poor Relief Fund— ..		Petty Cash in hand ..	0 13 6
Subscribed .. ..	7 6 7	Deficiency upon Working ..	
Applied .. ..	4 0 0	Account .. ..	45 4 5
	3 6 7		
	£90 18 2		£90 18 2

I have examined the above Statements of Account by the books and vouchers, and certify to their correctness.

CORNELIUS PEARSON.

#### APPENDIX BY OUR LECTURER.

Have our spirit friends any message for humanity beyond the demonstration of their own existence, and the giving us evidences of life beyond the grave? To my mind, yes, and for nearly sixteen years, it has been my privilege to do my small part in helping our immortal friends carry the message throughout the length of the land. Ask me what the message is, and my reply is: "Peace on earth and goodwill to men," as a result of higher knowledge concerning our nature, relations, duty and destiny here, and hereafter. We are taught by our spirit friends that we are spirits also, encased in matter, that all our acts have an eternal relation, that right and wrong are stern realities, and they also tell us that that alone which ennobleth men's lives, frees their thoughts, and makes peoples truly great is the one great aim we should ever hold in view. What can help us better than a truer knowledge of ourselves, inspiring, as it does, a truer reverence for the All that is around us. For thirty-five years our teachers have been the spirits. In that time their pleading for reform and liberal thought, in matters of religion, and spiritual truth, have resounded throughout the world, and seeing how much our lives have been blessed by the truths Spiritualism has brought to us, we should consider whether we cannot do something in return. What has been attempted lately the accompanying report will show, and in showing will in part answer the foregoing query.

I appeal to the reader to help the earnest and devoted men and women that have held up my hands during the past three months to sustain my work, which has no other basis than a desire to place at the service of the world a gift that may help to further our common work—spiritual reform. Let there be one platform, at common work—spiritual reform. Let there be one platform, at least, in this teeming city where the truth in regard to God, man, and a future life can be heard in free unfettered terms. I plead not for myself; I am not vain enough to think that, unaided, my voice would be of much avail; but I ask in the name of truth and the spirit world—by whom I was called to the work in the opening of that manhood which has since been wholly given up to it—that we have a free and open platform whereon our best workers can bear with me their share in the service of the spirit-world and the worship of truth.

J. J. MORSE.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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SATURDAY, MAY 12, 1883.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Reverting to Dr. John Pordage and his instructive experiences, I may direct attention to an article upon him by "J. W. F." in the second volume of the *Psychological Review*, page 107. This details at length what I briefly related in a recent number of "LIGHT." He was the author of various books, the "Innocency Appearing" being that in which he related his spiritual experiences. One of his works has a preface by Jane Lead, whose amanuensis he was for some years, in consequence of her blindness. This remarkable woman testifies strongly to his deeply spiritual life. He wrote and spoke not as one who heard of these dark and light worlds, not as one who heard the din of conflict from afar, but as a dweller in those states, and as one who had borne his own part, and that not a small one, in the terrible conflict that was being waged, "His state of continuance in the dark world was for some years, not continuously but at intervals, during which," he says, "Heaven was closed to him."

The *Religio-Philosophical Journal* for March 24th ult. contains a striking report of a séance with Mrs. R. C. Simpson, who has so frequently shewn her ability to secure phenomena under depressing and deterrent conditions. The Rev. M. J. Savage, who has recently concerned himself with Spiritualism not altogether fairly and discreetly, was still possessed of candour sufficient to make him wish to see for himself this new thing. He therefore placed himself in communication with Colonel Bundy, and in his company and that of Mr. S. B. Perry visited Mrs. Simpson at her residence, 45, North Sheldon-street, Chicago. Mr. Savage brought his own slates, and took complete precautions against deception. I do not detail these, nor describe the plain table, nor the curtainless window through which the sunlight streamed. The test conditions were perfect. The way in which the experiments were made may be stated once for all:—

"Mr. Savage seated himself at one side of the rickety table, opposite the medium, who seated herself with her right side to the table, her whole person in full view of the three observers. A goblet, two-thirds full of water, was then placed upon Mr. Savage's slates, the medium then placed the slates upon her extended right hand, raised the table cover with the left, and passed her right, on which rested the slates and goblet, under the table, dropped the table cover, and placed her left hand upon her head. Here it may be said that in this and all

subsequent experiments the medium's left hand was constantly upon her head or left side, and always in sight while the slates were out of view. Sounds were at once heard, indicating that the top of the goblet was in contact with the under side of the table."

Nine trials were made, five of them with Mr. Savage's own slates. The first, successful in a slight degree; the second similar; the third was made with Mrs. Simpson's slate which all ascertained to be perfectly clean. The result was very striking.

"The medium then took her own slate, which had been lying on the table, and which all present saw was clean and free of writing; she dropped upon it a tiny bit of pencil about the size of the head of a common pin, placed the goblet of water over the pencil and carried the slate under the table in the usual manner. She then asked Mr. Savage to make some remark upon any subject. 'I left Boston,' said Mr. S., 'in the sunshine and,'—before he could utter another word, the medium looking toward the corner where she seems to see Ski, said, as though repeating the words of the spirit: 'Take it out,' and suiting her action accordingly, brought the slate to view. Upon the slate and under the goblet was found plainly written: 'And you found sunshine here.' 'Remarkable,' said Mr. Savage, 'and done as quick as a flash. Absurd to say she could have done it.'"

The fourth, fifth, and sixth experiments were made with Mr. Savage's slates, and, in all, results similar to that quoted above were obtained. The very impressive point in these séances is this: The words written were, in nearly all cases, comments on conversation actually then going on among the observers. I recorded, in describing a séance I had with Monek, a similar case of writing a prescribed word within closed slates.\* The experiment was completely satisfactory, so far as it went; but these go further and are cogent to a degree seldom attained. Mr. Savage attests the satisfactory nature of the results in a frank letter to Colonel Bundy, after reading in proof the article describing the séance.

"To the Editor of the *Religio-Philosophical Journal* :—

"The above article, entitled, 'Minister and Medium,' I have just read in proof. It is more than true; for Colonel Bundy has made a careful under-statement of the facts. At the second sitting referred to at the end of the article, I was accompanied by a well-known business man of Chicago. So many and so remarkable things occurred that I cannot undertake to deal with them now. It very much surpassed the first day's sitting. The conditions seemed to be perfect. All was in plain daylight. The medium was frank and open. I got writing, over and over again, on such subjects, with such rapidity, and under such general conditions, that all talk of fraud or trickery appears to be absurd.

"I refrain from all further comment at this time, for the simple reason, that I have no time to write anything satisfactory before this proof must be returned. I may have something further to say hereafter.

"M. J. SAVAGE.

"Boston, March 15th, 1883."

The *Brooklyn Eagle*, which boasts the largest circulation of any evening paper in the United States, has an article on the thirty-fifth anniversary of modern Spiritualism, which is, in many ways, remarkable. It puts, in a forcible and yet temperate manner, arguments that have always greatly impressed me, and which I have frequently endeavoured to enforce, especially in my "Higher Aspects of Spiritualism." I venture to reproduce for the benefit of

\* "Psychography" (2nd edition), p. 17.

English readers what they will, I think, be glad to see the cogency of the statements is in no way impaired by the fact that the writer concludes his able argument by an attack on the illiterate tomfooleries of the spurious Shakespeares and Bacons, who, as he well says, "talk intolerable bosh in English simply execrable." They do, indeed; but then who believes that the mighty dead are represented by these great names? It is aggravating, unquestionably, to have one's faith discredited by the ineptitudes and buffooneries of these "lying spirits." But then, does the *Brooklyn Eagle* reflect what a portentous fact, how far-reaching in its significance, is even the most foolish utterance from the silent land? A reverent mind would gladly think that there all is orderly and wise, that folly is dead and buffoonery finds no place. But when one reflects on the average character of those from whom the dwellers in that land are recruited, it is not surprising that this pious thought is not in accord with fact. Still the significance of any utterance remains, and is of tremendous import.

This is the main portion of the article to which I have referred:—

"If it be granted that there is a spirit in man independent in its origin, action, and destiny, of his physical machinery, then it is only reasonable to expect that it will assert its independence, if not continually at least upon adequate occasions. Intense affection for the dead would seem to be such an occasion, and therefore when one person or another of unimpeachable truthfulness and sanity declares that a loved voice has spoken to him or her from within the veil that screens the spiritual from the material universe, it is an animal sensualism rather than a careful reason which would at once discredit his assertion. Of visible appearances also, it is wiser to hold the judgment in equipoise than to say rashly that it could not be. Indeed, the observer of mental and moral as well as physical phenomena will, as his circle of experience and observation enlarges, be less and less inclined to dogmatise as to what is possible and what impossible. The agnostic will, of course, treat all such stories of dreams, apparitions, voices, whether of information, warning, or consolation, as so many isles and promontories of mist and haze of which his intellectual map of heaven and earth is made up. But if he cannot affirm that such things are, neither can he affirm that they are not. His mind must, if he be a rational agnostic, be as a sheet of white, unwritten paper in regard to them. But the case is otherwise with all those who accept Christianity as a revelation from God. To these it is allowable to doubt the fact but not to deny the possibility. A Christian who should say that there has never been anything in dreams may be confronted with the fact that but for a dream Christianity would never have existed as a religion, that the Son of Man would never have lived long enough to die that He might give life to the world, and that the mighty drama of the Passion would never have been written upon human history."

The argument is continued thus:—

"And, if this be so, *a fortiori* is the Christian precluded from denying the possibility of visible appearances after death, and of the resurrection of the dead, by the inspired story of the ten or twelve appearances of Christ after He left the sepulchre in the garden, as well as by the miracle of the raising of Lazarus after His three days' burial. He who rejects the miraculous portions of the New Testament is not, of course, bound by the necessities we speak of; but nothing is more certain than that the believer in historical Christianity is irrevocably committed to an assent to the possibility of all such gleamings and interventions of the supernatural as the Spiritualists believe in. Moreover, to a mind capable of philosophic comparison, it is clear that Christianity, and indeed all religions that recognise the soul of man as a separate entity from the body, are spiritualistic in the higher sense. Communion with God and the answer to prayer, whether in spiritual or physical relief, if they have any reality at all, are supernatural, and in the same order as the fundamental principles of the Spiritualists. One might go further and argue from many episodes, both of the Old and New Testament, that such miraculous occurrences as the most extravagant and incredible of those believed in by the modern Spiritualists are set down in the Scriptures as matters of positive fact. Elijah is caught up

in the fiery chariot, as Jesus in a cloud. 'The spirit of the Lord caught away Philip, and he was found at Azotus.' And the very evidence given by the Hebrew prophets of an enlightening work of God being diffused is that 'the sons and daughters shall prophesy, the old men shall see visions and the young men shall dream dreams.'"

And the writer concludes that "if Spiritualism is to be condemned upon *a priori* reasoning then revealed religion must lie in the same grave." When newspapers with "largest circulation" write like this it need not be elaborately argued that Spiritualism, even though its vulgar aspects be condemned, is a power that must be reckoned with.

The *Contemporary Review* appends to its current number the following note:—"We have received letters from intimate friends of Professor Zöllner indignantly denying Dr. de Cyon's statement that he 'died mad,' and asking us to publish this contradiction. M. von Weber writes, 'I know that he was until his last hours of life in the most healthy state of mind.' M. von Weber speaks with the commanding authority of a close personal friend. The slander has got some start, but I hope the snake may be scotched by this statement."

Mr. John Yarker, a name very familiar in unorthodox Freemasonry, communicates to the *Theosophist* some mesmerism experiments of his own which are very remarkable. His entranced subject had the faculty of projecting the soul beyond the limits of the body, of travelling to a distance, and of describing what she saw even so far away as in India. Mr. Yarker thus describes some almost incredible results of what was claimed to be a treatment of the spiritual body for the healing of disease in the physical body:—

"On one of these occasions she stated that her spiritual body had been sprinkled with some essence, which it was said would cause an eruption in twenty-four hours, and would bring away the diseased matter of the blood—for (it was said) a surgical operation on the projected soul would react on the material body;—I was astonished to find that the result predicted actually took place at the time, and the body exhaled an unknown aromatic perfume. On another occasion as predicted, after a surgical operation, said to be made upon the projected double raised about six inches, and in which the patient seemed to suffer great agony by cutting, a piece of hard tumour was brought away by the throat, which I saw. Relations were often made regarding a root from 'Black Wilderness,' said to be Indian, which was burned and inhaled, bruised, and the juice drunk or otherwise applied, and my subject got entirely well without the aid of the medical men."

"It is noteworthy that in making the passes the following was the result. I made them slovenly and was informed, 'With one pass you send me forward, with another you drag me back again. I made too many or too few, and was told,—You send me away beyond where my friends are waiting, or you do not give me strength to go far enough.'"

"I am aware that this is quite as extraordinary as your own relation, but I vouch for its entire truth, and made at the time the most accurate records of all my experiments."

"Withington, near Manchester."

"January 17th 1883."

M. A. (OXON.)

A NEW DEFINITION OF A "SHELL."—Mr. Morse is, we believe, responsible for the definition that "a 'shell' is something that walks about with nothing inside it."

*Light for All*, (St. Francisco), has been considerably improved in size and appearance. Amongst other interesting articles it now contains a series of chapters on the rise and progress of Modern Spiritualism.

MR. J. T. MARKLEY, who used to contribute occasionally to the *Spiritualist* newspaper, has issued a second volume of poems entitled "Songs of Humanity." They are full of refined feeling and exhibit a cultured literary taste.

"For ever! we are not—we cannot be—lost for ever; death is to us change and not consummation: the commencement of a new existence, corresponding in character to deeds we have done in the body."—Sir Walter Scott, "Heart of Midlothian."

## A SEANCE AT LEIPZIG.

A new German journal, the *Spiritualistische Blätter*, devoted to popularising and elucidating the reality of modern Spiritualism, contains in a recent number the letter of a medium to the editor, relating the way by which he was led to discover his gift. He says:—

"I made the acquaintance of Mr. Fox, the prestidigitator, at Berlin, in 1882. He said he was desirous of extending his professional operations. His representations led me to become his partner, I bringing in 10,000 marks (£500). His intention was to make an extensive anti-spiritualist tour armed with all the latest secrets of the Spiritualists which, he said, we could obtain from dealers in conjurers' tricks, but at high prices. This I found to be the case for the charge for the cord with which to do what is called the rope-trick, with the secret how to use it, was 300 marks, and so in proportion for other more elaborate contrivances."

"At the end of six months all was arranged, manager and assistants were engaged, when I met an old acquaintance, Herr Troll, who had been manager to Herr Hansen, the Danish professor of magnetism: he told me of a genuine spiritualist seance at Leipzig, the medium, whom he knew, being E. Schrapa. I determined to go, for neither I nor my partner had ever been to such a seance. I had assumed with him that what were called spiritual phenomena were conjuring tricks. I went with Herr Troll. Before the seance I was invited to examine the medium. At my request he stripped completely, and I found that beyond ordinary coat, waistcoat, trousers and socks, he had nothing upon him except watch and chain. His boots were put outside the room. I was appointed to tie him which I did effectively while he sat in an ordinary cane chair. He was tied and the cords sealed to the entire satisfaction of all present. His manager was placed in the centre of those present, bound with a cord, the ends of which were held by an inquirer like myself, whose passivity we also made sure of. I surveyed everything and was satisfied. The light was then turned off."

"Presently the medium's watch and chain were flung into the circle without being injured: then followed in succession his coat and his waistcoat; and finally the medium himself was dropped into our laps. After each separate manifestation light was struck that the knots and seals might be examined. They were all intact. The medium was apparently unconscious and perfectly passive. His manager said he was in trance. He was carried and placed in his chair."

"During these manifestations phosphoric lights moved about; there were raps more or less loud in different parts of the room; a musical box was whirled rapidly about overhead with other musical instruments playing."

"A hand touched mine; I took hold of it; it was certainly a living hand, but it melted away in my grasp."

"Then I had the irresistible conviction that there were forces of which I did not understand the cause and effect."

"On reaching my hotel with Herr Troll, raps sounded about the table, the bed, the wall, everywhere. I went out of the room and ascertained that the noises accompanied me to any part of the building. And it was not illusion, for they also who were with me heard them. I became thus aware that I was myself a medium. Subsequently I learnt that I could hold communication with my departed relatives."

"I communicated these experiences to my partner in Berlin, and asked him to come to Leipzig, that he might have the same. He came and saw similar phenomena to those which I have described. He said they were beyond his comprehension, but could not believe them to be spiritual. I asked him to reproduce them. He said he could not. Before the public he goes on acting upon the assumption that Spiritualism is trickery, without which assumption he could not maintain his position. Of course my partnership with Mr. Fox is dissolved at the loss of my money. But I am the gainer in happiness, and in the conviction of the truth of spiritual and immortal existence."

"The magnetic gift with which God has endowed me I purpose to employ in relieving and healing my suffering brethren."

"WILHELM WEDER."

Chemnitz, Saxony.

"MODERN THOUGHT" for May contains a brief article on "Thought-reading," by Sarah Mason, in which she records a series of experiments both with and without contact. She expresses an opinion that to some persons the exercise of this faculty is both mentally and physically injurious, but gives no facts in support of the statement.

## SPIRITUAL PHENOMENA IN A PRIVATE FAMILY.

In *Spiritisme*, a periodical recently established in Paris, the organ of *L'Union Spirite Française*, Dr. Chazarain has a paper written principally for new inquirers. He relates in it the occurrence of phenomena, the authenticity of which he vouches for. Similar phenomena are still occurring in the family with which he is intimately related not only as physician but as a friend. He himself has been present when phenomena have occurred similar to those here detailed. He says:—

"The family of Madame D. is remarkable for intelligence and sound instruction. She has a favourite housekeeper, Madame V. F., who is a medium of varied characteristics. Two nurses, through constant association with this medium, have mediumship developed in them. Two young ladies, the Demoiselles G., near relatives of Madame D., come and pass a part of every day and every evening with her. All are in harmony together, and thus manifestations come under favourable conditions."

"Last February 24th—writes Madame D.—V. F., my housekeeper, was searching in a drawer for something; while I looked also, immediately over her shoulder, a quantity of violets, perfectly fresh, fell upon my head and then upon her. In the afternoon, violets fell upon her when in another room with the nurses. This manifestation of flowers was supposed to have reference to the day, it being V. F.'s *jour de fête*. In the evening, at our usual circle, immediately upon the extinction of the gas, came rapping on the table, and then we felt a fine shower of perfume upon us; then a white light floated around; finally flowers were distributed among us. When we lighted up we found flowers strewn over the carpet."

"25th.—We sat in the afternoon. To obscure the daylight the curtains were closed. After our singing, a luminous hand placed upon the table a quantity of flowers, and then presented a spig to each of us; we were five in number."

"26th.—Not being well, I kept my bed to-day. V. F., while she did some needlework at my bedside, laid her baby near her. The baby's christening had been appointed for to-day, but was postponed on account of my indisposition; for I wished to stand as godmother. While working, V. F. passed into trance. She rose, her countenance no longer her own, but radiant and beautiful. The spiritual personage controlling her asked for water. One of the nurses brought some. The spirit, through the medium, sprinkled the child's face, pronouncing the words "In the name of the Father I baptise thee!" then stooped and kissed the child's forehead. Then fell, in full light, a shower of violets upon the child. The medium sat down as the controlling spirit withdrew. The sprinkling and the violets caused the child to cry loudly, so I lifted her into the medium's lap, where she at once became quiet. The medium, recovering from her trance, was astonished and happy at what we had to tell her, and at the sight of the flowers covering her baby."

"At our seance in the evening, visible hands appeared and tapped the table in answer to our questions. Our little table bell was whirled round and round, sounding over our heads, and also my fan, which was used in such a way as to imitate the sound of a bird in flight. A visible hand put sweetmeats between our lips, but with the Demoiselles G. it teasingly put them to their lips, and drew them away again several times. Through the medium it was said that the hand was that of their deceased father, and they said that this used to be a way with him. A vaporous mass was seen at the medium's side. Then through her it was said that their father had endeavoured to materialise himself; that he hoped to be able to do so at a subsequent seance, and even to talk to them."

The notes of Madame D. end here. Dr. Chazaraïn tells the readers of *Spiritisme* that although such phenomena are inexplicable to all except to patient students of spiritualistic philosophy, yet it will be found on steady investigation that the operating forces in their production are not supernatural in the sense of miracle, but are analogous to those which are recognised in the science of the day.

### A CURIOUS VISION.

The following account of a vision which occurred twice within a period of a few weeks was given me by Miss Schau, the lady whose narrative of the appearance of her brother's wraith was published in your number of April 28th. In respect of intelligence as well as of scrupulous truth she is an unexceptionable witness. The visions may of course have been purely subjective, but the fact that, on the last occasion at least, they seem to have lighted up the room, and that they ceased to be visible on shutting the eyes, would look like the intervention of some external agency.

H. WEDGWOOD.

"I am not a very good sleeper. One night, a few months ago, I was lying in my bed as usual waiting for sleep with my eyes shut. I was not ill, nor had I any mental troubles to prevent me. At last, weary, I turned round to alter my position, and to my great surprise I saw the room lighted up and something strange floating about. (I don't remember whether there was any moon or not.) "What can this mean?" I said aloud, and raised myself upright in my bed. I then perceived distinctly the whole space between me and the window filled with an infinite number of little winged heads, slowly moving up and down. At the same moment that I spoke a huge shadow beside my bed made a commanding gesture, and seized with awe I sank back. For a little while I lay quietly with shut eyes, and thought over the strange phantasmagoria I had just witnessed; then curiosity got the upper hand. I tried stealthily to look up, but great was my terror when I discovered the little heads quite close to my face, peeping under my eyelids, as if to ascertain whether my sleep was feigned or not. I was as ashamed as if I had been caught in a deceit; quickly I pressed my eyelids together, and thus probably soon fell asleep.

"Some weeks afterwards the vision was repeated, only with the difference that this time I know for certain that there was no moon. The light seemed to come from the little winged heads grouped together in one corner of the room. The same wavy movements were going on, but I involuntarily shut my eyes for a moment, and when again I looked, light and heads had vanished."

The Baroness von Vay has written a book entitled "Tagebuch eines Kleinen Mädchens," the profits on which are to be given to the Red Cross Society of Gönitz.

THE BRAHMA SOMAJ.—This remarkable religious movement is steadily gaining in power and usefulness in India. Any system of belief and practice that leads men to open their consciences, their intellects and their faculties to the revelation of Divine truth, thereby stimulating spiritual and true worship of God and a pure and noble life, cannot fail to win the hearts and sympathies of all who are interested in religious progress.

"THE OLD ORDER CHANGETH, GIVING PLACE TO NEW."—A certain bishop in the North country recently deplored the lack of enthusiasm and zeal amongst religious organisations of all grades of opinion. Bearing in mind the fact that when Christianity was introduced, the Romans and Greeks had lost all enthusiasm for Paganism, may we not see in this a sign of the times and reasonably look for the gradual advent of that higher and truer ideal of religious faith and practice which so many hopefully and trustfully look for? And, turning our eyes nearer home, may not the Spiritualist discern in the present apathy of those who once were full of zeal and earnestness, an indication that the old Spiritualism is moribund—its work done—and also find comfort in the thought that when the higher Spiritualism, which is slowly yet surely being evolved, stands revealed in its beauty and power, the old zeal and earnestness will again make itself felt as in the days that are even now beginning to seem distant. There is sometimes much to be learnt by reading between the lines.

MRS. HARDINGE BRITTON will lecture at Gateshead-on-Tyne, Rochdale, May 13th. Halifax, May 20th. Belper, May 27th. Liverpool, June 3rd and 10th.—Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

### PIECES JUSTIFICATIVES

OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH

#### CLAIRVOYANCE.

I find among my papers one or two more cases of clairvoyance which may be of use to put on record. The first case came to me from Mr. Glendinning, of Stockport, in answer to my letter in the *Times* in 1876. The subject in this case was a boy about ten years of age, named Frank M.

"I mesmerised him by making passes down from the head. I asked him to look in my father's house in Birkdale, Southport; where his father and mother and baby were also staying. We were at Aintree, sixteen miles from them. He described his father leaning against the fire-place, reading a railway time-table, but he said he would not come home that evening. He saw his mother reading on a couch; my father, he said, had a book with a black back; the baby was in bed; he described the room and contents—though he had not been in the room before; also my sister in another room playing the piano; another upstairs brushing her hair, with her dress off. He said the servant girl was taking out the tea-tray, &c., and then described the servants sitting down to their tea, afterwards washing up, &c. Strange as this may seem, all the details were verified. Unless he had seen them he could not have given such minute details. He is a very delicate boy, and very backward. He can learn nothing at school—in fact, he cannot repeat the alphabet. I have repeated these experiments several times, but only on this occasion with satisfactory results. Sometimes he was very dull and stupid, which caused me to be displeased with him; then all became clouded, and he could see nothing clear. Any further information about this boy I shall be happy to give."

The next case is of a different kind. It is one of those wherein an exaltation of the ordinary sense perceptions is brought about by illness. The lady who sent me the case, and who is an acute and careful observer, gave me full particulars as to name, &c., but which I am not at liberty to mention. Two or three cases of an exactly similar kind have reached me; and doubtless others are known to some of your readers.

"Some years ago I was acquainted with a Miss B., an elderly lady, active in all good works, but who suffered occasionally from 'very bad headaches.' During such times she was dull and depressed, but her senses were quickened in a strange and altogether abnormal way. Two instances of this I remember distinctly, and my impression is that her sister Mrs. X., with whom she and I were staying, spoke of both as having occurred frequently; but of this I am not quite sure. Miss B.'s room looked out on the garden at the back of the house, and whilst sitting there working she suddenly said to her sister, 'Annie, I hear the fisherwoman coming up to the front door; she has (so many) soles, and (so many) mackerel, in her basket, but don't buy the mackerel, for one of them is bad!' After a minute or two, the front door bell rang, and a servant came up to say the fisherwoman was there, and Mrs. X. going down found the contents of the basket as her sister had said. On another occasion (I think more than once), Mrs. X. entered the room, saying, 'Here is a letter for you,' and placed it in her sister's hand, with the address downwards. Miss B. closed her fingers over it, and remarked quietly, 'It is from so-and-so, and he says such-and-such things.' Items of news, messages, &c., all which, on opening the letter, they found to be written in it as she had said."

W. F. BARRETT.

Monkstown, Dublin.

PROFESSOR ZÖLLNER.—Another refutation of the assertion of the Rev. Joseph Cook that Professor Zöllner was indignant at being denominated a Spiritualist reaches us; this time from Germany. The *Spiritualistische Blätter* for March 8th contains a statement that from letters received from the Professor previous to 1881, and from frequent conversations with him since that time, the writer can testify that "it was in no way disagreeable to him if his name was used in connection with Spiritualism," and that he (Professor Z.) never expressed the least doubt of the verity of the phenomena. The same paper also presents an interesting account of some most satisfactory physical manifestations occurring in Chemnitz, under strictly "fraud-proof" conditions, through the mediumship of Mr. Emil Schrapf.

### LETTER FROM A SPIRITUALIST IN MEXICO.

The *Révue Spirite* gives the following from a letter which it has received from one of its old correspondents:—

"Mexico, which has had so many spiritualist journals, has only one at present. Do not imagine, however, that Spiritualism is fading out from among us. The reason is that men's minds have been for some years past strongly diverted into new channels. Our Government has granted various concessions to wealthy American companies, who have extended our railway system and constructed new lines, besides which we have had a vast immigration from Europe and the United States. All this has drawn the minds of people to worldly affairs, and Spiritualists have been left much to themselves. But circles continue to meet; and I know spiritualist families who, like my own, keep out of the business vortex. We have had some instances of Spiritualists being misled in their affairs by certain spirits who, while preaching ecclesiastical doctrine, have shewn a love of homage and a desire to rule, and who have injured those who trusted to them instead of exercising their own reason and judgment."

"In one of your numbers to hand I see an account of the doings of disorderly spirits. We had an instance here not long ago. In one of our suburbs was the tenement of a woman who had a retail business in wood and charcoal. After retiring to rest, her place used to resound with noises as of her stock being thrown about. On rising after sleepless nights she found things undisturbed. She told her neighbour, a shoemaker. He volunteered to fathom the mystery. At night she went to sleep with a relation close at hand, and the shoemaker gave his mind to watching in her place. His report in the morning was that, after fastening up, all being quiet, he laid down on the mattress, with a stout stick by his side, and blew out his light. Presently came sounds of all the wood in the place being thrown about. Starting up, with threats against the invaders, he reached for his stick, and felt it, not with his hand but on his shoulders, on which in the dark was dexterously dealt, blow after blow, until he called out Mercy! He then found his way out. He declined watching again. The woman had to give up the tenement."

"I have also an experience. It may be due to one of our domestics being a strong medium. One night, at my house half a league from the city, I was roused from sleep by sounds as of men knocking down the court-yard wall. Then the sounds shifted to the parapet of the house, as if that were being knocked down. That subsiding, I thought my horse must really be loose and kicking everything to ruin in his stable, which opens upon the court-yard. By this time I had got my clothes on, when suddenly all noise ceased, and I returned to bed. In the morning the horse and stable were all right, so also the walls. All this seems to have been done just to disturb us in the house."

"In the immediate vicinity of our medium, Nina, we are often made aware of the action of some spirit, not, perhaps, of an elevated character, but occasioning reflection. One day, coming in from the city, she took her new silk kerchief from her shoulders, and hung it across a chair while she went to the kitchen; when she came back it was gone. Wanting fruit, I told her to follow me into the garden with a basket. Not far from the house is an orange-tree; looking among its branches for fruit I espied Nina's fine kerchief tied, cravat-fashion, on a high branch out of reach without the ladder."

"One day I had laid my watch on my writing table, and presently I saw on the face of it a thimble. I called Nina's attention to it, and she recognised it as belonging to her sister, who lives in the city. I went into the town next day, and purposely took the thimble to her sister. She claimed it and had been charging a neighbour with having taken it. She now ran to the neighbour and begged her pardon. The sister is a medium."

"But they can do things not mischievous. Having to be in the city very early one morning, I asked at a séance that I might be awakened at a certain hour. At the precise time loud raps awoke me and also the servants."

"At our séances in town we sometimes place the medium behind a curtain seated in a chair with a high back of open cane work. Once, so placed, the spirits, through the medium, asked for my little boy's india-rubber ball, four inches in diameter. It was put behind the curtain. The ball was beaten about while a guitar at the top of a wardrobe was loudly thrummed in accompaniment to its bounds. The séance over,

we found the medium immovably fixed by her hair, separated into strands, being passed through the open cane work and tied together at the back of the chair. A puzzle for a conjurer. It took us a quarter-of-an-hour to liberate her."

"Nina can neither read nor write. She is a medium of various characteristics, and is easily controlled by spirits. Under certain conditions these are of an elevated character, immeasurably beyond her own. We have séances at which one of our neighbours, a physician, takes part, which are of great interest, and which, under more propitious circumstances, I propose to publish."

"Mexico, 1883."

"ALPHONSE DENNÉ."

### THOUGHT-TRANSFERENCE v. CLAIRVOYANCE.

By JOHN S. FARMER.

On Saturday, April 27th, I had a séance of half-an-hour's duration, with Miss C. E. Wood, at which I tested "Pocha's" power of reading clairvoyantly the names of cards hidden both from myself and the medium. Before commencing, the latter informed me she had a very bad headache and was not therefore, I presume, in the best of conditions for obtaining satisfactory results. She was, however, very desirous that the trial should be made, and the sitting commenced at 9.15.

I had previously obtained a new pack of cards, and having shuffled them well placed them face downwards on the table. As an additional precaution I bandaged Miss Wood's eyes with a silk handkerchief, but even had this not been done it would have been impossible for her to have seen the cards, as during the whole of the sitting their faces were never turned up until after the cards selected had been named, when, of course it was exposed to view in order to ascertain whether it had been correctly designated or not.

"Pocha" controlled Miss Wood five minutes after the séance commenced and placed the medium's hands upon the cards, but, as I have said, never attempting to "face" them. After the lapse of ten minutes she drew one card from the pack, and laying it on the table apart from the others and still back upward, her hands being placed over it, attempted to name it. The card was then turned and I then, seeing it for the first time, informed "Pocha" whether she had been successful or the reverse. Five experiments were made with the following results:—

- Ex. 1. Card as named, eight of diamonds; proved to be the six of diamonds.
- Ex. 2. Card as named, Queen then correcting herself immediately, "Pocha" said, "No; it is the Knave." "What suit?" I asked. "A black suit, but I cannot see which." The card proved to be the Knave of clubs.
- Ex. 3. Card as named, two of hearts; proved to be the three of clubs.
- Ex. 4. Card as named, Knave of spades. Correct.
- Ex. 5. Card as named, King of clubs. Correct.

Although these experiments are not by any means conclusive they seem to establish a *prima facie* case for further experiments. It will be seen that two of the readings were correct on the first trial; one reading was correct on the second trial as regards the name and colour of the suit; and that two experiments were nearly correct in the number and quite so as regards the suit of the card selected—under the circumstances a very satisfactory result. I hope Miss Wood will cultivate this phase of her mediumship.

PROGRESS IN BRAZIL.—The *Moniteur Spirite* (Belgium) informs us that a new Spiritualist Review, the *Reformador, Organ Evolucionista*, has made its appearance with the new year at Rio de Janeiro. One department of it is devoted to Science and its relations, and to the discussion of new ideas. In his introductory article the editor says:—"It is to Spiritualism that is reserved the task, glorious because difficult, of effecting the harmonious alliance between science and religion."

OFFICE OF "LIGHT."  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from R. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

**Light:**

SATURDAY, MAY 12TH, 1883.

## HINTS AND SUGGESTIONS FOR INQUIRERS INTO SPIRITUALISM.

In view of the current issue of "LIGHT" being brought to the notice of many who will be more or less new to the subject of Spiritualism it may not be altogether out of place to throw out a few suggestions for their guidance.

We will assume that the attention of the inquirer has been arrested, possibly by hearing a lecture, and that a desire exists to pursue the subject further. The first question that will present itself will probably be, What is Spiritualism? To this we may answer that the fundamental principle of modern Spiritualism is that there is a possibility of communion between this world and the unseen world of spirit, whereby through the medium of certain abnormal phenomena as yet little understood, evidence of a life to come is afforded. This statement will, no doubt, at once fully arouse the curiosity of the inquirer, and in reply to the next query which will, without fail, spring to his lips, viz., How can I satisfy myself of this? we would counsel all who wish to investigate the matter, to read a few of the standard books on the subject, which have been published, before attempting to get practical demonstration of the facts. The time so occupied will be well spent, and will save the new beginner from stumbling into many a pitfall. The Central Association of Spiritualists, 38, Great Russell-street, W.C., has the finest library of such works in the world, and inquirers cannot do better than communicate personally or by letter with the resident secretary, Mr. T. Blyton, who will, we are sure, most willingly give all who seek information any assistance in his power. Persons presenting a satisfactory reference can have the use of the circulating library upon the payment of a nominal monthly fee for two or three months, it being understood that at the expiration of that period they will affiliate themselves more closely with the Association if they desire to continue their researches. No publicity whatever is given to the names of those who attend the rooms of the Association or use its library.

The inquirer having, to some extent, grounded himself in the general principles, and got, as it were, a bird's-eye view of the rise, progress, and aims of modern Spiritualism, and become acquainted with a broad outline of the different phases of the phenomena which he may expect to see, and also learnt the views of the many eminent men who have satisfied themselves of the reality of the phenomena, will then probably be in a better position to understand the facts when he receives palpable demonstration of their existence through the aid of the physical senses, than if he had been thrust without previous preparation into the midst of phenomena, strange in themselves, and the import of which he would not in the least understand. At this stage we should recommend the formation of home experimental circles, proper directions for which will be

found on page 224; or if the inquirer is, through circumstances, unable to follow this course, he may be able to obtain personal conviction through the use of the Planchette or Psychograph. Many who were unable to form circles for investigation have been convinced in this way. The Psychograph is a small, heart-shaped piece of wood, mounted on legs or castors at the widest part, while at the point is a hole for a pencil to be inserted. The hands are then placed on the top of the little instrument, which, if the inquirer is himself a sensitive, will, after a time, commence to move. An hour a-day should be devoted to the trial for, say a month, at the end of which period, if no indications of external power are perceptible, the investigator would have reasonable ground for supposing that he was not a psychic, or rather that he was not possessed of sufficient power as a sensitive to make it of any practical value for strictly personal and private investigation. Failure to obtain results in the time mentioned could not, however, be taken as absolute evidence that the power did not exist. With a protracted trial it is not improbable that success would attend the efforts of the inquirer. In the event of the trial being made with the Planchette, a considerable amount of weariness may be avoided if the inquirer peruses a book or paper while he is sitting with his hand (right or left as preferred) on the little instrument in question. Such a course, too, is useful in producing a frame of mind somewhat favourable to success, viz., an attitude of unexpectancy. In many instances the Psychograph will after a time begin to move across the paper, tracing at first lines and strokes with no apparent meaning in them. Do not trouble about that—the meaning of it all will appear in good time. Do not interrupt until fluency of motion is attained, when the power moving the instrument may be questioned. Often directions will then be given how best to facilitate the manifestations; also messages on personal and other topics. Address the "power," or "force," or "intelligence"—whatever you may prefer to call it—in the same way as you would any stranger you met, listening courteously, but keeping your eyes and ears open. Above all, use your reason. Never for one moment surrender it.

If, however, the inquirer can induce one or two friends to join him the chances of success are increased in proportion. The plan suggested for "table movements" and "rappings" could then be tried. It is impossible to say what number is best for a circle. Sometimes two or three would obtain better results than seven or eight; it is a matter of experiment, and a great deal depends upon those forming the circle. As a rule, however, eight or nine is a very good number, although the party may be limited to three or four or five persons with good effect.

Such are a few hints that it occurs to us may be useful to investigators. The "Testimony of Eminent Persons" and the "Rules for forming Circles" given on page 224 should be attentively read. If, however, any difficulty arises we shall be very happy to answer inquirers either privately or through these columns if communications are accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

We append a list of a few books that will prove useful to inquirers:—

How to Investigate Spiritualism (*Farmer*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Eppe Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Eppe Sargent*); Report of the Dialectical Society; Zöllner's Transcendental Physics (*Translated by C. C. Massey*, 2nd Ed.); Psychography (*M.A., Oxon.*); Spirit Identity (*M.A., Oxon.*); Higher Aspects of Spiritualism (*M.A., Oxon.*); Judge Edmond's Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Farmer*); Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wyld*); Mechanism of Man, 2 vols. (*Mr. Serjeant Cox*); The Occult World (*A. P. Sinnett*); Startling Facts in Modern Spiritualism (*N. Wolff*); Arcana of Spiritualism (*Tuttle*).

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[Particulars of the first three lectures will be found in our advertisement columns.]

## LECTURE NOTES.

It will be seen by a reference to our advertisement columns that the first lecture of this series takes place at Langham Hall on Tuesday evening, May 15th, when the Rev. John Page Hopps, of Leicester, and the editor of the *Truthseeker*, will deliver a lecture on "A Scientific and Spiritual Basis of Belief in a Future Life." The chair will be taken at eight p.m. by the Hon. Percy Wyndham, M.P. The lecturer has so many friends in London, both amongst Spiritualists and the general public, that there will no doubt be a large attendance. Spiritualists are not only invited to attend themselves, but are also requested to bring these lectures to the notice of any of their friends who are interested in Spiritualism.

Admission is free to certain parts of the hall, but there will be a limited number of reserved seats, tickets for which can be obtained of Mr. T. Blyton, 38, Great Russell-street, W.C., or of Mr. J. J. Morse, 4, New Bridge-street, E.C. They will also, through the courtesy of Mr. Sandys Britton, be on sale at the bookstall at Cavendish Rooms, on Sunday evening next, or application may be made to the office of this paper. There are three sets of tickets, viz.:—Specially reserved numbered sofa stalls, for the course of six lectures, one guinea each, single tickets, 4s.; reserved seats, 2s. and 1s. each lecture, or 10s. and 5s. for the course.

We are requested to state that no money can be taken for tickets at the doors on the evening in question, a clause in the lease under which Langham Hall is held prohibiting their sale in the approaches of the building. It is, therefore, absolutely necessary that applications for reserved seat tickets should be made before the day of the lecture. Will friends please bear this in mind?

We have also much pleasure in announcing that the Rev. S. E. Bengough, M.A., has kindly consented to lecture on June 26th, his subject being:—"The Oldest Psychology Extant." Mr. Bengough's name will be familiar to many Spiritualists as that of a contributor to the old *Spiritual Magazine* from its commencement in 1860. We are sure London Spiritualists will be glad of an opportunity of welcoming Mr. Bengough once more in public.

The cost of the series of six lectures is estimated at £70. Friends who intend contributing to this fund are requested to communicate as early as possible with Mr. T. Blyton, 38, Great Russell-street, W.C. Only half the requisite amount has, as yet, been subscribed.

"SPIRIT TEACHINGS," BY "M. A. (OXON.)."—The first series will shortly be issued in book form. Those who make immediate application for copies can be supplied at the subscription price.

## AN EVENING WITH EPES SARGENT.

by Robert Cooper.

During my residence in Boston I was in the habit of visiting Mr. Epes Sargent, whose acquaintance I made soon after my arrival in that city, having a letter of introduction to him from the late Mr. B. Coleman, who made Mr. Sargent's personal acquaintance when he visited America on a spiritual mission, about the year 1860.

## Eppe Sargent at Home.

Mr. Sargent's residence was in the suburbs of Boston, a locality known as Roxbury, and readily reached by tram-car. It was a handsome villa, with extensive grounds, delightfully situated. The time I generally chose for calling was in the evening, when I was almost sure to find him in his library engaged in his literary work. This, on my arrival, he would set aside, and begin to converse on the subject in which we were mutually interested, Spiritualism. He was anxious to hear what I had to tell him in connection with the movement, not being accustomed himself to attend any of the meetings, and only occasionally visiting mediums. He was, however, a studious reader of the spiritual papers, and was well posted in all that transpired both in England and America. An hour or two was very pleasantly passed in discoursing on these themes, Mr. Sargent being a very agreeable conversationalist, very genial and unassuming in his manner, and one with whom you always felt at ease. He had an extensive collection of books in his library, and would very often get up and take one from the shelf and find out something relative to the subject we were discussing. He seemed to have everything at his finger's ends. The last time I saw him he was employed in revising the proofs of a work on which he was engaged for Harper Brothers, the well-known publishers, an encyclopædia of English poetry, and at his request I called upon the Rev. Minot J. Savage, a popular Boston clergyman, to ascertain whether he had published any poetry in a collected form. Mr. Savage informed me he had published a small volume, and provided me with a copy for Mr. Sargent's use. The MS. of "The Scientific Basis of Spiritualism," I had the opportunity of looking through some two years before it was published. The words of the once popular song, "A Life on the Ocean Wave," Mr. Sargent informed me he was the author of. I told him I had set some of his poetry to music and afterwards submitted it to him; whereupon he wrote to Mr. Oliver Ditson, the principal American music publisher, who, he said, was an old schoolfellow of his, and got him to publish it. The title of this song is, "In our hearts is summer still."

Thinking it would be of interest to our English friends to hear this much of Mr. Sargent, whose name is a household word amongst Spiritualists, I have thought well to introduce the foregoing remarks, but my object in writing this article is to give an account of some interesting and remarkable phenomena that occurred in my presence at Mr. Sargent's residence.

## A New Kind of Abnormal Writing.

Some three or four years ago, a medium, W. H. Powell, came to Boston, whose manifestations were of an original and unique character—in fact I do not know of any other who possesses his peculiar phase of mediumship. The first I heard of him was at a lecture by Mr. E. S. Wheeler, of Philadelphia, who, in the course of his address, referred to a new medium who possessed the remarkable power of writing with his bare finger, and at times could produce writing on a wall by motioning his hand in front of it without coming in contact with it; the letters in fact would appear following the motion of the hand. This statement, of course, appeared rather incredible, but an opportunity soon occurred of receiving ocular demonstration of the fact. In due course, Mr. Powell arrived in Boston, and I took an early opportunity of witnessing his phenomenal powers, and soon became satisfied that the writing was produced in the way described. Not

only was writing produced by the medium's bare finger, but when my own finger was used, my hand being held by the medium, the same effect was produced. But on this occasion I saw no writing produced without contact, as described by Mr. Wheeler. I, however, saw writing produced by the gloved finger of a lady; also when a hand was enclosed in a handkerchief. I accompanied the medium to the offices of the *Boston Herald*, when he exhibited his peculiar powers before two of the staff.

It occurred to me that this novel and singular phase of spirit-power would be of interest to Mr. Sargent, and I accordingly suggested to Mr. Powell to pay him a visit, undertaking to accompany and introduce him. It was ultimately arranged to make up a party selected from the "Spiritualists' Home," where Mr. Powell was located. The party consisted of Mr. Powell and his wife, Mrs. Thayer, the wonderful flower-medium, Mr. W. J. Colville, and myself. I entered the house in advance to ascertain whether it would be agreeable to Mr. Sargent to receive the intended visitors, and finding it would be so, signalled them to enter. After a little preliminary conversation respecting Mr. Powell's mediumship, slates were produced and the medium became entranced and spoke under the alleged influence of an Indian spirit named Tecumseh. Before this happened Mr. Powell drank copiously of cold water, which, I believe, is his usual custom on these occasions. After a due examination of the medium's fore-finger by all present it was placed direct upon the slate and wrote in letters about half-an-inch in height as if done by a blunt slate-pencil. The communication sometimes occupied both sides of two or three slates; and one or more spare slates were held by the person sitting next, in order that there might be no break in the continuity of the messages. These were for the most part common-place and unimportant. Mr. Sargent, however, received one or two communications that purported to come from a deceased relative and which seemed to greatly interest him. Experiments were next made with writing with other persons' fingers, Mrs. Sargent's and another lady's being used for that purpose. It was now intimated that an experiment of a different character would be tried and the medium suggested that a slate belonging to Mr. Sargent should be used for the purpose, and he went out of the room to obtain one. After being requested to examine it to see there was nothing on it, we were asked to hold the slate in a horizontal position. Accordingly Mr. and Mrs. Sargent and myself, standing in the centre of the room, took hold of the slate, each with one hand. The medium, standing behind us, asked what we would like to have drawn on the slate. One suggested a flower, and I followed by saying, "Draw a rose." Hereupon Mr. Powell, stretching his hand over our shoulders, moved it about over the slate, but not in contact with it, for the space of a few seconds, and then told us to look on the under side, where we found the representation of a rose, and underneath it the word "Winoona." We were, of course, all very much astonished at such an unexpected result, and Mr. Sargent, particularly, regarded it with great interest, and seemed to attach great importance to it. An account of the manifestation was published by him in the *Banner of Light*, and is also referred to in a foot-note in his work, "The Scientific Basis of Spiritualism."

This was the first occasion on which Mr. W. J. Colville and Mr. Sargent had met, and a conversation followed between them relative to the mediumship of the latter. Mr. Sargent said he had recently been studying the subject of "Double Consciousness," and desired further information on the subject. Hereupon Mr. Colville was controlled, and gave a lucid dissertation on this theme, and further, replied to queries that were put by our host. An impromptu poem, the subject suggested by Mr. Sargent, closed the proceedings, and all seemed well satisfied with what had taken place.

With respect to Mr. Powell's peculiar form of mediumship, I would remark that, with one exception, I have never heard of any other medium possessing the like powers. There was a report of a lad at Philadelphia who was said to possess the power of writing in the same way as Mr. Powell, differing in this respect, that the writing produced was in colours. I never heard any authentication of the report. Mr. Powell's mediumship was investigated by a committee of scientists at Philadelphia, who certified to the genuineness of the phenomena and made an analysis of the substance of which the writing was composed. When my finger was used I could feel a small particle like a grain of sand under it; but what was most extraordinary, on one occasion, when I was writing a line with my finger, a second one seemed to form of itself underneath, not so clear but perfectly distinct, and as it were, a reflex of the original.

Mr. Powell's mediumship, taking place as it always does, in full light, is very useful in confounding and convincing sceptics, and he appears to be doing a good work in this way. I frequently notice accounts of him in the American spiritual journals, and the reports are uniformly favourable. In a recent number of the *Religio-Philosophical Journal* is the following from a correspondent at Terre Haute, Ind.:—"He is without doubt a wonderful medium, and though he has been under the scrutiny of observant Spiritualists and critical sceptics, nothing like fraud has been charged or detected." I also accompanied Mr. Sargent on a visit to the remarkable slate-writing medium Watkins, and may at some future time give an account of his doings, if acceptable to the readers of "LIGHT."

#### SPIRITUALISM IN BELGIUM.

The second quarterly number of the *Bulletin de la Fédération Spirite Belge* (Brussels) is just to hand. From it we learn that various local societies, called *groupes*, in all parts of the country, send delegates to constitute a central conference to consider questions affecting them individually and collectively as Spiritualists. They bring reports and communications. At the second meeting of the Confederation there were delegates from thirty-two *groupes*. As a specimen of the reports we take the following from that of Ostend.

"Spiritualism made its appearance in Ostend in the form of a book. One of us passing a bookseller's saw in the window the 'Livre des Esprits.' He bought it and was captivated by it. Through his zeal a dozen copies were soon in circulation. He with his friends and other readers, used to meet and discuss it in a private room in the Hotel Mertian. This was in 1867. In 1873 we engaged convenient rooms in a private house. In 1875 we formally organised ourselves and met regularly. We had a dozen writing mediums and one seeing medium. After a time we established a little journal and appointed a lecturer. This our first group we called the Kring de Rots, the Rock group. We kept this chiefly for new disciples, in which we taught the efficacy of prayer in behalf of undeveloped spirits. Then the Dupuis group was formed, through the activity of one of us of that name, for Spiritualists of some experience. In this group are mediums for healing, writing, drawing, and for physical manifestations. Every Sunday we have a lecture, and we have published translations and tracts. Our healing medium, Galeyn, is remarkable for the rapidity of the cures through him; he is clairvoyant; he sees the effect produced by the fluid from his hands. One of his cures is in the person of one of our local physicians, who said while under treatment 'This man cannot have been always a workman: he must have studied at hospitals.'

"Our drawing medium, Vanhercke, has no notion of what is coming through his hand, which works by making a series of rapid dots, his pen, dipped in ink, being held perpendicularly. The ink never makes blots. His hand is moved rapidly from one part of the paper to another, even while the medium looks at and talks to those around him. In this way six drawings have been executed by his hand, admired by artists equally on account of design and rapidity of work.

"We have not reached the present point of our history without trials. We used to be intruded upon by false, frivolous, and perverse spirits, and we have had some obsessions. These trials have contributed to our steady progress. The spirits who come to us now have to come through the door of prayer."

#### THE VISIT OF MRS. FOX JENCKEN TO RUSSIA.

By S. C. Hall.

Mrs. Fox Jencken has returned in good health from her visit to Russia, where she had been invited by M. Aksakof, by whom all her arrangements for "sittings" were made. Her residence in St. Petersburg lasted for seven weeks, on every day of which she met some persons (most of them of high social, professional, or political rank) to whom she manifested the marvels of Spiritualism. Her mission was entirely successful, although it does not appear that any peculiar "novelties" attended, or arose out of it. The result was, however, to convince the hundreds who attended her sittings; and, undoubtedly, belief in Spiritualism and thoroughly confirmed faith in the verity of the phenomena, have resulted from the lady's visit to the Imperial city.

Mrs. Jencken expresses warm gratitude to M. Aksakof. Rooms were provided for her at the principal hotel; a carriage was placed at her disposal; her two orphan boys, who accompanied her, were placed at a temporary school; her daily callers were very numerous; in a word, the result was far more than merely satisfactory to her, while gratifying, convincing, and happy to her sitters, on every occasion for which appointments and arrangements had been made.

The manifestations were sometimes by night and as often by day—in full light: forms were occasionally visible, messages were written in Russian, both by the hand of Mrs. Jencken, and in "direct writing." Several names were communicated of persons "gone before." The raps on the table, floor and walls were even more than usually loud and strong: lights were seen in various parts of the room: a small bell was rung repeatedly in various parts of it: palpable "touchings" were numerous, with clear evidence as to the identity of the "touchers": in short, all the usual phenomena familiar to advanced Spiritualists, were communicated to the sitters—such evidence being fully and entirely accepted by several of the most learned professors of the Russian capital. And, although there does not seem to have been any marked or peculiar manifestations, the result was eminently and entirely satisfactory, confirming the very general belief in Spiritualism that prevails in the great city of Northern Europe: the acceptance of Spiritualism as a solemn, impressive, and happy truth.

It would be of little value to go at length into a history of the exceedingly satisfactory visit of Mrs. Jencken; she expresses much gratitude to the ladies and gentlemen, the men of science and letters, leading professors and renowned physicians, who were present at her sittings. No single unpleasant incident occurred during the seven weeks of her residence. Everything was in every way made pleasant to her. A warm invitation to "come again" was conveyed to her, and we, as well as Mrs. Jencken, may repeat the words "it is a sweet memory to look back upon."

She can relate facts far more effectually and emphatically than they can be recorded by written words. Her account of her residence is of very great interest. But space may be better occupied than in giving details.

#### SPIRITUALISM IN LONDON.

##### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

The evening of Sunday, the 6th inst., at these rooms, was appropriated to "Question and Answer": a form of instruction and evidence which is introduced periodically as a test of the quality and resources of trance-speaking under the skillful and experienced charge of the controls of Mr. Morse. The opportunity thus afforded for the relief of personal doubts, if these are of a character likely to interest generally an intelligent audience, and for a brief but judicious and cogent exhibition of some of the prominent aspects of the Spiritualist's philosophy, is so largely appreciated that the difficulty of dealing adequately with all the points raised increases with each meeting. Upwards of twenty questions were proposed and answered, and we would gladly supply at once an abstract of the answers, if by any possibility we could fairly reproduce their pertinent and searching character within the limits allotted to this report. Nor can we attempt a selection of special points, for our sense of exact justice to all inquirers restrains us. Under the circumstances we can only repeat the announcement made from the platform, that if a sufficient number of subscribers will give in their names and addresses for the purchase of a verbatim report of the proceedings this shall be supplied within a week or two.

Names can be received by the secretary at 53, Sigdon-road, Dalston, E., or at the rooms, not later than Tuesday, the 15th inst. The price will be the same as that for the number already printed and in circulation, namely, 4d. for one copy, 10d. for three, 1s. 6d. for six, with gratuitous distribution of Farmer's pamphlet, "How to Investigate."

The consultation with the controls closed with the expression of the cordial thanks of the meeting and their amiable acknowledgment. They were also sufficiently considerate to announce (and to bespeak a large attendance for the occasion) that on Sunday, the 13th, Mr. E. W. Wallis, from Nottingham, will occupy the platform and speak upon the question, "After Death, What?"—S.B.

#### NOTICES TO CORRESPONDENTS.

A. J. C.—Received. Will appear.

NORTHUMBRIA.—Will appear next week. We have been obliged to postpone the publication of all intelligence this week.

THE VEGETARIAN "APPLE TREE."—Mr. Glendinning, the well-known Spiritualist, has been, for some time past, proprietor of the "Apple Tree" Restaurant, in London Wall. The following lines written on the subject give a new turn to an old legend. The initials will reveal the poet.

Said He—

"You are fair—you always were;  
And yet your beauty shews,  
A dawn to-day more dainty-rate  
Than any tint of rose!"

Said She—

"Pure living makes pure blood,  
And, if you will follow me  
As tempter to a healthier food,  
Just try the 'Apple Tree!'"

G. M.

SHAKESPEARE AND THE SUPERNATURAL.—In his address at the Shakespeare soiree, at Birkenhead, the other evening, the Rev. W. Binns said:—"Shakespeare had a supernatural theory, such as it was, of the ordinary sort. In Shakespeare's mind the things every day evident to the senses, constituted the kingdom of nature. Of these things God was the author. Behind all that we saw God existed, and out of the fulness of His life He poured forth the forms of finite being, and yet did not exhaust Himself by what He poured forth. There was always an infinite in the background. Nineteen persons out of twenty would agree with this. But this was not all. What we might call the natural supernaturalism of Shakespeare included a belief in mysterious powers which only made their appearances in the world on rare occasions, or when our own minds were so tuned that we could perceive the presence of spiritual realities which were always there. Shakespeare had a genuine faith in ghosts, witches, and fairies. They were by no means to him, as they were to modern science, the relics of superstition, or the creation of a vagrant imagination abandoning itself to the despotism of subjectivity, and bodying forth in the world without that which only existed in the world within. If we ask, do ghosts, witches, and fairies really exist, he had no answer to give. He had never met with any himself. But there were more things in heaven and earth than were dreamt of in our philosophy. Shakespeare believed in them, and the belief of such a man was not to be contemptuously dismissed as an effete superstition."—*The Christian Life*.

SOCIETY FOR PSYCHICAL RESEARCH.—(To the Editor of the *Daily News*).—Sir,—The learned writer of your Saturday's leader on our "proceedings" (whose active co-operation in the department of the research to which he so earnestly directs us would be even more welcome than his admonitions) has not wholly avoided the common confusion between "collective illusion" and "collective hallucination." It of course often happens that two or more people, usually under the influence of suggestion, misinterpret in the same way the signs presented to their senses, and so agree in mis-seeing or mis-hearing some real object. On the other hand, I know of no evidence to prove that two or more persons have ever simultaneously perceived, and mistaken for reality, some unsuggested and purely subjective image having no external basis. But, your critic urges, such an occurrence should at any rate present no difficulties to us, who believe in the possibility of thought-transference; for why should not the image, however subjective in origin, be transferred from one mind to another? This is an acute and pertinent observation; and the answer to it would need more space than I can ask for. I will only remark that to those whose chief aim for some time has been to establish the simpler facts of thought-transference, it is a fair (and now by no means a rare) ground of satisfaction to find the reality of that power, so lately wholly unrecognised by science, suggested as a plausible scientific explanation for various further classes of doubtful or discredited phenomena. I would ask, in conclusion, whether it is quite fair to describe, in a way which implies that we have treated them as credible and valuable cases, stories which we have expressly quoted to illustrate the manner in which evidence is apt to break down under strict examination?—Yours obediently, EDMUND GURNEY.—Devonshire Club, May 6th.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potot; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.L.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mekt Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler off, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 33, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public séances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that other methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its impossibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable "communion with the dead." But it is open to grave question whether—even in the case of family circles—inquirers should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to séances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous séances for physical manifestations.

These have been of late years generally marked by the following characteristics:—(1) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not unfrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even "form" manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shewn to attend séances held under the conditions that have of late been prevalent; and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.

Edwin Adams, Cardiff  
W. P. Adshead, Derby  
Alexander Aksakof, St. Petersburg  
G. P. Allan, London  
W. R. Armstrong, Newcastle-on-Tyne  
R. Baikie, M.D., late H.E.I.C.S., Edinburgh  
\*T. P. Barkas, F.G.S., Newcastle-on-Tyne  
Frederick A. Binney, Manchester  
\*Anna Blackwell, Paris  
John L. Bland, President of Hull Psychological Society  
Hannah Blundell, Manchester  
John James Bodmer, London  
Hugh Booth, Sowerby Bridge  
Eliza Boucher, Minehead  
Colonel Joshua Brayn, Jersey  
Emma Hardinge-Britten, Manchester  
William Brown, Burnley  
Henry Burton, Newcastle-on-Tyne  
Alexander Calder, London  
\*Robert Redgrave Cann, Harleston, Norfolk  
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society

John Colley, Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Dumbarton  
John Craike, Houghton-le-Spring  
William Day, Ipswich  
James Dawbarn, London  
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society  
David Duguid, Glasgow  
T. H. Edmonds, Sunbury-on-Thames  
\*W. Eglinton, London  
J. Crossley Eno, Dulwich  
Thomas Everitt, London  
John S. Farmer, London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton, Manchester  
Charlotte Fitzgerald, London  
D. G. Fitzgerald, M.S.T.E., London  
Elizabeth Fitzgerald, London  
\*Hannah Ford, Leeds  
George Forster, Hon. Sec. Seghill Spiritualist Association  
H. E. Frances, Hon. Sec. Brixton Psychological Society  
William Gill, Brighton  
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists  
Thomas Grant, Maidstone  
G. F. Green, London  
Joseph N. Greenwell, Hon. Sec. Dalston Association  
S. C. Hall, F.S.A., London  
\*Mrs. F. V. Hallock, Chiswick, London  
William Hardy, Hon. Sec. Sheffield Psychological Association  
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists  
Georgiana Houghton, London  
H. T. Humphreys, London  
Berks T. Hutchinson, L.D.S., R.C.S.I., Cape Town, South Africa.  
Hugh Hutchinson, President Islington Home Circle  
John Enmore Jones, London  
H. A. Kersey, Newcastle-on-Tyne  
W. F. Kirby, London  
Edward Larrad, President Leicester Spiritualist Society  
John Lamont, Liverpool  
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris  
J. E. Lightbown, Hon. Sec. Manchester and Salford Soc. Spiritualists  
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.  
"M.A. (Oxon.)," London  
Iver MacDonnell, London  
John McG. Manro, Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKinney, Peterborough  
\*C. C. Massey, London  
William Miall, London  
William Morris, London  
J. J. Morse, London  
Hay Nisbet, Glasgow  
Roden Noel, London  
W. G. Pickersgill, London  
Thomas Pinkey, Durham  
Richard Pearce, London  
Cornelius Pearson, London  
\*Edward R. Pease, London  
\*Frank Podmore, London  
\*Thomas Pole, Clifton  
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle, Hon. Sec. Hutton Spiritual Society  
S. R. Redman, London  
George Ridley, Hon. Sec. North Darham Spiritualist Society  
A. J. Riko, The Hague  
W. C. Robson, Newcastle-on-Tyne  
James Robertson, Glasgow  
E. Dawson Rogers, London  
George Rogers, President Macclesfield Society of Spiritualists  
John Rouse, Croydon  
Adam Rushton, Minister, Macclesfield Society of Spiritualists  
Rev. Dr. Sexton, London.  
Thos. Shorter, London  
J. Bowring Sloman, Plympton  
S. T. Speer, M.D. (Edin.), London  
M. A. Stack, London  
Lucia C. Stone, Bridport  
Edith L. Stone, Bridport  
Morell Theobald, London  
Ellen Miall Theobald, London  
A. Tensue, Hon. Sec. South African Spiritual Evidence Society  
E. A. Tietkens, London  
I. Thompson, Manchester  
\*E. Louisa Thompson Nosworthy, Liverpool  
Charles Tomlinson, London  
George Tommy, Bristol  
Jno. P. Turner, Leamington  
Mary Wainwright, London  
†Alfred Russel Wallace, F.R.G.S., Godalming  
E. W. Wallis, Nottingham  
\*Rev. W. Whitear, London  
A. S. Winchester, San Francisco  
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Wirth, Paris  
George Wyld, M.D., London  
J. F. Young, Llanelli

[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 33, Great Russell-street, W.C.]

\* Is of opinion that public miscellaneous séances for physical manifestations should be altogether discontinued.

† Would prefer that the word "conscious" should be omitted from the last sentence of the second paragraph.

‡ Is of opinion that public miscellaneous séances and professional mediumship for physical manifestations should be altogether discouraged.

§ Is opposed to all public séances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

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(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

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## Business for Ensuing Week:—

TUESDAY, MAY 15th.—Lecture at Langham Hall, Subject: "A Scientific and Spiritual Basis of Belief in a Future Life," by the Rev. JOHN PAGE HOPPS. Chair to be taken at 8 p.m. by the Hon. PERCY WYNDHAM, M.P.

THURSDAY, MAY 17th.—General Purposes Committee Meeting, at 6.30 p.m. Members' Subscription Séance, Mr. J. CECIL HUSK, Medium. Tickets of Admission, 2s. 6d. each. Commence at 7.30 p.m. prompt.

THOMAS BLYTON, Resident Secretary.

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# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

A new magazine which professes to embody the thoughts and aspirations of the passing hour, deals necessarily with that wide range of subjects which come within the sphere of this journal. Accordingly we have in *To-day* (as the magazine is called) the opening chapters of a story that I am not concerned to criticize, in which Spiritualism plays a part, and one Professor Hoaxley talks with Carpenterian glibness of unconscious cerebration, thought-reading, and the spirit of the age. "Unconscious cerebration on the one hand and trickery on the other—in these behold the solution of every difficulty," is a dictum quite worthy of certain self-styled philosophers. In another part of the same number the "Bold Thoughts of Science" are admirable reading. The materialistic tendencies of science are dealt with in a manner that is very refreshing. While gratefully acknowledging the debt that the world owes to the patient investigations of modern science, the writer administers a snub to the inordinate pretensions which are put forward in its name.

Science now-a-days has adopted rather a patronising air to her sisters, art and literature. After proving to her satisfaction that we human beings are the chosen samples of the great ape family, and that even the longest pedigree includes a baboon and a whelk or two; after reducing the soul to a chemical product, and casting doubts upon its existence hereafter, the science of the time affects a tolerant but slightly superior attitude to poetry and painting. "Scientific accuracy," the fetish of the more advanced scientific thinkers of the day, is shewn, with much force, to be, good as it is in its own place, not the highest ideal in art. "Mere exactness of portrayal is not the true aim of the artist." "A table of statistics is infinitely higher than a fine poem" is not an axiom that can be suffered to pass unchallenged. Science, "this golden image of superior enlightenment," has its feet of clay. The limitations of scientific knowledge are very clearly demonstrated; and also the bareness of that so-called knowledge when divorced from imagination—the divinest faculty in man, and the most luminous.

"Material philosophers," says the writer, "have well-nigh succeeded in endowing matter and motion with Divine attributes, and the time has now come for a breaking of the bonds that thus tie down research and thought. Science

must step forth into the glad light and look around at the world of feeling and imagination. She must dare to think boldly; she must dare even to consort with fancy. Let her remember that the bounds of the imaginable are continuous with those of the possible, and that it is only the inconceivable that cannot be. Who, for example, can maintain that there does not exist some vast region of space utterly void of matter. This may well be, and the question then arises whether this material vacuum is also a vacuum from an immaterial point of view. We may concede the absence of atoms, ether, and the physical forces, and yet hold that a something is still there, that life, and feeling, and thought are not absent, that joy, and beauty, and truth may gladden that unfathomable universe of souls . . . . This exercise of the imagination teaches us that immaterial existences and influences may be amongst us in this grosser region of space, and that possibly they to some extent control the working of the material phenomena to which we consider our experience to be limited. A Tyndall or a Huxley may refuse to indulge in such speculations . . . but it is surely more truly scientific to hold that the generation of to-day is like past generations in knowing but a portion of the forces and influences that exist, than to assert the impossibility of there being anything in existence dissimilar to what we have already experienced." All which is excellent and timely. The minute investigation of microscopic facts, their tabulation and arrangement are serviceable work, but not the noblest or the only work that man may fitly do. And when this study is pursued to the exclusion of that which involves the use of man's spiritual faculties, it is cramping to the intellect, and robs the soul of its birthright.

This it is that seems to ring out as the note of the age. Men have narrowed down the meaning of science until the word has become synonymous with that which has no real pretension to knowledge. They have crawled on their bellies, groping in the dust, and have lost conception of the bright heavens that are overhead. A Newton and a Darwin were cast in another mould, and therefore, they were true teachers; but most of the work called scientific, useful in its own way, falls short of that highest excellence which man's best nature craves. "It is not in papers on the spectrum of a comet, or the chemical analysis of a new mineral, that the soul can find its proper pabulum." Yet see the dwarfing and cramping effect of science on the mind! The very proof of a soul in man is viewed with such suspicion that it is received, if at all, with a violent prejudice against its probability, and the men of science who meddle with the evidence at all, act apologetically, as men with a craze, and take elaborate pains to point out that they are certainly not to be convinced of any spiritual existence, or unembodied entity, without prolonged and reiterated proof. They have arrived at a condition when they think it monstrous in us to demonstrate to them that they have a soul which may possibly survive physical death. That a reaction is setting in to this miserable, bald conception is due chiefly to Spiritualism, and finds demonstration in *To-day*, which puts forward as part of its creed that "in every being there is that which has begun not and will never end."

The "Grim Tales" in the same magazine, if they are as

forceful as the present one, will add to the reputation of their writers. This instalment, an imaginative and horribly realistic development of what many Spiritualists will easily conceive of as possible, is ghastly enough for the most exacting. The writer must know some of the phenomena of the dark séance well.

While I am noting various contributions to general literature on these subjects, I may draw attention to an article on "Unfathomed Mysteries" in the current number of *Blackwood's Magazine*. The paper is chiefly remarkable for the admissions made in it of the reality of the facts observed by the writer. The editor introduces him as a well-known writer for the Press, and, by implication, assures his readers that, however suspicious it may be to find such a man writing as he does, he is not actually mad. This voucher made, the editor goes on to stultify himself by saying in effect that the article shews up the tricks of mediums. Whereas that is just what it does not do. The mysteries are still unexplained to the satisfaction of the writer, though he is inclined to credit them to the devil; that most convenient scapegoat who is always ready when the unexplained and unclassified truths, that vex impartial minds, have to be got rid of. How many of such have in the past been credited to him until they have taken their place among the blessings that are then credited to God! All unknown things are evil; all evil is of the devil. All that man sees to be true is good; all good is of God. A simple division; but hardly scientific, or satisfactory to any but a very elementary and simple mind: so convenient, however, and so venerable as a method that it will survive to the end. When I hear now that anything is of the devil I prick up my ears in anticipation of coming across something at once new and true.

M. A. (Oxon.)

#### A PAPAL BULL OF EXCOMMUNICATION AGAINST SPIRITUALISTS.

The following is the verbatim text of the Papal Bull of excommunication recently sent by the Pope to various Bishops and hurled by the Archbishop of Santander (Spain) against Spiritualists in general, and certain editors in his diocese especially. In the course of our researches we come, at times, across curious facts, and we think it well to place this one on record. It will come in handy some day; meanwhile, Spiritualists will no doubt very modestly hide their diminished heads:—

##### BULL OF EXCOMMUNICATION.

"May Almighty God and His holy saints curse the Spiritualists and their journals with the perpetual malediction launched against the devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as He judged Dathan and Abiram and command the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive, they and their progeny, into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to the accursed ones. Let them suffer hunger, thirst, and nakedness, and be visited by every unclean disease and pain, and through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefiting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking, and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from to-day and for ever! Let light be changed for them into darkness before the face of the Creator, on the great day of the last judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!"

#### "UNFATHOMED MYSTERIES."

Under this heading, *Blackwood's Magazine* for May contains an article which is in every way remarkable, not only on account of the experiences which it relates, but also for the deductions drawn by the writer with reference to the evil moral effects of what he calls "dabbling in Spiritualism." The narrative bears on the face of it an impress of truthfulness; and moreover, an editorial footnote is appended, explaining that "the personal experiences narrated in this paper are those of a writer whose good faith is unimpeachable, whose powers of observation are of a very high order, and who most positively affirms that every detail herein related is accurately described without any exaggeration." The editor then very naively continues that "never in spiritualistic literature" has he "met with more striking proof of the wonderful success with which professional mediums practise their delusions." We say (and we are inclined to think all who look at the narrative in the light of common-sense will agree with us), that having regard to the strong testimony given as to the good faith and the high order of the writer's powers of observation, we have never come across a more striking proof of the wonderful success with which some professional *littérateurs* "practise their delusions." To turn such a literary somersault needs professional skill; no amateur could have done it half so well!

After a preliminary canter of gossiping chit chat on "Thought-Reading," "Brain Waves," &c., &c., the writer relates "an incident of so personal a character that I (he) should otherwise shrink from relating" were it not that "all well-authenticated evidence in any way bearing on the subject must possess a certain value in the eyes of those who are seeking a solution of the question." His story is as follows:—

"Two years ago, I chanced to find myself in Boston (Massachusetts), the fortunate guest of one whose hospitable home has for many years been the centre of the most delightful society in that literary city. Knowing Boston to be a centre of so-called Spiritualism, I remarked to a friend of my host that it was really quite wrong that travellers should be there and not see something of the Spiritualism for which it is so famous. He replied that he himself knew nothing whatever about it, but that if I cared to interview a medium, he would find out how to arrange the meeting, and would be glad to escort me. Of course I agreed, and he went off to ask an acquaintance learned in such matters how he was to set about it.

"His friend told him that it was the simplest thing in the world. He had only to go to a central office, called 'The Banner of Light,' and there he would obtain all necessary information. To this office he accordingly proceeded, and was received in the most business-like manner. 'He wished to see a medium?' Certainly. He had only to select the one he preferred. Thereupon a large book of reference was produced, like a servants' register, in which were entered the names and addresses of a multitude of professional mediums, on any one of whom he was at liberty to call and make his own arrangements.

"Quite at random he took note of several addresses and drove off to the first on his list. He was received by an unpleasant-looking woman, in a dingy house, and resolved to try his luck elsewhere. At the next house he was received in a pretty room by an attractive little lady of fragile and delicate appearance. She consulted her list of engagements, and said she could spare an hour on the following day, when she would expect us.

"Three other ladies had by this time expressed a wish to accompany us. The medium, Mrs. N. W., made some demur to the presence of so many, on the score that it was much more fatiguing to her. However, she waived this objection, and on the following morning we proceeded to her house. We were a party of five, almost strangers one to another—certainly not knowing one incident in one another's lives. Mrs. N. W. did not know even our names. Had she done so, they could certainly have conveyed nothing to her mind.

"We started immediately after breakfast, on a brilliant winter's morning, cold and crisp, with bright sunshine. We were all in the most mirthful frame of mind—amused by the

novelty of the proceeding, and certainly without one thought of anything serious in the matter. The only definite idea we had concerning the coming interview was, that we would ask the medium to tell us about a packet of papers which I had lost and could not trace,—not that we for one moment expected her to throw any light on the subject.

"On arriving at her house, we were received by a tidy little maid, and were shewn into a little drawing-room, into which the full sunlight poured, lighting up every corner. There was no question of darkened rooms or mysticism of any sort: only the simplest furniture—a few pretty cane chairs adorned with blue ribbons. We all carried large bunches of most fragrant winter violets; and when after a few moments, Mrs. N. W. entered the room, we offered her a bunch, which she accepted pleasantly, observing, 'All good spirits love flowers.' Though our friend had prepared us to see a very fair, delicate little lady, we were all startled by the unnatural pallor of her wax-like complexion—due, we suppose, to passing so large a portion of her life in some unnatural condition.

"After a few words of greeting, during which our previous levity was considerably toned down by her evident earnestness in the matter on hand, she asked us to sit in a small circle holding hands, for about one minute (all in full sunshine). Then she said, 'I must sleep;' and passing her hand a few times across her own face, she went off into a sort of waking trance. Then, much to our amazement, in a strange, unnatural voice, she began to pray a simple and most earnest prayer to the Great Spirit of all good and holiness, that He would bestow upon us all goodness, and grant us a closer union with the spirits of all His children; and especially she prayed that none but good spirits might be allowed to communicate with us. I must confess that we were all utterly taken aback—so entirely incongruous was this solemn appeal with the spirit in which we had sought the interview.

"Ere we had recovered from our astonishment, our medium commenced talking in a shrill child's voice. (The idea seems, to be, that during the trance the medium is no longer himself or herself, but is merely a passive agent, of whose faculties some spirit present takes the mastery, while acting as spokesman for all others present.)

"Turning to one of the ladies, she told her that several of her near relations, who were dead, were present, and desired her to deliver certain messages. Knowing nothing about the lady in question, I took little interest in what was said, but I saw that she did so, and that she seemed rather surprised.

"Suddenly turning to the gentleman who had brought us, she told him that his father was standing beside him. She proceeded to describe him minutely, and said he bade her tell his son that his blessing rested on him because of his lifelong devotion to his invalid sister. This was startling: and I learnt subsequently that the invalid sister and the brother's devoted care were prominent facts in his life's history. Then she told him that a young girl—'Nelly'—was coming close up to speak to him; that she said how bitterly she had grieved at having to leave him, for she had been so happy with him that she had no wish to enter the spirit world. Then turning aside, as if speaking to the girl, she said, 'Now, Nelly, you must not cry; for if you do so, I cannot hear what you say.' A few moments later she said, 'Nelly bids me tell you that you are not to trust George so thoroughly. You know who I mean by George. A man who transacts business for you—no relation, only a business friend. She says he is not acting well for you. Those last shares he bought are not good. You had better look after that matter.'

"Throughout this communication—of which I omit many details—our friend was evidently much astonished; and though, of course, I could not venture to make any inquiry concerning his lost love, I did ask if there was such a person as 'George,' and was told in a whisper that there was, and that in every particular the medium had rightly described their relations.

"Suddenly Mrs. N. W. turned to me, saying that a spirit was pressing forward to get close to me—'a short, thick-set man; he has been an old-fashioned-looking fellow ever since his boyhood.' She then proceeded to give a most minute description of various physical peculiarities, so very marked as to be quite unmistakable. Yet so little had I dreamt of harbouring one thought concerning the sacred dead at such a time, that I could scarcely believe I heard aright when she added, 'He says he is your brother!—his name is JOHN. That is John.' She again commented freely on his personal appearance, adding, 'But what a good companion he is; and how he does love

sport!' Then suddenly pressing her hand on her head, she said, with a look of great pain, 'Oh, poor fellow! how dreadfully he suffered here before he died!'

"Now I am positively certain that it was not till nearly all these details had been minutely described that my thoughts definitely recurred to the brother who, of all the dear ones gone hence, would, I think, draw nearest to me, were it in his power; the one brother who, in bodily presence, differed so strangely from all his stalwart brethren, though excelled by none in his skill as a mighty hunter; the brother who, after long years of toil in Ceylon, had died of a sudden and agonising pressure on the brain, at the very moment when he had definitely decided on returning home—so that the same ship which was to have brought him back to England brought the tidings of his death.

"Ere I had fully realised what had been said, the medium resumed. 'There is a dark-complexioned woman standing beside him, who loves you both dearly.' Then she minutely described her, adding, 'She is your sister.' She took my hand, and wrote three letters, so plainly that there could be no mistake, saying each as she did so—I D A. Doubtless, the name had risen in my mind, so that thought-reading might account for this. But certainly not one soul in all America knew any one of the facts which Mrs. N. W. told me that day; so that by no possible means could she have obtained any information concerning my family, even had she known my name, which she did not.

"Then, apparently as a means of identification, and although my own thoughts had most certainly not turned to the subject, she went on to say how terribly this spirit had suffered in her last long illness—how the internal complaint had puzzled and baffled all the doctors, whereas she (the medium) saw plainly that the cause of death had been different from what they imagined, and she named another malady.

"Feeling these revelations to be terribly painful, and being, moreover, determined that neither by look nor word would I allow any one present to detect how strangely true was every syllable spoken, I tried to turn the subject; but the medium went on—as if analysing some curious case—to describe various prominent features of a character which, in its various moods, was more strongly marked than that of any other woman I have ever known.

"Oh," she said, 'how full of fun and mischief she is! What a capital racy story she can tell, and how witty she is! But some days, when she is in great pain, you know, she is so low and depressed that for days together she can scarcely speak. And then the moment she is a little better she is as full of wit and frolic as ever.'

"All this (with other strangely accurate details) was so startlingly exact a description of one endowed with most rare conversational powers, and a fund of mother wit which bubbled to the surface whenever the pressure of great physical pain was removed for a little season, that I could scarcely credit my hearing (especially as ten years had elapsed since those days of alternating mirth and suffering). But a moment later the medium added, 'She wants me to tell you, that you need fear nothing in coming to the spirit world, for there are so many there who love you, and wait to welcome you.'

"The medium added, 'There is a young man standing close to your sister; she is speaking to him.' She went on to describe one who was buried on the field of Alma in 1854; and as I plainly recognised her description, I asked, with carefully assumed indifference, what was his name? In my own mind I thought of the name by which we always addressed him. She replied, 'I will tell you when I hear it.' A moment later, to my amazement, she uttered, not the name that was in my mind, but that by which his wife alone called him! Then she said, 'There is another lady with them—also a sister; she is taller, and has smooth dark hair. She has an uncommon name—S E V—I cannot make out the last syllable.' I need scarcely say that the name of my eldest sister, Seymour, had presented itself vividly to my mind, yet she could not make this out. This, then, was clearly not thought-reading.

"She did not lose more than a few seconds in this effort. Then turning from me to a lady who sat opposite, she said, 'I have much to tell you—from Annie, your sister-in-law.' She then described the spirit in question, and, correcting herself, said, 'Oh! her name is not Annie—it is Fanny. I had not heard rightly at first.' Then she said, 'Come close, that I may tell you in a whisper, for you will not like the others to hear what I have to say, and it is no concern of theirs.'

"She spoke for some minutes in a whisper, quite inaudible to the rest of the party; but I watched the lady who was thus addressed start, as if utterly amazed by what was said, and she appeared more and more perplexed as she listened. She told us afterwards that she could not possibly repeat what had been said to her, but that it had reference to strictly private family affairs, which she was convinced that no one outside of her own domestic circle could possibly know. On returning home she told her relations what had been said, and all were alike perplexed. She said her father had the greatest horror of Spiritualism, and had never allowed any of them to dabble in it; and evidently this revelation confirmed his objections.

"As soon as this private aside was ended, I asked Mrs. N. W. whether she could tell anything about people who were still alive, in the ordinary acceptance of the word. She replied in the affirmative; whereupon I said there were two men concerning whom I should like to have information. I certainly did not expect to receive any, but my thoughts turned to my brother and my half-brother, both in Afghanistan.

"She said, 'Tell me in what sort of country to look for them—a hot country or a cold one?' It was in the depth of winter, so I replied, 'A cold country.'

"After a moment's pause, she said, 'I see them both. One is more nearly related to you than the other. He is your brother. His name is Frank. I think he must be some sort of merchant, for he has long trains of animals carrying heavy burdens. There are strange wild-looking people about him—something like our wild Indian tribes, but different. I think there must be some disturbance or trouble in the country for he seems to be anxious for peace,—something like what was going on where the poor Prince Imperial was killed.'

"Strange to say this brother was then in charge of a land transport corps, oppressed by the amount of work thrown on his shoulders, in organising means of transporting all stores to the front, and personally inspecting every detail. The long caravans of laden camels and pack-horses might well have seemed suggestive of trains of merchandise.

"I asked her to tell me the name of the other man. A first she could not, for she said he was ill—not seriously ill, but that somehow she could not make out his name. Some minutes later she said, 'The name of that other man—the one who is not so closely related to you—is Fred. They will both come home safely.'

"So far all she had said was extraordinarily accurate. Now, however, she seemed to be exceedingly weary, and as if speaking at random. I asked if she could tell me about a lost packet of papers. She replied, 'Oh yes; they are lost to you for ever. You need take no further trouble to recover them. (I did recover them a few days later.) She then volunteered to tell me that I should very soon go 'across the pond' (Anglic, return to England, which, in fact, I did a week later); that an old friend would come to welcome me, but that within ten days he would die suddenly. Her description of this gentleman so far resembled a friend who actually did most unexpectedly come to meet me, that I frankly confess to having been unable to shake off an uneasy qualm till the allotted ten days were well over. But I am thankful to say that in this case also, our medium proved herself quite unable to prophesy, for my friend continues to this day in perfect health.

"The fragile little woman now said she was very tired, and must awaken. She passed her hand over her face, shivered, and seemed by a voluntary effort to come out from her trance. She appeared utterly exhausted, and confessed to feeling so. The death-like pallor which had at first struck us so painfully, seemed even more ghastly than before. Strange to say, all this had occurred within the hour which she had previously allotted to us—for a specified pecuniary consideration. Throughout the *séance* she had continued to speak in the strained unnatural voice, purporting to be that of the child who was supposed to be speaking through her agency. We were glad once more to hear her speak in her natural voice. She told us she had other appointments in the course of the day, and must rest; so we left her and passed out into the crisp sunlight of the New England winter, and went on our way feeling considerably bewildered by our interview.

"Much of what she had said was so utterly unaccountable, that I, for one, could not put it from me for days. It really seemed as if, but for lack of time, and the presence of others all claiming their share of one short hour, she might have gone on speaking consecutively, as one who had something definite to

tell; or else, if there were any fraud in the matter (which seemed quite impossible), I might have obtained some clue to it.

"I could not attribute her words to thought-reading; for in almost each case the thoughts were entirely of her suggestion; and in several instances where she addressed the others, she had to explain something of which she had to remind them; saying, 'Don't you remember?' and they answered, 'Yes; but I had forgotten.'

So much for the story. Where the "delusion" comes in unless the narrator deliberately mis-states facts, we fail to see. Subsequently he attended a spiritualistic lecture in New York, of which he says "the one object was to prove that the reality of Spiritualism rests on evidence of precisely the same character as that of Christianity."

This rather shocked the nerves of our friend. He considered this method of "treating sacred subjects could not but sound painfully irreverent." Here again we fail to appreciate the situation, especially as it is admitted that "this was evidently not the intention of the speaker nor the impression produced on his hearers." The conclusions drawn are stated as follows:—

"The advance of modern science has taught us to despise the superstitions of the dark ages. Necromancy and witchcraft are deemed things of the past. Yet under new names, and with refinements better suited to this nineteenth century, the same beliefs would seem to be at work. A few years ago, a simple little heart-shaped piece of wood, called 'Planchette,' running on wheels, and pierced by a pencil, became a favourite drawing-room plaything, and was required to act the part of the divining-rod in the hand of the Eastern magicians. So eerie were the answers thus obtained to various questions, that in many cases the inquirers took alarm, and solemnly condemned their 'Planchette' to an *auto da fé*. We know of one which was deliberately sunk in the Nile, and another in the Thames, as being decidedly 'uncanny.'

"Then we have had the whole array of evidence concerning table-turning and spirit-rapping, which for so many years formed a fruitful topic of conversation and wonder. Add to these, numerous indisputable stories of unaccountable apparitions, such as those vouched for by Mr. Lane and his sister during their residence in Egypt; and also such mysterious rappings as continued for years to disturb the pious home of the Wesleys; and many other instances equally well authenticated.

"All I can learn on this subject, and its effect on those who have gone most deeply into its study, inclines me to believe that it is one which it is well to leave untouched, and so my inquiries have gone no further. From what I can gather, I infer that the whole question of Spiritualism is full of difficulty; that those who start on the endeavour to follow it out soon find themselves plunged in an intricate labyrinth, from which escape becomes more and more hopeless the further they advance—a labyrinth in which light becomes darkness, and in which they who once enter are beguiled ever onward, in the vain hope of grasping something tangible, which for ever eludes their quest."

This is the old tale in which "bogie" turns up once more as lively as ever. We were under the impression that the "devil-theory" had died a natural death long ago, when lo! it is re-dressed for further service. This particular impeachment of Spiritualism has been answered over and over again, and we do not feel ourselves specially called upon to give reiterated denial to statements made by those who "having eyes they see not and having ears they hear not." The accusation may be true in exceptional cases; as regards Spiritualism generally it is totally false. But, perhaps, we have taken this paper too much *au sérieux*.

THE BARONESS VON VAY, the well-known Austrian Spiritualist, is a powerful healer. Rich and poor are treated alike without fee or reward.

We learn that the late Madame Kardec bequeathed her property, which represented a considerable amount, to the "Society for the Continuation of the Spiritualistic Works of Allan Kardec."

CAMILLE FLAMMARION, the eminent French astronomer and Spiritualist, never shrinks from avowing his belief in the reality of the spiritual phenomena, and is ever willing on all suitable occasions to take his part in the public advocacy of the spiritual movement.

## EXPERIENCES IN A "HAUNTED HOUSE."

Five years since being obliged to enlarge my borders, I took the house I am now occupying, for a term of seven years, thinking myself fortunate in having secured so eligible a place for the requirements of my profession.

The first afternoon of our being here a young lady, whom I had sent to lie down, told me that a tall lady had stood by her side. I fully believed, and persuaded the young lady so, that it was merely a chimera of a disordered brain.

We had been located here about a month, when I went away to spend my Easter holidays. On my return my mother had a strange tale to tell, viz., that the young ladies left here and the domestics and herself had been very much frightened by strange noises. Believing that these had been nothing but noises proceeding from natural causes, exaggerated by a distorted imagination, I ridiculed the whole affair, desiring them "to let me hear no more of that nonsense." A short time afterwards, however, I was myself suddenly awakened by a terrible thud as of some falling furniture. This was at two o'clock in the morning, and from that time until after four, I was kept awake by a confusion of sounds apparently in the drawing-room below. I then got up and went downstairs, fully expecting to find the room disarranged, and I was very perplexed at seeing everything precisely as I had left it when retiring the previous evening. At the breakfast-table I asked casually if any one had been disturbed during the night, when my governess, occupying the room immediately over mine, said she had not been able to sleep for certain sounds which came apparently from my room. Up to this time I had never associated the disturbances with anything supernatural. I knew nothing of Spiritualism whatever.

From the time of which I am writing to the immediate present we have rarely been free from these visitations. All the first summer, and the spring and summer following, the whole household was terror-stricken. The noises increased in intensity and frequency; strange forms, animal and human, presented themselves; and lights appeared in perfectly dark rooms. One young lady had fits through seeing a hand and arm stretched towards some flowers upon the table.

About this time (during our first summer here) I had been out, and on coming in my companion walked towards a half-glass door, opening to the garden, and seeing her attention rivetted, I looked in the same direction—towards the greenhouse at the bottom of the garden. My attention was immediately arrested by a gaunt black figure standing against the open door of the greenhouse. We watched it for a long time, standing motionless; then it slowly advanced until about half way towards us, when it faded as a dissolving view passes from a magic lantern.

Just at this time a young lady was crossing a passage, and looking from the window to the garden saw a woman in a light dress crossing the lawn. She called her companion, and they both watched the figure disappear. The same evening two others, knowing nothing of what these had seen, met the same figure coming from my room, and even noticed that it had very large bare feet.

I was called from supper to a room in which eight were retiring. A light, egg-shaped, was visible under the piano; all saw it but myself. I requested them to ring if it came again. I had hardly reached the dining-room when the bell recalled me. I seized my Bible, and on entering the room, I too saw the light—a dead, non-radiating light, egg-shaped, or, as my pupils called it, an eye of fire. Seeing how frightened they were, and being wrought to a fit of desperation by the repeated disturbances, I flung my Bible at the light, saying: "There, you devil; come again if you dare!" and, strange to say, that night we were perfectly quiet.

A visitor saw a woman's figure, in everyday attire, sitting at the foot of her bed; and my mother, entering the same room, saw what—until she spoke to it—she imagined

to be the servant. In this room are frequently seen large balls of bright light.

It would occupy too much space to enumerate the events as they actually occurred. I must confine myself to a few of the more prominent. No room is free from the phenomena; and most persons visiting hear or see some of them. One night I had two visitors, to whom I gave up my own room, going to share one at the top of the house with three young ladies. Being a very sultry night the window was half open. I was standing at it. One young lady had been in bed some hours, and was sleeping; the other two were almost close to me. Suddenly, a very peculiar noise, startlingly loud, came at the open window. The sleeping girl was roused, and jumped from her bed in terror. Another threw her arms round me, exclaiming: "Oh! What is that noise?" while the fourth occupant of the room heard no sound. It was at one time a common thing for an animal, about the size of a cat, but not like one, to rush out from behind the piano in the bedroom and whisk about the middle of the floor, and the girls have several times chased it.

The figure of a child has been seen by the drawing-room fire-place, and at the top of the stairs.

In February of 1882 I had a friend staying with me. The first morning I asked how he had slept, and heard that he had been unable to sleep the greater part of the night on account of noises in the room and passage. This led to my disclosing the experiences; and he gave me the name and address of a gentleman, Spiritualist, whom, he thought, might help me. This was the first idea I had of associating the phenomena with the spirit world.

The spring of 1882 was very troublesome. One evening a young lady rushed breathlessly into the dining-room saying she had been walking in the garden, and on hearing footsteps had looked round and seen a gentleman very close to her. The same evening two servants saw the same phenomenon.

In the autumn we were sitting at supper when a loud knock came on the table, as if struck underneath, and on the 20th October following I was sitting alone in the room in the afternoon when the same knock came again. In both cases the knock, if it had been real, must have split the table to pieces, and yet, although the table was laid, not an article was displaced or rattled. In the latter case only myself and one other were in the house.

In December last about eleven o'clock one evening, I was startled to see a huge, colorless face at the window. I could see no hair, and the expression was terrible. I shall never forget it.

This year, too, has been rather remarkable. One evening my pupils called me to their room to see that the greenhouse was illuminated. My governess and I went up. At first we could see nothing; then a small ball as of fire, bright, but not a flame, appeared, but whether in the greenhouse or on the ground close to it I could not determine. We all (six) watched it, and it slowly grew larger and larger until it was quite two feet in diameter, and then as slowly faded away. This is a frequent phenomenon. I know some will immediately ascribe it to reflection, but it is not so, all the windows being closely shuttered for the purpose of testing it, and the garden is not overlooked in any way; neither is there ingress except through the house.

Twice I have been awakened by shrill maddening peals of laughter, when all in the house have been soundly sleeping. On one occasion in December last, a young lady met a figure on the stairs from which she received a sharp blow on the face. The same figure emerged from a closet in the bedroom, and walked to the foot of the bed, which it shook violently and then disappeared.

Sometimes the noise is a crash as of glass breaking. These are a few only of the phenomena we are continually experiencing, and it is singular that, while no season of the year has been wholly free, the phenomena are always more frequent in the spring.

I am aware that by many this narrative will be received with contumely, and I shall be regarded as a mistaken visionary. I do not attempt to account for these manifestations. That I must leave, but I have related only facts which have actually occurred, and are still occurring.

May 10th, 1883. STELLA DUNBAR.  
[The above narrative has been kindly furnished to us at our special request, and we believe that the good faith of the writer may be confidently relied upon.—ED. "LIGHT."]

OFFICE OF "LIGHT,"  
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Light:

SATURDAY, MAY 19TH, 1883.

### MATERIALIZATION CONDITIONS.

The following letter of our valued contributor, "M. A. (Oxon.)," appeared recently in the *Harbinger of Light*. Setting aside the fact that everything from his pen is well worthy of attention, we think its subject so important that we give the letter in question in *extenso*—

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—In writing a few words of greeting to my friends in the Antipodes, it is not very easy to select topics that may be of general interest, but I shall not be wrong if I say something of your Materialisation Séances, of which you have presented us with such an exhaustive report. There is no phase of the manifestation of spirit that is more astounding than this; none that demands more complete proof before it can be finally accepted. It seems to me that you have done much to place the evidence on unimpeachable grounds. I have had the advantage of seeing some of the private records of the circle in which Mr. Spriggs sat at Cardiff before he migrated to the Antipodes, and I can see that his development was carefully guarded, and that pains were taken to render it possible for results to be satisfactory. It is by no means so simple as it might appear to ensure that end. "LIGHT" has contained of late some correspondence and some notes of mine that bear closely on this point. I cannot summarise them, and can only refer your readers to them. But compendiously I may say that results worth having are not to be had save by strict attention not only to the medium, but also to the composition of the circle. Here is the fatal fault of public circles. Any chance loafer who can pay the fee finds his place, and ruins the chances of success. Any man who hates and detests the whole subject can pay his money and find his opportunity of damning it. He has no sort of belief in the whole thing, no knowledge of the very alphabet, yet he is to sit as judge upon the most elaborated manifestation of spirit-power. He, absolutely ignorant, is to pronounce an opinion on one of the most subtle manifestations of spirit. He starts from ignorance, and he pursues his way through rashness to absurdity. He pays his fees, sees something he cannot understand, clutches the spirit, grasps (of course) the medium, and goes away with the air of a man who has exploded a fraud. Yet what has he done? Simply and solely he "has written himself down an ass." For spiritual things are spiritually discerned, and grave problems of this kind cannot be solved by the rough and ready methods that spirit snatchers think proper to employ.

It is a cheering sign that investigators are becoming alive to the absurdity of current methods of investigation, and also to the necessity for attending to the circumstances under which investigation is held. It is not enough that the medium be so placed that he cannot cheat. "Be he chaste as ice, pure as snow," he is the victim of his surroundings; he is the wash-pot into which the psychical emanations of the circle are poured. If they be vitiated how can he remain pure? He is nervously sensitive to every influence with which he is brought into rapport. It is necessary then to see that all these are good; for "one dead fly maketh the ointment of the apothecary to stink." It is abundantly sure that nothing short of the most careful attention not only to the medium but to the circle, will ensure satisfactory results.

You have, it appears to me, secured this, and you have given us a record of your investigations that seem to me to be of high value. It would be impertinent to suggest to you experiments that may be impossible. None can judge of the conditions save those who are present. But supposing it possible for you to elaborate your experiments so as to get a clear view of the medium and psychic form at the same time, it would be of the highest scientific value if you could determine the relation between the two; for instance, by seeing how far one could subsist apart from the other; by weighing both simultaneously and determining the variations of weight, and especially by watching the gradual extinction of the materialised form, and seeing how, and after what time, it disappeared.

All this means a clear view of the medium. I earnestly hope that you will secure that. Do not believe that it cannot be done. It can; and until it is done, the philosophy of materialisation will be nil. At the present moment we know almost nothing of the *modus operandi*. We never shall know more till we see what is going on. Let us have that privilege, and we shall advance with giant strides. And it would be better, believe me, to get one satisfactory experiment in a month than an unsatisfactory one every day. I know that I ask for what is difficult. I ask it none the less. It is a *sine quâ non* to progress.

You know as much as I can tell you of our Spiritualism. It is written in the columns of "LIGHT." We have reached and passed a turning point, I will not call it a crisis; our facts have accumulated to an extent that renders it unnecessary to add to them. There is a distinct break in their presentation. Five, three, even two years ago, they were evolved far more rapidly than now. They are so far complete; we now want the mind that can tabulate, arrange, sift, and classify them. We want a philosophy. These are the facts—where is the mind to deal with them? Echo answers where! But the mind will be forthcoming. No fear of that.

I offer most respectfully my hearty greetings to my friends and co-workers, and am always,

Yours most cordially,

M. A. (Oxon.)

### THE LANGHAM HALL LECTURES.

A full report of the lecture by the Rev. John Page Hopps at Langham Hall, on Tuesday evening last, will appear in our next issue. In the meantime we again very gladly urge upon our readers the claims of the C.A.S. for support in their spirited public action in undertaking to provide high class lectures of this description. Those who desire to shew sympathy with the object in view will, we think, find a fitting opportunity by contributing towards the expenses. The cost of the series of six lectures is estimated at £70. Friends who intend contributing to this fund are requested to communicate as early as possible with Mr. T. Blyton, 38, Great Russell-street, W.C. About half the requisite amount has, as yet, been subscribed.

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E. Dawson Rogers ... ..	1	1	0
Mrs. Parrick ... ..	1	1	0
J. S. Farmer ... ..	1	1	0
Rev. W. Miall ... ..	1	1	0
B. Peterson ... ..	1	1	0
H. Wedgwood ... ..	1	1	0
R. Donaldson ... ..	1	1	0
Sandys Britton ... ..	1	1	0
W. Theobald ... ..	1	1	0
Miss H. Withall ... ..	1	1	0
G. Damiani ... ..	1	1	0
W. E. Surtees, D.C.L. ... ..	1	1	0
Mrs. Western ... ..	1	1	0
Mrs. FitzGerald ... ..	1	1	0
"J" ... ..	1	0	0
Mrs. Sainsbury ... ..	0	10	6
Thomas Stocking ... ..	0	10	0
A Friend ... ..	0	10	0
Miss Houghton ... ..	0	10	0
Miss Arundale ... ..	0	10	0
"Queer Times" ... ..	0	10	0

[Particulars of the first three lectures will be found in our advertisement columns.]

### "TRANSCORPOREAL ACTION OF THE SPIRIT."

By A. M. HOWITT WATTS.

#### No. II.

(Continued from page 188.)

"It is only when the person is asleep, or entranced (or in reverie!) that the spirit is able to leave the body; and it is only with persons possessing medial powers that it is at all possible."—*Dr. Eugene Crowell's "Spirit World and its Inhabitants."* Chap. i. p. 20.

In the paper on "Transcorporeal Action" in "LIGHT," for April 21st, were given instances of the phantasms of living persons taken from printed records of the phenomenon from various accredited sources. The following instances are from private sources, and have not until now appeared in print, being the personal experiences of intimate friends of the writer, or her own experience. The names of the ladies concerned, the writer is not permitted to give.

The following narrative was written, September 15th, 1882, from the dictation of an old and intimate friend, whom we will call Mrs. C., and shews how

A Spirit returned from Chapel whilst the Body still remained there.

"When I was quite a young girl," said Mrs. C., "for a short period I resided with a family-connection named Dora. Shewas wealthy and of the Methodist persuasion, living a retired life, except for the visits of religiously-minded persons of her own belief; and herself much devoted to prayer. She was a very interesting woman, whom I, in my then crude state of knowledge of things spiritual, could not understand or do justice to. She had been a spirit-seer from childhood, and I am now convinced that when in the twilight—as was her wont—she having played passage after passage from memory of the grand old masters, fell into 'playing her thoughts,' as she termed it, she was playing by spirit-inspiration. Of the wonderful beauty and charm of these musical improvisations I cannot attempt to convey an idea. Dora was an invalid and not infrequently unable to attend public worship at the neighbouring chapel. Consequently one summer's Sunday afternoon I went there alone. Dora meanwhile sitting reading in her room at home, heard me, as she supposed, return at an unusually early hour. Not only did she hear, but she clearly saw me quietly pass the door and enter my chamber.

"After a while, service being over, I returned at the usual hour, and entered the room where Dora sat, in my bonnet and walking dress, shewing myself thus immediately upon my return.

"How long have you been back?" asked Dora, with a look of surprise, glancing at my bonnet.

"I am only this moment returned," I rejoined.

"But," insisted Dora, 'you have been back half an hour, or even more. I saw you pass the room door and enter your chamber.'

"No, dear Dora, that is not so. I have only just returned. I have not, as yet, been in my room."

"Dora looked greatly puzzled, even troubled in mind. Evidently she believed that thus having seen my double, she had received a 'death omen.' For weeks afterwards this apparition, in recollection, continued to trouble her.

"My own experiences in the matter," remarked Mrs. C., "were these. The afternoon was hot—I was drowsy and tired during the service.\* I sat by myself in a large pew, curtained round; above the line of the curtain I alone saw the figure of the good preacher delivering his sermon. His voice and monotonous action tended to produce, possibly, a

\* Compare with this, remarkable narrative given in No. 88 of "LIGHT," p. 400, "Presence at a Distance," as related by Josiah Gilbert, in a letter to editor of the *Spectator*. Several members of a family seated in a pew one hot summer Sunday afternoon simultaneously beheld the form of a brother, resident in America, approach them and lay his hand upon the edge of the pew—the real man being asleep at the time in America, dreaming a clairvoyant dream of his family beheld in the pew. The state of reverie of the persons in the chapel pew inducing, possibly, simultaneous clairvoyance, the spirit form of the dreamer in America could thus be clearly recognised.

mesmeric sensation over me. I fell, consciously, into a state of reverie, and was quite aware that my mind wandered; my body remained in the pew, but my mind, my thoughts, involuntarily returned home. Dora, who possessed the seer's eye, beheld my returning mind, clothed, as the French Spiritists would phrase it, in its *périsprit*.

"I once again many years later experienced how

"A Spirit form of one in the flesh can knock at a door."

"It happened that once going on a visit to N.," continued Mrs. C., "where my step-mother resided, to whom I was strongly attached, on arriving I was met by my brother, who informed me that unexpectedly our mother's spare room was occupied by a visitor and that therefore at her request, I was that night to sleep at his house. Some way I was disappointed not at once being able to see our mother. I determined to rise early on the morrow and surprise her at the breakfast-table. I felt a yearning to see her. Her home was at some little distance and to reach it, there was a steep hill to be ascended. I was so impatient to arrive that I actually felt my will and mind rush on before me, my feet seemed to linger behind, as I toiled up the hill. At length I was at the door of my step-mother's house, and knocked. To my surprise she herself opened it, exclaiming 'Well, here you really are, this time! I heard your loud knock a quarter of an hour ago—but no one was there! for I, feeling certain you were come, ran to the door as now!'" Probably in this case, as in the case of apparitions of the dying, a mutual yearning gave rise to the development of so much psychic force as to produce a loud knocking.

Mrs. B. appears to her maid bringing with her a Spiritual Light.

In a series of papers in the *Psychological Review*, entitled "Thoughts regarding the Mystical Death," the writer introduced a lady, whom she called Mrs. B., and her maid Jacintha.

Mrs. B. for many years has been conscious of her thoughts, her mind, her soul, her "*périsprit*," as the French—her "nerve-spirit" as the German psychologists have termed it—going forth from herself, and making itself manifest to persons with whom she is *en rapport*. This, usually, has occurred without volition on her part. She enjoys good health; is, however, markedly that which we now accustom ourselves to term a "psychic." She herself is also well acquainted with the phenomenon of beholding the "phantasms" of living persons, and also of hearing the voices of living persons when at a distance from her; in short, she hears and sees manifestations of the spirits of living persons equally with manifestations of the spiritua. presence of those whom we call "the dead." Jacintha, her maid, is also a "psychic."

In the summer of 1882 Jacintha said to her mistress, who was preparing for an absence from home of some duration, "I do hope, madam, that master and yourself will not this time give me another terrible fright such as you gave me last autumn when you went abroad."

Mrs. B.: "How was that, Jacintha?"

Jacintha: "About midnight of the evening that you started for the Continent, I was suddenly awakened by a loud knocking at the front door. It was master's well-known knock. I heard, then, his footsteps on the stairs. He did not walk into the drawing-room, but came directly up and up—not entering his bedroom as I expected—but straight up to my little room at the top of the house. You followed. You carried a bright light in your hand, which enabled me to clearly see you both, and all the objects in my room. You both looked frightfully pale, tired, and wet. Bits of mud fell off master's feet as he walked. I cried out! I was dreadfully alarmed. I felt certain that some accident must have occurred. Not for a moment did I doubt that you were both killed, and that

\* The Seeress of Prevorst was enabled by her nerve-spirit going forth from herself to make sounds of knocking at a distance. Instances of this are given by Dr. Kerner.

I now beheld your ghosts. You, ma'am, looked steadfastly at me, holding your light, and I asked, 'Is that you, ma'am?' and you replied, 'It is not I, it is my ghost.' This more than ever alarmed me. I have often, you know, in many ways seen you in the spirit, but never had I quite seen you in the same manner. I could not remain in my room. I got up, and in great trouble went down into the kitchen and made myself a cup of tea. I was regularly upset. I had not a shade of a doubt but that some trouble had come and that I had seen your ghosts. I did not dare mention to anyone what I had seen, and was most miserable, until a letter came from abroad saying you and master were all right."

Mrs. B.: "I imagine, Jacintha, that at that particular moment when you thus saw us in the spirit you saw our then condition of body and mind. That night at about midnight, we, having come off the steamboat at Calais, missed the carriage which should have taken us up from the pier to the hotel. It was very low water, and the distance was thus greater than usual between the boat and the inn. It was damp, dreary, and wretched. There had been much rain, and we, very much exhausted, had a dark, wet walk up to the hotel. We remarked at the time that never had we had a more disagreeable walk, and never so dreary an arrival at Calais. Being very tired, also having left you very unwell, as you may remember, my thoughts most probably returned home, and were directed to yourself, especially as I had left with an anxious feeling regarding you. The ghost of my thoughts, no doubt, visited you."

Jacintha then told her mistress that years previously she had, when first she entered the service of Mr. and Mrs. B., received in a similar manner a visit in the night from Mrs. B. which had greatly startled her. She had been, perhaps, a month in the family, and had heard her fellow-servants' mysterious hints regarding the "queer things" believed in by their master and mistress. "For they are," said the servants, "what people call Spiritualists." What "Spiritualists" were Jacintha did not exactly know, but supposed it had something to do with "ghosts." One night Jacintha, sleeping in a room with another maid, suddenly was fully awakened by beholding, as she supposed, her mistress in person standing in the room. Indeed she had first seemed to see Mrs. B. come straight through the bedroom-door as if she walked through it. She brought a light with her which made all things clear in the room. She wore her dressing-gown and her hair hung down and spread over her shoulders. She gazed fully at Jacintha, who was so astonished by the apparition that she started up in her bed. Mrs. B.'s phantasm then vanished. Jacintha thought to herself that if this was an example of "the queer things" done by "Spiritualists," she never could possibly remain in such a household. But as it appears she stayed on in the same service for many years.

(To be continued.)

#### BIRTH.

KREUGER.—May 11th, Mrs. Kreuger (née Everitt), wife of Mr. Gustav Kreuger, Lilian Villa, Holder's Hill, Hendon, of a daughter.

SEANCES WITH MR. CECIL HUSK.—The first of a series of members' private subscription seances at the rooms of the Central Association of Spiritualists with Mr. Cecil Husk was held on Thursday evening last week, when some very interesting physical manifestations were experienced. The phenomena were remarkable in many respects, and of such a character as to give much satisfaction to the members present. This series of seances will be held on consecutive Thursday evenings at 7.30 o'clock prompt, and members desirous of securing tickets of admission are requested to obtain them previous to the evening of the seance.—Thomas Blyton, secretary.

MRS. HARDINGE BRITTEN will lecture at Halifax, May 20th. Belper, May 27th. Liverpool, June 3rd and 17th.—Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

## PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CRANSTOWN.

An interesting story of a dream vision is related by Plutarch in his delightful letter, "Consolation to Appollonius," on the death of his son; a letter which sets out very fully the philosophical and religious grounds for bearing patiently, and overcoming the sorrow caused by the death of a dearly-loved friend. This beautiful and instructive epistle is adorned with many examples illustrative of his views, and with extracts from the classical poets on the subject, and is very worthy of study.

Plutarch did not offer this friendly and wise consolation to his friend until after a considerable time had elapsed from the death of his son, being well aware, as he declares in the beginning of the letter, that all attempts at consolation must at first—when the blow is fresh—fail; and that it is only Time, the great Comforter, who can succeed in reconciling a really sensitive heart to such great calamities, and make it perceive, as Carlyle says, "That sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow!"

The story is as follows:—"Of Euthynous, the Italian, there is this memorable story, that he died suddenly without anyone knowing the cause of his death; his father was Elisius, the Terinean, a man of the highest rank, both as to estate and virtue, being rich and honourable, and his son the heir to all his fortune, which was very great, and having thus died he conceived a strong suspicion that he had been poisoned. Not knowing how to arrive at the truth as to this, he went to the place set apart for the invocation of the dead (*ψυχομαρτίον*), and after having performed the rites and sacrifices enjoined by law, he went to sleep there. When all was silent he had a vision or apparition (*ὄψις*); his father appeared to him, to whom he related his misfortune, and earnestly requested that he might be assisted in discovering the truth as to his son's death, whereupon, his father replied that 'he had come with that intention, but that he (Elisius) should first receive from this person here what he had brought you, and thereby you will see the true cause of your affliction.' The form alluded to bore a strong resemblance to the deceased Euthynous, both in years and stature, and on being asked 'who he was,' replied, 'I am the genius (*δαίμων*) of your son,' and then shewed him a roll, which, on being unfolded, had these lines written on it.

"Men wander through life with minds led astray by illusion, Euthynous by decree of the Fates has found repose in death: His life, if it had been prolonged, would not have been beautiful either to himself or to you."

The foregoing is the story, which is interesting in many respects. This antique view of death as the Frer from approaching calamities is more consoling than that held by Dante, reflecting the Middle Age gloom of Hell and Purgatory, which pressed like a death pall upon the living; in the "Vita Nuova," he calls death "di dolor madre antica," "the ancient mother of grief;" and yet Dante too was right, for in spite of all verbal consolations, the death of those loved has ever been the mother of sorrows, a true "Mater dolorosa." Cicero, like Plutarch, wrote eloquently upon the folly of grieving at death, but when his own beloved daughter died, he was so thoroughly overmastered by grief, that he retired and shut himself up for a considerable time, invisible to any of his friends, so as not to be disturbed by vain attempts at consolation. It may be said of consolation in such cases, as Dean Swift said of philosophy, that she was "a splendid mare in the stable, but an arrant jade on a journey."

The above story proves that the custom of invoking the dead—Necromancy—either by obtaining actual objective appearances (materialisations), or by clairvoyance, or by subjective dream visions, was a recognised and common practice in the ancient world, and that a particular place was set apart for this rite, with a particular name as above mentioned, and which was probably a chamber in a temple, and that a regular appointed ritual with offerings was used for the success of the invocation. The religious element so introduced was an essential part of these ancient seances until in later times the whole thing got into the hands of paid impostors and jugglers. How different and how much better and more likely to have good results was this ancient practice than our modern mixed seances, where for the most part the sitters get simply what they deserve, the reflection of their own states of mind. It appears to have been the practice, in some cases, to give the invoker, previous to his going to sleep, a magical drink probably of an anæsthetic kind, by which it is supposed the soul becomes loosened from the bands of the flesh, and enabled to enter into spiritual communion with the inhabitants of the spirit spheres. The witches' salve undoubtedly, both in ancient times and in the Middle Ages, produced some analogous effect to these anæsthetics, as is shewn by the curious experiences of Gassendi with a witch. As to the writing on the scroll, many cases are recorded, similar to the above, in which clairvoyants have seen writing on scrolls, or in books, or in crystals; so that this ancient story is in this respect also parallelised in modern phenomena.

The Genius (*daimon*) of Euthynous, mentioned in the story as bearing a strong resemblance to Euthynous himself, was, I think, his own spirit or soul, and not a separate entity, or what is called a guardian angel; but simply his soul clothed with the spiritual\* or fluidic body, as its vehicle, and which would naturally resemble the earthly body, at least for the purpose of recognition.

The Theosophists (most of whose writings I agree with and admire), drawing from the rather misty and dreamy philosophical or psychical speculations of the Hindus, Gnostics and Neoplatonists, (notably from the Vedanta and Sankhya schools, and their later outcome Buddhism,) divide and separate the thought principle in man into several different entities, each to have a separate destiny; but so far as the writer has yet been able to discover, no evidence has been adduced to prove that the thought principle is not a unity, indivisible into parts, and consequently only with one destiny before it. This theory of many kinds or portions of souls in the one man, seems to rest only in the sphere of allegation and dogma, without any evidence to sustain it. It is probably the combat and struggle which is always going on in the human soul between good and evil, which has given rise to this notion of a duality or indeed of a multiplicity of distinct thought entities. This soul combat can be explained, or at least attempted to be explained, much better by the Darwinian doctrine of evolution from the lower forms of life, the instincts and habits derived from which cling to our now human souls so closely, giving rise to a perpetual struggle, at least with most men, between the higher and the lower tendencies and aspirations, as naturally to give rise to this notion of duality or of multiplicity. If man be the microcosm of all preceding substances, inorganic and organic, and if he is placed on the "upward path" of Being; and slowly, painfully, and with infinite effort and dire sorrows, ascending the great ladder of life which extends from earth to Heaven, how could it be otherwise than that we must all have inherited the imperfections (relatively such) of our long line of "predecessors in title," and that a fierce and continued combat must arise in the soul in order to eliminate from it the tiger, the hyena, and

\* "Spiritual body" is a very incorrect expression as it involves a contradiction in terms; psychic body, an imperceptible body, or radiant body (*Soma aetheriale*), of the Neoplatonists would be better.

the ape, or other of our charming progenitors. Tennyson, adopting this theory, well says:

"Rise, human soul! arise and fly  
The reeling Fawn, the sensual fawn;  
Move upwards working out the beast  
And let the wolf and tiger die."

And Matthew Arnold, in his beautiful poem, "Empedocles on Etna," expresses the same view:—

"Born into life—man grows  
Forth from his parent stem,  
And blends their bloods, as those  
Of theirs are blent in them;  
So each new man strikes root into a far foretime."

May not this notion of duality, of opposing forces in the human soul, be merely part and parcel of that universal duality and polarity which exists everywhere in that minute portion of the infinite universe which is known to man; that necessary looking at all phenomena from contrasting and opposing points of view, in which they are viewed as opposite pairs—good and evil—light and darkness—God and Devil—Heaven and Hell—male and female—and so on in a never-ending series of opposite dualities?

The Pythagoreans (according to H. Ritter) held a view analogous to this, as the unity of the world was called by them harmony, but which harmony arises from opposing or contradictory notes or principles; and this unity, consisting of substance and element, or, as we would say, spirit and matter, is God, who governs all things, doing the best He can as far as is possible. They did not believe that God was at first perfect, but rather a progressive God; for, being the principle of all things, from Him must come the uneven, the imperfect, the negative; concluding, therefore, that the ground or cause of the imperfect must be itself imperfect. Their idea of God was the same as that of the Vedanta, and of Spinoza, a World-Soul, identical with the Kosmos, the universal life being the life of the World-Soul, that universal spirit which rules and works in all things; the "*Mens agitat molem*" of the Latin poet. Who can explain the great mystery, that the best and the beautiful are not at the beginning of things, but unfold themselves out of the less good and the less beautiful? It is probable, and greatly to be hoped, that this, to us, strange system of dual opposites, on which our world seems to have been constructed, and to be governed, including the duality of body and soul, spirit and matter, are only part and parcel of this phenomenal-planetary life, and that a time will come to all when they shall disappear, giving place to a world of true unity, harmony, and peace, a condition which has ever been the fond and longing dream of contemplative man, in every climate, and in every age.

This upward path of being—the "*ὁδὸς ἡγεμόνων*" of Parmenides, the path of empire or self-control, may be considered, as it occurs to me, to have six halting-places or stages; 1st. From beast to man, but man, preserving for long ages more or less of the nature of the beast, although the form has become human, but the soul not as yet humane but egotistic, cruel, with the "mark of the beast" still upon his forehead and in his heart. Humanity is not yet altogether out of this epoch—the stone age of man.

2nd. From savage man to man humane and civilised, more or less; in this stage religion, morality, science and art operate powerfully in modifying and changing the old original brute-man—the old Adam; but nevertheless much yet remains of the egoistic, grossly material, unspiritual man. This is the Kali yuga of the Hindus, marked most distinctly by the test of vivisection, justified almost universally by the civilised and educated men of science, for selfish human ends, contrary to all morality and sympathy with sentient life, on which all morality ultimately rests and which is stigmatised by these thought-

leaders with contempt as "sentimentality." Truly it is sentimentality in its true sense—feeling—and that is a thing they apparently wish to get rid of as effectually as possible. Herbert describes this epoch,

"Unless above himself he can erect himself,  
How poor a thing is man."

And Goethe puts into the mouth of the scientific pessimist, Mephistopheles, type of the gross materialistic Agnostic, these notable words, too applicable, alas! to man:—

"Der kleine Gott der Welt bleibt stets von gleichem Schlag,  
Und ist so wunderbar als wie am ersten Tag.  
Ein wenig besser würd er leben,  
Hätt' du ihm nicht den Schein des Himmelslichts gegeben;  
Er neunt's Vernunft und bracht's allein,  
Nur thierischer als jedes Thier zu sein."

"The little God of the world remains ever of the same stuff,  
And is as wonderful as on the first day.  
He would live a little happier  
Hadst thou not given him the reflection of the lights of Heaven;  
He calls it Reason, and uses it only  
To make himself a worse brute than any other animal."

3rd. From natural and even comparatively civilised man to man as a being more and more increasingly receptive of the Divine spirit of the World-Soul, ever ready to flow into the open human soul by afflatus, influx, or inspiration, and thereby making man's will more and more united with God's will, until, in its highest state of earthly perfection it becomes one with that will: "Tat-toun-asi."

4th. Death—new birth—a spiritual being arises from the ashes of the earthly being, clothed with an imponderable but far stronger body, the "Soma angoeides," and endowed with an internal sense, the mysterious workings of which man has had even here sundry glimpses, through the veil of flesh.

5th. Personality greatly modified, perhaps swallowed up in sympathetic association with choirs of spirits, united together by original soul idiosyncrasy—each male spirit united with a female spirit.

Last stage. Nirvana, or by whatever other name the mystery may be called, but which is now incomprehensible to man in his present low condition.

(To be continued.)

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### The Preparation of Inquirers and the Graduation of the Phenomena— To the Editor of "LIGHT."

SIR,—I cannot accept the opinion of Mr. Barkas on the above subject as at all satisfactory or even feasible. He observes that "Spiritualists generally are much too desirous to place the marvellous phenomena of which they have themselves been witnesses before their friends and the general public." But surely there is a natural and perhaps an irresistible impulse to do so, and to suppress this impulse would be unnatural, and as I think, unwise too. "I believed, and therefore have I spoken." This was the Apostle's statement of his own procedure, and surely it was as wise as it was natural. If you see "marvellous phenomena" how can you be silent? Mr. Barkas would have you practise strict reticence both before your "friends and the general public." Such reticence would be for any ingenuous mind as painful as it would be unnatural.

Besides, the evidence of the phenomena would thereby be impaired. That it should be described at once, when all the details and accompaniments are imprinted most freshly on the mind, and not blurred or confused by lapse of time, is the indispensable safeguard of the correctness of the narrative. That you should relate it at once to your friends or communicate it to the public is the principal element of security. Let the comment follow at once, and any plan or deception pointed out.

But Mr. Barkas would have one stifle the natural impulse,

and wait some considerable time—say a year or two—until it has undergone a crucial investigation by some secret tribunal which is to issue its *imprimatur*. Then it may be safely announced to the public, and not before.

Nor can I admire his motive. We are enjoined to practise silence and withhold narratives, because the interest felt in such things is "feeble" in most minds, and because the things themselves would be thought so "antecedently improbable." This is a complete condemnation of the Apostles in immediately announcing the Resurrection. They ought to have waited till mankind had become more spiritual. This is surely unwise counsel. If the interest felt is feeble, how is it to become stronger but by presenting to the public well sustained recitals? Is life best cherished in a vacuum?

The next requirement is that "all who enter on the inquiry should first have some practical knowledge of the occult forces in mesmerism, biology, clairvoyance," &c. But how are "the occult forces" to be arrived at but by practical instances? Not surely to be guessed at on *a priori* grounds. Herbert Spencer rejects all Spiritualism, because on *a priori* grounds he judges the thing to be impossible.

Moreover Mr. Barkas requires a "moral, mental and spiritual adaptation" for such studies, in one word, *genius*—before we presume even to inquire. But here he confuses two different things. Mankind in general may accept and be elevated by a belief, though they cannot discuss it or enter into the depths of the argument—e.g., a child or a peasant may believe in a God, though neither can fathom the depths of the theistic argument. Yet religion was meant for all, and so is Spiritualism, if it be true. They may be sure of the thing, though they are not sure of the argument. Music, again, was meant for all, for all have ears, and those ears have musical susceptibilities, and all may be more or less refreshed or exalted by hearing it, though a small section only of these can become skilful executants, and not one in a million of first-rate executants can become a great composer. But that act does not militate against the universal cultivation of music.

The last remark is that "even observers ought to be gradually led into the arcana," beginning with the elementary phenomena. On this I would remark that Spiritualism cannot be taught in the same way as mathematics or any material science, where you advance by steps from the simplest to the most complex propositions. It depends on the inscrutable motions of "spirits." They will not be commanded. You must get them when you can. An inquirer must avail himself of such opportunities as present themselves. He cannot choose what *séances* he will attend. He must go where he is allowed access. Thus, in the same page as the letter in question, Mr. Damiani gives an account of a most remarkable *séance* with Mr. Husk, on which occasion he "introduced a lady to her first *séance* in England." Would Mr. Barkas have had this lady refuse Mr. Damiani's introduction on the ground that she wished to begin with the raps? Or would he reprove Mr. Damiani for rushing off into print with an account of this most successful *séance*, and not rather counsel him to withhold it for a year or two until it had first "undergone the crucial investigation"?

G. D. HAUGHTON.

#### To the Editor of "LIGHT."

SIR,—You have chosen a title under which to place this correspondence which seems to me exactly to indicate what all old Spiritualists will desire to carry out.

Frequently when I have recorded for the public some interesting account of spiritual phenomena I have been inundated with letters from perfect strangers wishing to sit *en séance* with us and observe for themselves; and some of my intimate friends have thought it hard, when I have convinced them of these phenomena having actually occurred, that I cannot at once let them come in and be more convinced by sight.

As well often would it be to introduce a bull into a china-shop! only with less result. These higher phenomena are obtained under such delicate conditions that to bring any one, unaccustomed to sit for them, into a circle would be to prevent their occurrence. Absolute harmony is essential and a prepared mind.

My advice has always been to would-be inquirers—take in "LIGHT," join the Central Association of Spiritualists, so as to become familiar with what is going on; read up the literature connected with the subject of which even many well-read people know nothing. The ignorance of what is going on at the very

doors of inquirers is simply marvellous to a regular reader of "LIGHT."—Yours truly,

MORELL THEOBALD.

April 30th, 1883.

#### To the Editor of "LIGHT."

SIR,—Mr. Barkas does not say in what sense he uses the word "phenomena," whether in its general sense as applying to all spiritual phenomena, or in its restricted one as applying to the material or objective only. In either case I hold an opposite view to his, and, as I take it, you desire an expression of opinion on Spiritualism in its entirety without reference to any particular phase.

We have heard of one who "came to scoff but remained to pray," but if the graduating system had been applied in that case, the scoffer would not have been admitted, consequently there would have been no prayer.

Mr. Barkas will pardon me, but I venture to think his illustration is not a fortunate one when he says: "It is absolutely useless for persons without a moderate share of musical genius to study music, or persons without natural mechanical skill to study practical mechanics; both would prove failures; and so it is in reference to the investigation of spiritual phenomena; they are far beyond the capacity of a large proportion of people to appreciate or rationally to investigate." If none but those who have musical, mechanical, or other genius were to study anything, I am afraid some of us would cut a sorry figure and be denied many an hour's pleasure. People do not all desire to be Mozarts or Stephensons, yet it is quite allowable for them to acquire a little knowledge on these or any other subjects according to their aptitude, inclination, or leisure. Because I have not the capacity to become a great theologian that would scarcely be a reason why I should stay away from church.

Spiritualism is for the many, not the few: it came as "a little leaven to leaven the whole lump," and any attempt to restrict or stop the leavening must end in failure. Canute was the first who tried to stop the advancing tide, and Mrs. Malaprop, with her broom, was, I believe, the last, but neither succeeded.

The graduating idea does not apply to Spiritualism, but to Theosophism as represented by the Occultists and the Bounding Brothers of the Rocky Mountains, generally known as the Himalayan Brothers.

Curiously enough, on this very question of open or restricted investigation we have the experience of the Rev. C. Ware at Plymouth and latterly at Exeter, admirably stated by himself in your contemporary, the *Medium*. He says: "We do not claim that in these promiscuous gatherings we have the most favourable conditions for the development of mediumship—that is not the object we primarily have in view. Our public movement is a large open door, whereby all the people, irrespective of class or creed, shall obtain admission to the Temple of Truth. To those who cry out against promiscuous gatherings, I would say, that my idea of Spiritualism is not that half-a-dozen persons shall sit together, singing the same drowsy tunes every week, from January to December; but that it is a grand system of Spiritual education for all the people."

"The development of mediumship is not by any means the chief object of Spiritualism, much less is it the evolution of phenomena to be exhibited at so much per head. Nay, indeed. Its grand mission is the evolution of pure, noble, lovely souls; to make all the people spiritual; to develop the angel life—the Divine image—in every human being. Hence our idea of a 'circle' is, that it is a spiritual meeting, and, of course, the more people attending such meeting the better; the worst will get some good there; and, however large such a meeting, the true medium will occupy an impregnable position—like a lighthouse, to shed forth light and heavenly influence upon all."

"Spiritualism being for all, and being no respecter of persons, we understand the purpose of the spirit world to be to open a door for a universal admission of the people to a knowledge of the truth. The spirit world itself will regulate such admissions if we will let it work in its own way. We see these principles put into practical operation in a very striking manner in this city; we have had nothing to do from the beginning but to quietly remain at our post,—the authorities at headquarters have managed the work."

"The writer of this was first introduced to Spiritualism on April 18th, 1879; when, by means of a little table, in a company of Christian friends, conversation was held with intelligent beings unseen by mortal eye. The astounding fact then dis-

covered, viz., that there was connection and communication between this earth and the world of spirits, completely revolutionised my whole intellectual and spiritual experience. It was to me nothing less than a new birth, and from that time to this, though it has cost me more suffering and conflict than I care even to recall, my one ideal of Spiritualism has been, that it is 'a gospel for every creature.'

As to the duty of Spiritualists in making Spiritualism known to those who know nothing of it, each can do it in his own way according as he is a communicative person or one who picks and chooses his hearers; but one thing is clear, and that is that it is the duty of every Spiritualist to make Spiritualism known at least to somebody and give them a light from his lamp to light them on their way to Heaven.—S.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

Mr. E. W. Wallis, of Nottingham, was received at these rooms on Saturday evening last, with the cordiality and appreciation so justly due to his sincere and earnest character and powerful spiritual gifts.

He went straight to the heart of the audience by a preliminary recital of the pathetic story, in verse, of "Billy's Rose," the issue of which appropriately introduced his lecture "After Death—What?"

Death as a stage of life, as the point of separation of the spiritual personality from its erstwhile associated "chemical atoms," was described with that cheerful confidence which is the essential characteristic of the views of those who know the meaning of the "what" of the inquiry. A sustained existence which recognises no interruption, a direct sequence of cultivated or neglected opportunities so philosophically adapted to progress and that degree of happiness of which each is capable, that the mind is appeased, the sympathies enlarged, the affections satisfied—in a word, the whole nature healthfully stimulated to its best, that, briefly, is the meaning of the "what."

In the course of a vivid exhibition of these Divine truths the eloquent controls referred respectively to the efforts of those earnest souls who, as humanitarians, do so much to promote the well-being of the race, in spite of the inadequacy of their motive power, and the relative insufficiency of results which are limited to the seen possibilities, and deny the minor potentialities of being.

Less consideration was shewn for that ecclesiastic range of thought, so commonly regarded as scrupulously religious, which in fact, if not undeniably in terms, attaches less importance to morality of conduct than to belief; and the insecurity and danger of all who would pass forward to the misunderstood "what," in feeble reliance upon the merits of another, were effectually exposed.

Dead men do tell tales: they return to our midst, and the more they are sought, and intercourse with them is respectfully welcomed, the more accurate and valuable will be our conception of the form of life which is their present experience; and their testimony uniformly is that only by the straight gate of personal righteousness, with every faculty and function of our common human nature in diligent exercise, can we hope to realise promptly "after death," what are the conditions and the happy possibilities of continued life.

The subject selected for Sunday, the 20th inst., is "The Spirit Land." As we have been already informed by the controls of Mr. Morse how they propose to treat the facts, we can promise an absorbingly interesting evening. See advertisement.—S. B.

##### NORTH SHIELDS.

During the visit of Mrs. Britten to the north she very kindly favoured the public at North Shields with two lectures on "The New Dispensation" and "The Spirit World, its Locality and Occupations." The Oddfellows' Hall, a place capable of holding about 600 persons, was crowded to excess.

##### FERRY HILL.

The South Durham Spiritualists held their long-advertised gathering at the above place on Whit-Monday, and we are glad to say it was a successful one. A large number of Spiritualists and other friends gathered in a field about a mile from the village, and in the afternoon held a most successful open-air meeting, at which Mr. David Richmond, of Darlington, presided, and after relating some of his wonderful experiences in connection with the movement was followed by several short, but telling addresses by Messrs. Grey, Ouston, DeMain, Dunn, and Burton. After the meeting and sports were concluded the assembly retired to a school-house in the neighbourhood and partook of tea; after which some excellently-rendered songs and readings concluded the day's festivities.

NORTHUMBRIA.

#### NOTICES TO CORRESPONDENTS.

E. TURSDEN, (Bedford.)—Will receive attention.

J. EARP.—You ask for the return of your letter but give no address.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is incorporated the British National Association of Spiritualists. Established 1873.)  
33, GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organized body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free, Seances are held on Wednesday evenings at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirees, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments:

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Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges.

Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

All communications and enquiries should be addressed to the Resident Secretary, Mr. THOS. BLYTON, 33, Great Russell-street, W.C. and Post Office Orders made payable to him at the Great Russell-street Post Office. Cheques to be crossed "London and General Bank, Limited."

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THURSDAY, MAY 24th.—Members' Subscription Séance. Mr. J. Cecil Ross, Medium. Tickets of Admission, 2s. 6d. each, to be obtained previously. Commence at 7.30 p.m. prompt.  
THOMAS BLYTON, Resident Secretary.

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## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The remarkable exposition of theosophic teaching which appeared in part in the columns of "LIGHT," is about to be published in a more complete form in a volume entitled "Esoteric Buddhism." Mr. Sinnett has added largely to what we are already acquainted with, and his volume is an authoritative exposition of occult philosophy as he has learned it from the fountain of esoteric knowledge. Whether that source of enlightenment be or be not accepted by Spiritualists as pure and unadulterated, it cannot but be a matter of deep interest to students of the Occult in all its various forms to learn what Mr. Sinnett has to teach. We can express an opinion on it after we have read it, but we are at least bound to "read, mark, learn, and inwardly digest it."

The *Daily News* has published an uninteresting and somewhat flippant article on the "Proceedings of the Society for Psychical Research." The writer modestly describes himself as "in ghosts not all unlearned": but nothing that appears in his article gives any evidence of such learning, nor, indeed, of such consciousness of its absence as would shew him to be in a fair way for receiving instruction. Mr. Edmund Gurney, writing to the *Daily News* to correct some of the errors into which the writer has fallen, points out, in a letter which was reproduced in "LIGHT," that "collective hallucination" is not the same thing as "collective illusion." What shred of evidence is there that a subjective hallucination can be conveyed exactly as conceived to the minds of a number of people? Such *ex post facto* explanations as Dr. Carpenter's and this are first gravely assumed, and then argued upon as if they had a real existence apart from the fancy of the disputant. And there lies the root of many a fallacy which becomes current. "You believe," says our critic, "in transferred impressions. Why, then, you must accept collective hallucination as a reasonable explanation of what you allege to have a real, objective existence!" And then this airy fancy takes its place as an explanation, and men think they dispose of facts by this baseless theory. We do believe, as the result of experiment, in the transference of impressions by the exercise of the mind. Even when the will is powerfully exercised the transference is blurred and imperfect. A definite conception, clearly kept in view, and urgently impressed upon another mind, is more or less imperfectly transferred.

Therefore, according to our critic, a passing idea, a mere subjective hallucination as to what is not existent at all, is transferred, in all its details, to the mind of every person present, and that without effort of will, and with envying clearness of definition.

This is a sample of the logic that does duty against our facts. And by-and-by some even less accurate and instructed writer will quote this "explanation," and say airily "Ah! yes; these stories have all been disposed of by very simple explanations—unconscious cerebration, collective hallucination, you know. Something of that sort!" So, though it is not very much worth while, let me protest that this explanation is merely foolish, and that there is not even any evidence of a collective illusion that can be applied to our facts, much less of a collective hallucination. And let me protest against a method of treatment of recorded facts which is far worse than this fabrication of baseless explanations which explain nothing. Mr. Gurney thus rebukes the writer in the *Daily News* for sheltering himself under a theory which he does not believe, and for carelessness, or worse, in quoting as evidence stories expressly introduced into our proceedings for a quite different purpose. "To those," he says, "whose chief aim for some time has been to establish the simpler facts of thought-transference, it is a fair (and now by no means a rare) ground of satisfaction to find the reality of that power, so lately wholly unrecognized by science, suggested as a plausible scientific explanation for various further classes of doubtful or discredited phenomena. I would ask, in conclusion, whether it is quite fair to describe, in a way which implies that we have treated them as credible and valuable cases, stories which we have expressly quoted to illustrate the manner in which evidence is apt to break down under strict examination."

The latter remonstrance, that, viz., of using as crucial cases, endorsed by the Society, those which have been expressly introduced to shew how evidence that is superficially good breaks down under such careful testing as the Society always applies, is one that it should concern the writer to notice. Either he read the Proceedings he was reviewing or he did not. In the latter case, his slipshod argument is easily accounted for. In the former case, the charge against him would be a heavier one than that of mere ignorance. But there is no reason to assume any deeper reason for his shallow lucubrations than that general ignorance of the subject, and apparent incapacity to treat it fairly, which besets most publicists when they come to deal with the occult in any form. That they should be uninstructed at the start is no discredit to them. But that they should write, being uninstructed, is at once unnecessary and indecent; and that they should go on writing, when they close eyes and ears to evidence, and misrepresent what they maul and maltreat, is a grave abuse of responsibility, and an open scandal. And this is not confined to ephemeral articles in the daily journals, which are, doubtless, written in haste, and may plead so far some excuse, but serious attempts to deal with psychical and occult subjects are frequently little better and no more worthy. Such articles as treat Spiritualism and kindred subjects in the new edition of the *Encyclopædia Britannica*, now in course of publication, are an apt

illustration of the truth of this statement. They are supposed to embody the latest wisdom, but, alas! let anyone even moderately familiar with the subjects on which they treat read them if he wishes to see how far that wisdom extends. And this is substantially the case with the vast mass of such criticism as issues with vapid regularity from the public Press in all its various forms. The trail of the serpent is over it all.

The *Pall Mall Gazette* is far more fair and its criticism is decidedly more intelligent. Its article on "The Ghost-hunters at work," if I except the title of it, is reasonable, and good as criticism goes. But why "Ghost-hunters"? The writer says that "it is one of the merits of the Society that it has shown how unnecessary so vulgar and hackneyed a thing as a ghost is to produce that sense of eeriness which is the principal attraction of supernatural phenomena." And then he tells his readers that "the most interesting and certainly the most novel portion of the proceedings is that which deals with thought-transference." So "Ghost-hunter" is clearly a misnomer. And surely it is not difficult to see that what the Society has already done,—an earnest of what it will one day, and that not far distant, contribute to the store of human knowledge about what most intimately concerns man—is something far other than the successful cultivation of "eeriness" or hunting of ghosts.

Any of my readers who care for truly blood-curdling ghost-stories will find them in Mrs. J. H. Riddell's "Weird Stories." Some of these are orthodox tales of a haunted house. Some are stories of dream and vision. But all are told with extremely graphic power, and suggest to the mind a foundation on fact. It is difficult to believe that the writer is not very familiar with the real stories, the authentic facts of which she has so skilfully worked up or imitated.

St. Margaret's, Westminster, contains a memorial window to Caxton, with an inscription by the Poet Laureate, founded on Caxton's motto, *Fiat Lux* :—

"Thy prayer was 'Light, more Light—while time shall last ;'  
Thou sawest a glory growing on the night,  
But not the shadows which that light would cast,  
Till shadows vanish in the Light of Light."

The lines are appropriate and suggestive enough to Spiritualists to merit quotation.

M.A. (Oxon.)

DRUIDIC DOCTRINE.—*Awen*, in the language of ancient Gaul, as discovered by eminent modern French scholars, is the word expressing the primitive spirit. The true and pure mind rises towards *Awen*, from degree to degree, and when it has reached the *stadium* of spiritual humanity (*homenalite*) it cannot retrograde, it has developed into perfection the type of its primitive spirit; and has passed into the rank of divine man. Such is an outline of doctrine taught by our great Druidic fathers, the Gauls.—PEZZANTI.

"ROMAN PHILOSOPHIQUE."—This is the title of a volume forwarded to us by E.B., a medium in private life, through whose hand it was written. Under the form of a romance the story is told of a young and amiable wife effectively explaining the spiritual doctrine and the evidences of its truth to her sceptical and clever husband, whose mind has been warped by bad training. A sympathetic regard is excited for characters drawn by the spirit-author, and thus a subject which some treat in a didactic and dry manner is made attractive and interesting. The book is a sample of a good deal of literary work done by Spiritualists on the Continent.

SPIRITUALISM BASED ON THE SCIENTIFIC METHOD OF ARGUMENT.—In reasoning upwards from facts, Spiritualists follow the true scientific method of argument. If a number of intelligent witnesses testify that a communication was written in a deceased person's handwriting between closed book slates without personal contact, the information conveyed being unknown to the experimenters, but afterwards verified; and if this and various other phenomena such as apparitions, &c., have been seen by respectable living witnesses in every country, and if, added to this, similar phenomena (although misunderstood and even exaggerated) have taken place throughout the ages, in every tribe, nation, and race, and recorded in every historical work and sacred book, the whole forming a mountain load of evidence, what are we to infer? Why, that the basic facts are true.—*The Echo* (Ottago, N. Z.)

## "TRANSCORPOREAL ACTION OF THE SPIRIT."

By A. M. HOWITT WATTS.

No. II.

(Continued from page 231.)

"It is only when the person is asleep, or entranced (or in reverie!) that the spirit is able to leave the body; and it is only with persons possessing medial powers that it is at all possible."—*Dr. Eugene Crowell's "Spirit World and its Inhabitants," Chap. i. p. 20.*

Before introducing the experiences of another intimate friend whom we will call Mrs. A., the writer may perhaps, be permitted to give as a prelude to the far more remarkable narrations of her friend, experiences of the phenomenon in her own person, since they are in connection with Mrs. A. The following is from the diary of the writer, and shews how

Through Sympathy one Friend visits another Friend.

April 1882.—"Upon returning from B. I was conscious in a very marked manner of that peculiar sensation very usual with me when I have quitted a friend or place peculiarly congenial. It is as though the body alone had returned, as if my *real being* were still with the beloved friend or at the beloved spot. Thus, whilst writing or reading I would become aware, as it were, of a second consciousness\*—as to the body I was at home—as to the mind I was still with my friend Mrs. A. at B.

Within a couple of days of my return home I received a letter from Mrs. A., in which she wrote as follows :—

"Soon after you left us, L. (her maid)" came and told me that she had been quite frightened by running up against you. You were in the passage leading to the room in which you slept whilst here. You wore, she said, a Quakeress's cap." (I never, as to the body, wore such a cap; but I come of a Quaker race, and this was, I suppose, a symbol, in some manner, of my mental sympathies.) "She saw you in the same way, you will remember, years ago at E. We then thought that the apparition could not have been of yourself, but that it must have been the spirit of your Quaker grandmother, although it professed to be yourself. L. has beheld this appearance two or three times since you left, and during the daylight. I have not seen this particular appearance;" (meaning, I presume, with the cap) "but I saw you on the day you went away, and every day since."

Circumstances occurred some weeks later which made me desirous to communicate by telegraph with Mrs. A. As Mrs. A. is in delicate health, I feared that the unexpected arrival of the telegram naturally might alarm her. My thought centred itself upon Mrs. A. I pictured to myself how she would receive the telegram, and my thoughts represented her to my imagination as seated in her accustomed chair in her favourite place in the drawing-room. As far as imagination could transport me to B., I felt that I was there. I had no desire or will, however, to manifest my "phantasm." On the morrow I received a letter from Mrs. A., in which having referred to the telegram, she said that L. (her maid) going into the drawing-room to fetch something which was needed—for that day, being more than usually suffering, my friend was confined to her bed—once more L. saw my "double," and this with unusual clearness. This was in the evening, shortly after the arrival of the telegram, doubtless at the time when my thoughts were consciously fixed upon Mrs. A., as I imagined, seated in that room.

Mrs. A. has frequently visited her friends in the spirit-form. This occurred one evening at the house of the writer in the following manner. The account is from notes made on the day after the occurrence took place.

\* Also, as in anticipation of change of place; the same second consciousness will occur when about to leave home—already as to this inner sense I shall be as the distant place whither I am bound. Even this has occurred on occasions when as yet no prospect of any journey appeared to exist.

"Paying a visit to Mrs. A. in the spring of the year 1875, I was requested by her on my return to convey to our mutual friend Mr. M., a volume of the now rare early *Spiritual Magazines*. On a certain evening, by appointment, Mr. M. came to us to receive his book. The book was given him, with a message from our mutual friend; then was laid aside on a table. About nine o'clock, as we sat conversing, suddenly I became very strongly conscious of the presence of Mrs. A. in the spirit. Had she in the body of flesh and blood entered the room I could not have felt a stronger sense of her individual presence. This feeling became so singularly marked that I mentioned it to my husband and to our friend. The latter observed that he also was strongly conscious of the lady's presence. Saying this as he sat on the sofa, we observed his eyes close, and he was sunk for several minutes into a trance-like state. During this time he held a conversation with the presence invisible, if not unfelt by ourselves. He made signs that the volume of the *Spiritual Magazine* should be given to him. Taking it, he carefully turned over the book, page by page, as if searching for some particular passage. It contained an article to which Mrs. A. had desired specially to draw his attention. After this, in a tone of regret he exclaimed, 'Now our friend must leave us.' These words uttered, he returned to external consciousness. He told us that he had seen Mrs. A., and had conversed with her. He could not recall what had been said. She was attired in a flowing white dress girdled with blue. On the morrow I wrote to Mrs. A. mentioning what had occurred. In reply, she being too ill herself to write, her faithful maid L. wrote as follows :—

"Your letter much interested my mistress, and me also. I had been reading to my mistress, when about nine o'clock I went down to supper. On my return she said, 'I have been to see Mrs. Watts. I have heard them talking, but cannot remember what was said.' That she could not remember the conversation she thinks owing to her weak condition."

I am permitted by this lady to give the following very remarkable narratives of her experiences in earlier years of "Transcorporeal Action of the Spirit." They were written down by the writer from the lips of Mrs. A. In order to make the following relation clear, I may be permitted to call my friend by the imaginary name of Rose.

How Little Rose Travelled in the Spirit to Edinburgh.

Mrs. A. first consciously left her body and travelled in the spirit when quite a child. She was living in a solitary place in the South of England; during this early period of her life she felt frequently lonely and sad. An aged lady, residing in Edinburgh, and well-known in the scientific and literary circles of that city, had shewn great affection for Rose and the child became tenderly attached to her. One evening, lying awake in bed, the child, feeling specially unhappy, was seized with a yearning of love towards her old friend in the North.

Little Rose had from early childhood seen and conversed with spirits and angels. Upon this occasion, her guardian angels being present, she was assured that one of them would take charge of her body whilst the others should conduct her spirit to Edinburgh, where she could then see and converse with her friend. In what manner they performed the journey, my friend was unable to recollect. Nothing, indeed, is clear in her remembrance until she actually saw herself in the presence of the old lady, who was seated at her writing-table, occupied in writing. Rose, in her spirit-form, rushed forward joyously to embrace her. The lady at once recognised the child, but, as if in sudden alarm, raised her hands, evidently believing that Rose was dead and that she now beheld her ghost! "But I am not dead!" cried the child's spirit, "I am alive, I am come to see you!" "But how have you come?" exclaimed the old lady in utter astonishment.

Rushing forward with outstretched arms to embrace her friend, Rose discovered, however, to her surprise, that her hands and arms passed through the lady. Matter to her was no longer solid. Alone to her senses as a spirit—was spirit substance.

She could perceive her friend, and the objects immediately surrounding her; for instance, the writing-table, the chair, the writing materials, all that came in immediate contact with her friend were visible to her. Beyond this there was

a vagueness. She touched the blotting-paper which lay on the table, but her fingers passed through it.

Meanwhile she was instructed by her guardian angel to wash, as it were, her hands in the atmosphere surrounding the old lady, whereby she appeared to gain a certain power to recognise the substance of material things. To such a degree was the power attained by her that Rose tore off a corner of the blotting paper, telling her friend that she would carry that home with her.

Upon this she returned with her guardian. In what manner she returned it is not possible for her to recall. She alone remembers that the scrap of blotting-paper which she carried being a material substance, became throughout the journey an obstacle in her passage through matter. Its presence seemed to reveal the existence of trees and of natural objects. Upon reaching her own home she could not pass through the glass of the window of her room whilst she retained the scrap of paper in her hand. To enable her to pass through the window she was obliged to lay the piece of blotting-paper on the window-sill outside, where, on the morrow, she found it lying.\* Rose sent it to her friend in Edinburgh, who, naturally, was much interested by receiving it. (I have understood that this lady, a Mrs. F., well-known in Edinburgh society, referred to this remarkable circumstance in conversation with the late Dr. Robert Chambers.)

Later in life, when residing in the neighbourhood of London, but before her marriage, a still more remarkable thing occurred to Mrs. A. She had been invited to a dinner-party; was preparing to dress for the evening, when suddenly she felt too unwell to bear the exertion either of dressing or going out. Her evening attire was laid ready for her in her room, but she could only recline on her bed, overcome with this sudden indisposition, having most probably entered a state of trance as she lay thus resting on her bed. When the hour of the dinner arrived, she seemed to herself to be already clothed in her evening dress, and descended the stairs and entered a carriage, which appeared to her to be awaiting her at the door. Thus did she—in the spirit-form—arrive at the house of her friends. To her all was perfectly distinct; it was to her as vivid as if she had been present in the body of flesh, and blood. The most marvellous portion of the story, however, is that she was visible to her host and hostess, as well as to some, if not all, of the guests assembled. She was taken in to dinner by a gentleman, with whom she conversed. She spoke with him regarding certain things known to himself alone. This was to him a great surprise. At dinner she partook of fish. After this, upon the plea of not feeling well, she withdrew from table; then entering the carriage—which appeared again to await her—returned home. During the whole of the time the body of Mrs. A. was reposing as if in a trance, upon her bed at home.

The above experience is of so extraordinary a character, from the fact of the spirit-form of a living person being visible to various individuals at the same, and for some considerable time, that the writer would have hesitated to give it publicity, except for the constantly recurring experiences of a kindred nature now being made known, and well-attested by numerous witnesses, together with the increasing number of psychical manifestations of an identical nature collected and tested by the Society for Psychical Research. This narrative, therefore, stands no longer in isolation. The phantasm of the draper's apprentice, seen in the Welsh town by the mistress of the shop and customers, whilst he himself was hurriedly eating his dinner in a distant house, anxious about his absence, lately recorded in the *Fortnightly Review* by Messrs. Myers and Gurney; the phantasm of the sleeper in America beheld approaching by the whole of his family as they sat in their chapel pew in England, recorded by Mr. Josiah Gilbert in the *Spectator* and quoted in "LIGHT" (No. 88); the phantasm of the lady and her infant beheld lying on a sofa in the room of her invalid mother when she and her infant were lying on a sofa in her own home at a distance (see "LIGHT," No. 115), together with the partially kindred "Narrative" of the late Mr. Heaphy, all support the experiences of my friend as here recorded.

\* For instance of glass being an impediment to the spirit body vide "From Matter to Spirit," chapter "Daybreak," p. 184, where a dying child requests his father to have the windows removed, saying: "Don't you see that the glass prevents my getting away? You must see how I am trying to get out and cannot get away." Vide also for similar instances, Dr. Kerner's "Seeress of Prevorst"; also Dr. Eugene Crowell's "The Spirit World and its Inhabitants." The worst; it was useful to open the window when a person was dying, had thus, probably, like most superstitions, a foundation in truth.

# THERAPEUTICS OF BRAIDISM, HYPNOTISM,\* MESMERISM, &c.

By MONTAGUE D. MAKUNA, M.R.C.S., L.R.C.P.  
(Lond.)

This is a subject to which scientific investigators in this country have given but little attention. It was remarked a few months back in a contemporary medical journal:—

"For the last five or six years, Paris has been saturated with animal magnetism and hypnotism, owing to the wonderful performances of a clever magnetiser on the one hand, and on the other to the writings, clinical lectures, and demonstrations of Professor Charcot, Dr. Dumontpallier, and others."

Boston, Philadelphia, and other great American centres have also been seats of extensive psychological researches into these phenomena. Surgeon General Hammond, of America, remarks: "It is very certain that all the truth of mesmerism as a healing agent is accepted by the medical profession. Thus the ability to produce artificial somnambulism in some patients is not questioned, nor the fact that during its existence surgical operations can be performed without causing pain to the subject. These are matters that admit of demonstration, and they have demonstrated." Dr. W. B. Carpenter, the most sceptic observer, remarks that there is no adequate ground for regarding this condition of nervous sleep (hypnotism) as otherwise than *real*. Dr. Maudsley remarks: "Hypnotism, or mesmerism, is a kind of artificially induced somnambulism. In this state, mental functions are abolished, and all the actions of the subject are afterwards determined by the suggestions of the operator. Under the influence of these suggestions, the subject may sing, recite poetry, and perform the most absurd and outrageous actions." There cannot be a doubt that this psychic force is capable of being developed by the will or nervous energy of an operator, and its existence is made manifest to us by its influence in the same manner as the attraction of gravitation, terrestrial magnetic force affecting the compass needle, influence of moon on the tides, and even the existence of some of the elementary bodies, as fluorine. Dr. Daniel Hack Tuke, who calls it artificial insanity in his paper, remarks, in his conclusions from experimental researches in the psychological phenomena in relation to mental pathology, that this directly suggestive mode of treatment might be adopted in some cases of insanity with success, the medical psychologist availing himself of Braidism to acquire sufficient control over the patient's mind to direct the current of his thoughts from morbid into healthy channels. His recommendation to introduce it in our Asylums for the treatment of the insane, coming from so high an authority, is not without precedence.

The Guardians of the city of Exeter had employed one Mr. Parker, to treat the insane paupers in the Lunatic Asylum with mesmerism, in the year 1855. The tortures and mental agony accompanying such a degrading influence were loudly complained of by helpless sufferers, and the public feeling being aroused against it, the Local Government Board and the Commissioners in Lunacy thoroughly investigated the question, and expressed their strong disapproval of subjecting the insane poor of their city to such a treatment. Although no official sanction has been given for its practice since then, complaints have been made by the inmates, and no notice has been taken of them. No doubt, when the subject is looked into, and the mesmeric influence on one's mind, robbing him of his will, and making him live in the pleasant dreamland, as millions of Spiritual-

ists do, is examined, it would be found to exert a great and often lasting fascination over some; nevertheless, it is an influence incompatible with the healthy functions of the brain and nervous energy.

Mesmerism has also been recommended as a substitute for vivisection by a class of anti-vivisectionists, not understanding that during hypnotic sleep the functions of the circulatory and nervous systems are perverted, and that as a sequence, the physiological and pathological actions of the remedies to be ascertained, would be counteracted and governed by the will of the operator. It has been repeatedly proved that this induced condition of the mind, after repeated experiments, becomes an inherent association of a weak intellect, is recalled automatically, and leaves the subject a deluded victim of the induced condition for the remainder of his life. Its professors do claim, and might claim, for the rare gift they possess of stupefying others' will that it is a source of mental training for the insane, but there are scores of cases of weak intellect in whom it proved a cause of insanity. They differ in no respect from mesmeric and spiritualistic mediums, who gain thousands of adherents among the fascinated portion of the community, especially in America, and who make their followers live the lives of dreamland, to the detriment of their worldly interests. It is this latter class who associate it with materialistic influences, charlatanism, and other impositions to deceive the weak minds. It is through them that all scientific investigations have proved futile to a very great extent, and mesmerism has remained from the remotest ages an art of mysticism—a secret of the few. As its influence on the mind is demonstrated to be perverse, the faculties of reason and memory becoming dormant, and the will passive, and as the different communities of Spiritualists who are influenced by it in their daily intercourse of life are known to be possessed of erratic ideas, mesmerism cannot be considered a rational treatment of insanity, and it should have no place as a trainer of weak intellect.

Therapeutically considered, it could safely be made to fill a place as a remedial agent. It exerts its action principally on the grey matter and the sensory fibres of the nervous system. The response to its action from the motor tract is dependent on the strength of the will of the subject. It acts powerfully on the sympathetic system, and through it on the circulation, and other organic functions of the body. It is seen at best advantage when the subject is put off his guard, and the operator does not make "passes," but confines himself to mental suggestions only. By its influence on the higher functions of the brain, insanity, somnambulism, catalepsy, hysteria, hypnotism, ecstasy, vivid imagination, trance, dream, all these conditions more or less associated with incoherence, are induced. Some of these states are seen in seances, drawing-room experiments, and on the stage. The other nervous symptoms caused are nervous sleep, hyperaesthesia, parasthesia, or metasthesia, of the general sensibility and tactile perceptions, sensations of pressure, sensations of temperature, tactile perceptions and judgments, and the muscular sense—in fact, feeling and touch as classified by Dr. M. Foster. In simple language, different classes of feeling and touch are either excited by causing pain, depressed by causing paralysis, or perverted. These nervous impressions are accompanied with hyperaemia, anaemia, or congestion. Nervous sleep, accompanied with congestion or hyperaemia of the brain, is refreshing, and sometimes dreamy; but with anaemia, it is restless and waking sleep. During this sleep, accompanied with anaemia and anesthesia of the parts, operations have been performed without the administration of anesthetics. It can relieve neuralgic pain, as toothache, headache, sciatica, &c.; and according to the mental suggestions, and the will of the operator, and the relative conditions of the subject, various organic functions of the body can be heightened, controlled, or arrested.

Those who desire to study the subject, would do well to peruse the writings of James Braid, W. B. Carpenter, Maury, Laycock, Phillips, of Paris, D. H. Tuke, W. A. Hammond, G. M. Beard, Baron Du Potet, and others.

\* This article has been issued to the medical profession in circular form by the author, and notwithstanding the meers cast at Spiritualism, it is worth placing on permanent record on account of the recognition it contains of the healing power of Mesmerism rightly used. Spiritualists would deprecate its abuse as much as Dr. Makuna does.

# OBJECTIONS TO THE REALITY OF THOUGHT- TRANSFERENCE STATED AND ANSWERED.

[The following is a clipping from a contemporary wherein Professor Barrett briefly replies to some objections proffered by Professor Thorpe to the reality of Thought-transference in the course of a paper which that gentleman recently read before the Leeds Philosophical Society.]

Mr. W. F. Barrett, F.R.S.E., M.R.I.A., &c., Professor of Physics in the Royal College of Science for Ireland, who has devoted considerable attention to thought-reading, or thought-transference, as he prefers to call it, writes as follows:—

I am glad to see that my esteemed friend Professor Thorpe has read a paper on this subject before the Leeds Philosophical Society, and I am not surprised that in his experience so far he has not found anything which is not readily explicable either by a code or by muscle-reading. I do not know how long Professor Thorpe has devoted to the study of this subject, but I can promise him and any other candid inquirer that if they will devote as many months as I have devoted years to the critical examination of this subject, they will inevitably come to the conclusions stated in the report of the Committee on Thought-transference (of which I happen to be the hon. secretary), to be found in the first and second parts of the Proceedings of the Society for Psychical Research (published by Trilbner). These conclusions Professor Thorpe correctly stated, viz.:—

(1) That much of what is popularly known as "thought-reading" is in reality due to the interpretation by the so-called "reader" of signs, consciously or unconsciously imparted by the touches, looks, or gestures of those present; and that this is to be taken as the *prima facie* explanation, whenever the thing thought of is, not some visible or audible object, but some action or movement to be performed.

(2) That there does exist a group of phenomena to which the word "thought-reading," or, as we prefer to call it, *thought-transference*, may be fairly applied; and which consist in the mental perception, by certain individuals, of a word, a drawing, or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognised channels of sense.

It needs very little discipline in this research to discover the ready methods by which collusion or muscular action can be made to simulate genuine thought-transference. The use of the Morse code we especially refer to in our report. Let us examine the objections advanced.

1. *Collusion* requires a confederate, unless Professor Thorpe is prepared to charge Professor Balfour Stewart, Professor Hopkinson, Mr. Henry Sidgwick, Mr. Edmund Gurney, Mr. F. W. H. Myers, and myself, each and all of us, as being confederates. I do not know how the facts we have independently obtained and published can be explained on this ground.

If Professor Thorpe will refer to the document from which he quoted he will see that in our second report none but the committee knew the word or card selected in the hundreds of experiments there recorded.

2. *Unconscious muscular action* requires contact either directly or mediately. Even if we used contact with the various sensitives we have tried, which we do not, it is difficult to imagine how my touching a child's shoulders can make her think of and utter aloud (not write down, be it observed) the number, word, or card I have selected.

3. *Information unconsciously given* by the movement of the lips, &c., is excluded by the equally successful results obtained and fully detailed in our reports, when this conceivable source of error was rendered absolutely impossible.

4. *Accidental coincidence* between the thing selected and the thing said is a more plausible explanation, but is one easily reducible to numerical determination. This we have done, and we give, again and again, the precise chances—many millions to one—against mere coincidence being the true explanation.

5. Finally, there remains *something new* to science, and this, we assert, our researches have now rendered the most probable starting-point for any future explanation.

Our opponents in the materialistic camp say this is absurd; we must not admit anything we cannot explain (these are the very words which Professor Ray Lankester is reported to have said in his trial with Mr. Bishop). I mention this in the hope of being corrected if wrongly informed; hence they set up their own experiments and explain them as if they were ours, whereas, they are wholly dissimilar. Even taking their favourite explanation—the *unconscious* discernment by one person of the *unconscious* movements made by another, this surely is about as unsubstantial an hypothesis as well could be invented. Upon those who deny the position our committee have taken, the burden of explaining our experiments most clearly rests; experiments, I may add, which are not only recorded with scrupulous conscientiousness, but were con-

ducted with a vigilant care which years of experience in the pitfalls of psychical research have taught us to exert.

In conclusion, I would repeat, what I am quite sure Professor Thorpe and Mr. Sudgen (whose interesting experiments I am most anxious to see) would corroborate, that no results of any scientific value can be drawn from promiscuous platform performances. I would, therefore, ask Professor Thorpe (if he cannot give the needful time to these researches himself) to believe that the same principles, the same patience, and the same caution which have guided him in the admirable scientific researches for which he is distinguished have been kept before us in the no less difficult, and we think no less important, psychological investigations conducted by the Society for Psychical Research.

# MISS FLORENCE MARRYAT ON SPIRITUALISM AND OTHER TOPICS.

The following expression of opinion on Spiritualism by this lady is taken from an account of an "interview" by the London correspondent of the *Philadelphia Times*, and afterwards reproduced in the *Pall Mall Gazette*.

To-day I had a talk with Miss Marryat in her own pretty little house in Regent Park-terrace. She is what you would call a fine figure of a woman, tall and stately. When she talks she is most vivacious, very witty, quick at repartee, liberal in opinion, decided as to judgment, earnest in her views and happy in her anecdotal illustrations. I asked her first about her literary work. "How many books have you written?" I began. "I was counting them up the other day; forty-four." "Which of a long work do you consider the best?" "Her Lord and Master" is, I suppose, the favourite, but a later one, "My Sister, the Actress," is my favourite. "You have predilections towards the stage, Miss Marryat?" "You had better say positive tendencies. I have been acting and singing for nearly two years. I sang 'Lady Jane' in 'Patience' for nearly a year." "Do you act—pardon me—because you like it or for the sordid return?" "Both. Acting gratifies my inclinations and the pay satisfies my necessities. I was playing until last night in a new piece at the Novelty, written by a nobleman, and played by gentle people. Last night there was no play." "Are you still writing?" "Yes, very regularly. I am now at work on a novel." "What is it about?" "I can't answer you by telling you its name. I really don't know what its name will be. When I take the trouble to name my books the publishers always take a greater amount of trouble to change it. However, the subject is of the Double." "The what, the Double?" "Precisely, being in two places; don't you know?" I cast my eye around trying to grasp some comprehension of her meaning, when I caught sight of a reading table with several copies of papers with such suggestive titles as "Light," "Life's Link," "Death," and I understood in a moment. "Oh, yes, I see; the subject is Spiritualism." "It is, indeed. It is my first effort in that direction." "Are you then a Spiritualist?" "Yes; one of the most earnest and faithful. I have been for nearly fifteen years. I see you look surprised that a practical woman like me should embrace what you perhaps regard as a superstitious belief. But, dear me, I have seen the most wonderful things in seances. Now, I don't mean to say that there isn't fraud and chicanery in it, but it is the fault of the mediums who practise it rather than the facts. They use it for ill instead of with honesty of purpose. The primary object of my book is to expose the bad and support what I deem to be good." "Do you always write with an aim beyond making your story interesting?" "Not always. I simply get the characters going and they tell the story themselves. Ouida does the same thing. By the way, here is a picture and letter from her in my scrap-book. She was a funny little woman, with strange ideas. You, perhaps, know that when she lived in England she was not received by anybody. It was quite her fault. She never went out and never allowed anybody to visit her at her house, except men, and she had the house full of them. She was really very queer. I met her at the publishers', and have corresponded with her very regularly ever since. George Eliot always wrote that way. Amelia Edwards never makes up a plot. I don't believe Ann Edwards does, either." "Are you regular in your habits of work?" "No, not very. I usually work in the morning from breakfast to luncheon time. I am a wofully early riser, and I work four or five hours a day. There are people who think they can always write best at night. That is not the case with me. I don't believe anybody can work as well in the night as in the daytime. After luncheon I don't want to write." "And how long does it take you to write a story of the ordinary three-volume size?" "It usually occupies about three months. Sometimes I can do it in less. Once, under pressure, I did a story in little less than seven weeks, but that was pushing it, you know. Of course during that time I worked steadily, denied myself balls and theatres, neither went out myself nor received any person. It was a good novel, too—" My Sister, the Actress."

Professor. Denton is meeting with much success in his lecturing tour in Queensland.

## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in any succinct form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

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## Light:

SATURDAY, MAY 26TH, 1883.

## LECTURE NOTES.

On Tuesday evening, May 15th, the Rev. John Page Hopps delivered at Langham Hall the first of a series of lectures which, we understand, will, circumstances permitting, be continued during the current and approaching months. The Hon. Percy Wyndham, M.P., took the chair, and, in a short opening speech, he introduced the lecturer of the evening, at the same time emphasising in no uncertain manner the necessity which exists at the present day for disseminating a knowledge of psychological science. Mr. Hopps' subject, "A Scientific and Spiritual Basis of Belief in a Future Life," was treated in an able and forcible manner, and was evidently thoroughly appreciated by all who listened to it. In saying this, we judge, not so much from the outward demonstrations of applause, which were not at all infrequent, and hearty, as from the rapt and attentive manner of the audience, who appeared to follow very closely the arguments brought forward. We noticed many well-known Spiritualists present. There was also a good sprinkling of strangers.

So far, so good. The C.A.S. are doing excellent work in placing information of this kind within reach of the public, and we trust they will be able to extend this series of lectures to the number originally proposed. We understand, however, that up to the present time only three evenings have been fixed, the amount of the Lecture Fund only covering the estimated expenses of that number of lectures. It would, we think, be a great pity were this chance thrown away. The C.A.S. have everything in their favour for a most successful continuation of a course of lectures which are eminently calculated to attract public attention; they have secured the moral and practical support of well-known public men; and the first lecture has proved that a very thoughtful class of people are attracted by them. It is years since such an effort was possible, and we sincerely hope the friends of Spiritualism will not allow the spirited action of the C.A.S. to languish for lack of practical sympathy with the work they have taken in hand. The estimated cost of the six lectures is £70; about half that amount has been contributed to date. We understand that if this sum is forthcoming the arrangements for the last three lectures are practically settled, and will be announced forthwith. Otherwise, no further action will be taken beyond the three evenings already arranged for.

This is not an advocacy of proselytism. We do not think it wise, under any circumstances, to bring the subject before people who are unwilling or unready to consider it, and we believe this is the view taken by the Lecture Committee. But while exercising a wise discretion in this respect, care should be taken that legitimate inquiry is not choked off or neglected. As we have on several occasions indicated, there is in existence, at the present time, a very widely spread spirit of inquiry. We can trace it in many quarters; the

lull of the past five or six years appears to be giving way to more activity of thought and interest. We do not hesitate to affirm that many persons are not only willing but are in a fit state of preparation to receive reliable information on subjects which to a largely increasing number are of profound interest.

Special attention is requested to the announcement on front advertisement page concerning the next lecture. This will be given on Tuesday evening, May 29th, at eight o'clock, by T. P. Barkas, Esq., F.G.S., his subject being "Personal Experiences in Psychology." Joseph Cowen, Esq., M.P., will take the chair. It is hoped there will be a full attendance.

Money for reserved seat tickets cannot be taken at the doors. Friends will oblige by obtaining them beforehand of Mr. T. Blyton, 33, Great Russell-street, or at the office of this paper. This request was very scantily complied with as regards the first lecture, but to prevent disappointment tickets were given to applicants on the evening with a request to forward the value in stamps to Mr. Blyton. We are informed that of the tickets so disposed of, very few of the recipients have fulfilled their part of the conditions!

## SPECIAL LECTURE FUND.

The following donations have been received:—

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[Particulars of the next lecture will be found in our advertisement columns.]

PIONEERS OF SPIRITUAL REFORMATION.—From an advertisement in another column it will be noticed that the Psychological Press Association intend issuing another volume shortly, of which Mrs. Howett Watts is the author.

M.A. (OXON'S) NEW BOOK.—We are requested to state, for the information of subscribers, that "Spirit Teachings" will be ready for delivery during the second week in June. There has been a little unavoidable delay, but the book is now being rapidly completed.

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.—We are pleased to learn that the Council of this Association have decided to adopt measures to facilitate the use of their fine collection of books by the general public under certain necessary restrictions. The two parts of the library are to be overhauled, and a large number of books transferred from the reference to the circulating section. A catalogue is being prepared, and when complete, will be printed and issued at a moderate cost. Other useful projects are, we hear, on the tapis; e.g., arrangements are in progress for a series of private seances for inquirers with mediums who can obtain the simpler phenomena in the light, &c., &c. All this is capital work, and will do more than anything else to vindicate the *raison d'être* of the C.A.S. We wish them every success.

A SCIENTIFIC AND SPIRITUAL BASIS OF  
BELIEF IN A FUTURE LIFE.

A Lecture delivered by the Rev. JOHN PAGE HOPPS, at Langham Hall, on Tuesday Evening, May 15th. The Honourable PERCY WYNDHAM, M.P., in the chair.

We have arrived at a grave crisis in relation to that which is the very life and soul of all religious faith and hope—belief in a Future Life—or as I prefer to state it, belief in life unbroken by the incident we call "death." To a painful extent, to an extent that is far from appearing on the surface, unbelief or doubt has crept into the minds of even naturally religious men; and the dear old confidences of other days are rapidly becoming the dim hopes or vanished beliefs of these.

The cause of this lies right before us: there is no mystery in it. One might say, that, for the first time in Christendom, the human mind is coming to the possession of itself. Hitherto, except in conspicuous instances of exceptional originality and daring, the human mind has been in bondage to authorities, to masterful mental tyrants or stifling spiritual fears. Heresy has always been deemed a sin against God, and, as a rule, a crime against the State. Freethought was once equivalent to Atheism, while Science and scientific training, except to a few, were unknown.

Now, on every hand, the process of emancipation goes rapidly on. Everywhere we are for freedom, for individuality, for reality, for Science. In Commerce we push Free Trade; in Politics we demand perfect Liberty; in the dissemination of opinions we glory in the absence of restraint; in Religion we have adopted, as the very watchword of our Protestantism, "the right of private judgment," while the marvellous spread of scientific knowledge has led to a totally new demand for evidence and demonstration as to the antecedent of all belief.

All these tendencies of our modern life have led one way. There has come an inevitable loosening of the hold of the mere asseverator, with his creeds, his traditions, or his texts. Once it sufficed that the priest declared, that the creed affirmed, that the Bible taught; but now, slowly and surely, all that is coming to an end with vast numbers, and these not the least thoughtful, earnest, and intelligent; and, with the strengthening of reliance upon knowledge, faith grows dim.

What then is needed? Clearly a basis for faith on something more solid than the piling up of verbal assurances. We want rational argument, direct evidence, or scientific explanations; and these we must have, or belief will die. It is a large demand; many will think it a hopeless one; but I have such faith in God and Nature, such faith in the glorious hidden possibilities of man and the realm of mystery that hems him in, that I believe all we need will come, and come just when we need. "I have many things to say unto you," said the wise brother Jesus, "but ye cannot bear them now." And so it is with our heavenly Father in His natural revelations to His children. The eye to see and the power to use are marvellously adjusted; and, through all the ages, run the two great streams of human power and Divine disclosure; not because God is arbitrary or changeable, but because, by a beautiful law of harmonious adjustment, the consciousness of need leads to the discovery of the supply. Hence it is no matter of doubt with me, it is a certainty, that just in proportion as we really need evidence and fact these will rise upon us like the stately orb of day, when dreams are over, and the work of life begins.

Having said thus much, I now desire to deprecate the inference that I am going to try to supply what is wanted. I am too conscious of the gravity of the need, and the immensity of the evidence required, to profess any such thing. I shall be content if I can indicate a road, and give one or two hints about what may be found in it. My one object will be to show that the very Science which seems to be destroying is destined to be the glorious up-builder of our faith. I shall try to at least throw a ray of light upon this great fact—that Science is carrying us in every direction into an unseen Universe, and that this unseen Universe is everywhere felt to be the sphere of causes, and the source and centre of all the essential elements and activities of Creation. And here it is important to remark that the inquiry into a Future Life or an unseen Universe is a strictly scientific one; and is, as one has said, "a proper branch of the physiology of the species." It is only the accident of its connection with the question of rewards and punishments, and with considerations relating to the being and providence of God, that has made it a religious question. Rightly regarded, then, the subject of a future existence is a purely scientific one, and might be and ought to be investigated as a part of the great inquiry into the physiological or psychological development of Man. If we are to live again after what we call death; or, better still, if we are to live on through and beyond it, the cause of the persistence or continuity of being must be perfectly natural, and must be at this very moment in ourselves; and this is entirely an object of experiment and research.

To Science then we turn, believing that Science can only destroy our hope by giving us knowledge, and that it will only make an end of our faith by giving us evidence. At the same time, it must be born in mind that our faculties are limited, and that Science is relative to these capacities.

But beyond this natural and inevitable limitation to scientific knowledge, another limitation is imposed upon us by the fact that hitherto Science has been pursued almost entirely in the realm of matter in its grosser forms; and that we are altogether new to the witness borne by it to the unseen Universe.

For this and many other reasons, I shall content myself with being elementary and suggestive, expecting to demonstrate nothing, but hoping to indicate much, knowing that, in addition to the difficulty created by our as yet very limited acquaintance with what we call Science, but what is really only the outer rind and surface of Science, I have also to contend against the fact that the large majority even of religious persons are only in the elementary stages of knowledge as to the philosophy of spirit:—as witness their infantile belief in the "resurrection at the last day" as the only way of restoring the dead to life, and the only way by which God will or can judge mankind. What can at present be said to people whose conception of a Future Life is the "rising again" of the exterminated body? or who, without reflection, and as by a coarse animal instinct, laugh to scorn the assertion that "a spirit" is a greater reality than a body? or who tell us they must give up belief in Immortality altogether if the texts of Scripture they rely upon are in a book that is not infallible? It does not matter how good, or devout, or otherwise cultivated these people are; their ideas concerning spirit and spirit-life show that in relation to this tremendous subject they are only children.

Now I want to help to alter that. I want to get myself and others accustomed to the thought that if people exist in another world they exist there as "people," not as fantastic, stately, solemn or dreamy angels:—that if a man exists beyond the change called death, he is still a man, unchanged except that he has put off his body, and glided behind the veil. For a Future Life can only mean one thing, if it is to be a reality, and not a mere sentiment and solemn self-delusion,—it can only mean the actual going-on of the human being in spite of the incident called "death." If it is not that, it is nothing: if it is not that, we are only indulging in vain fancies: if it is not that, we may be pleasant poets singing of a fairy land, but we are not actual pilgrims going to "a better country, that is a heavenly."

In our study of the unseen Universe from the standpoint of Science, and in appealing to Science for evidence, it must ever be born in mind that the difference between Matter and Spirit, whatever that difference may be, is not the difference between the known and the unknown, the conceivable and the inconceivable. To the unscientific mind, indeed, the difference between Matter and Spirit is that, but the really scientific mind knows perfectly well that it is absolutely ignorant as to the real nature and basis of Matter. The Science of the present day has abundantly demonstrated its own ignorance, and confessed it, as to what even an atom really is. Besides, even in relation to the world of sense, it is confessedly true that the ideal world, or world of Consciousness, is immeasurably more vital than what is usually called the world of Matter.

At this very moment, it is the mind that controls the body: the gross is even now moved by the ethereal. Apart from the mysterious unit of vital power and volition, the whole body is a mere mass of inert matter. Spirit, or whatever we call that "unit of vital power and volition," vivifies and employs it. And, even when certain schools of Science refuse to include Spirit among admissible realities, they have to admit that they confront absolutely insoluble problems in the phenomena of Life, Consciousness, and Thought: they also admit that Life, and Consciousness, and Thought, are more demonstrable than the existence of Matter itself.

Mr. Huxley once bluntly said, to frightened religionists, aghast at the progress of materialism, "After all, what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness." I invite careful attention to those last words,—that what we call matter is only a name for an unknown "cause of states of our own consciousness." That is revolutionary in relation to the old materialistic assertion that the difference between Matter and Spirit is the difference between the known and the unknown, the conceivable and the inconceivable. It now turns out that states of Mind are more real to us than states of Matter, and that what we really know is not the actual condition of what affects us, but only how we are affected.

It was Mr. Huxley, too, who said:—"Matter" and "Force" are, so far as we know, mere names for certain forms of consciousness. . . . Thus it is an indisputable truth that what we call the material world is only known to us under the forms of the ideal world: and, as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body." And that is the deliverance of Mr. Huxley, the terror of divines who do not comprehend him! But let me tell them that in this passage we have a gleam of the unseen Universe a thousand times more definite and hopeful than could be extracted from an avalanche of ordinary dogmatic or textual discourses on Heaven and Hell. It affirms that the inner world of Consciousness is the only one we know at first hand,—that the external world is only an inference from our sensations. But our sensations are purely mental: they are, in fact, states of Consciousness; and not one of them in any way resembles the object that excited it.

We are, then, at all events, as sure of the inner world of Mind as we are of the outer world of Matter: and both are inexplicable. We do not, however, in ordinary life, doubt the reality of Matter because we have not the slightest idea of what the central, essential basis of an atom really is; neither should we doubt the reality of Mind or Spirit because we cannot conceive of a substance unlike that which we are familiar with as Matter. Thought may be, and probably is, accompanied by some corresponding change or movement in the substance of the brain, but it does not follow that Thought is produced or secreted by that change or movement, any more than that musical ideas are produced by the fingering of the keys of an organ, though musical sounds may be. Changes and movements in the substance of the brain may be necessary for the manifestation of thought in a certain way, but it by no means follows that the thinker is necessarily dependent on such material conditions.

So obvious is this that even so cool a thinker, and so poor a "believer" as John Stuart Mill, saw and fully admitted it, and even went beyond it, in his *Essays*, in which he very forcibly said that "the relation of Thought to a material brain is no metaphysical necessity, but simply a constant co-existence within the limits of observation:" and he added, "the uniform co-existence of one fact with another does not make the one fact a part of the other, or the same with it." "Experience," he says, "furnishes us with no example of any series of states of consciousness" without "a material brain," "but it is as easy to imagine such a series of states without, as with, this accompaniment, and we know of no reason in the nature of things against the possibility of its being thus disjoined." He even says, "We may suppose that the same thoughts, emotions, volitions, and even sensations which we have here, may persist or recommence somewhere else under other conditions." This is all we ask, and this is perfectly scientific. Sensation, Thought, and Consciousness, are all in ourselves, and are absolutely unlike Matter in all their peculiarities. In our present physical condition, Sensation, Thought, and Consciousness, are excited by certain conditions or states of Matter: but it is perfectly intelligible that we might exist under totally different conditions, and, by having a body adapted to altogether different surroundings, have precisely the sensations and thoughts we have now,—or even in an intenser form.

It thus appears that in relation to a world of Thought and Consciousness we have got hold of three solid facts;—that this world of Thought and Consciousness is at least as real to us as the world of Matter; that it is in every way, in all its phenomena and results, utterly unlike the world of Matter; and that its existence amid other conditions of existing causes is perfectly reasonable and scientific. This is something gained,—almost enough to bring us within reach of that unseen Universe which is the world of Thought and Consciousness.

Matter affects us then, waves impinge on the senses; thought under physical limitations is accompanied by physical phenomena; that is all we can say. For the rest, it looks as though the great realities, and the master of the fleshly house, were behind the veil; it looks as though an emancipation and not a destruction might come with the separation of our mental powers from fleshly control.

One of the greatest services rendered by modern Science is its singularly vivid presentation of the fact that all our senses are extremely limited in their range,—a fact which is all important in our inquiry into the possibility of an unseen Universe. It is a common and very natural mistake, that we see all there is to see, and hear all there is to hear. We have all our lives been accustomed to the five tiny windows through which all sensations come, and we inevitably fancy that they are adequate: but a very decided effort ought to be made to overcome the delusion,—very natural, I repeat, but very misleading,—that we now see and hear and touch all that there is to be seen, heard, and touched. Our five senses are all we have, and they measure only our poor range: they do not measure the boundless reaches of being far, far beyond our ken. We can easily imagine that our senses might have been four instead of five,—that the sense of smell, for instance, might have had no existence. In that case, we should have had no conception of odour; and, though the subtle causes all existed around us as now, we should for ever have been oblivious of them. Why may it not be that the lack of some sixth sense is hiding from us some still more subtle reality? From everything that grows there are physical emanations, and, as our sense of smell is acute or dull, we perceive these as odours. Why may there not be from everything that *thinks* and *lives* mental and moral emanations? and why might there not be a sense that would detect and distinguish these? Nay, may not the rudiments of that sense be actually active in our unaccountable feelings and instincts of attractions and aversion? and why may we not conclude that it is this very sense which has made some sensitive "thought-readers" and "seers"? Here again, we are on the very threshold of spirit-life; and the great suggestion is forced upon us, that when we get beyond the hidings of the body we shall develop mental, moral, and spiritual senses that will enable us to see and know one another in our inmost selves, and as we really are, and all that new and heightened life would be perfectly natural.

The greatest of all illusions, then, is the common illusion that we see, hear, and touch, all that might be visible, audible, and tangible. The truth is that we are all living as on the outer rim of an unfathomable realm of existence, and that all our faculties are adjusted to that narrow range. Beyond that limit we feel and know that tremendous forces and a multitude of objects exist, of which we are able to perceive only a minute part.

When we look, from a little distance, at a bush of sweet brier, we see nothing between it and us, but we smell its fragrance; and if we reflect upon it we may be sure that all the distance between it and us must be pervaded by something which we call the odour. The probability is that if we could see that something, the million vibrating points of fragrance, like countless waves of coloured lights, would be even more delightful to the eye than is the odour to the nerves of smell. Or, watch a magnet at work. From a distance, or through some dense substance, it can attract a solid bar of iron. You can see nothing, but you are sure there is something between them: and if your eyes were keen enough you would probably see an aurora with lines of flashing flame answering to the lovely curves revealed when iron filings are dusted around the magnet. But all this is on the mere surface of our earthly globe, on which we creep like tiny creatures; and the thin veil of atmosphere folds us in, at once our preserver and our prison; and what there is in the infinite beyond we know not, only the more we know the more we see there is to know, and the more is the seen dwarfed in comparison with the unseen. What we call the solid globe itself is really a tremendous assemblage of atoms inconceivably small—so small that no eye can see, no instrument reveal them: and all these myriads of millions of atoms are not at rest, but in endless motion, so that the solid granite rocks themselves are tremulous with ceaseless vibration at the very heart of every atom of them. What we call the vacant air is filled with light, and sound, and subtlest flashing forces flooding every tiniest space with music and beauty and ever flowing energy.

It is of the greatest possible importance, then, to get a firm grasp of the fact that there are many grades of Matter. It is a gross popular error that Matter is something solid that you can see, and feel, and kick the foot against. Matter indeed is that, but it is many things besides, and extends, to begin with, all the way from granite to gas,—then to odours, and to Mr. Crooke's "radiant matter"—and no one knows whither.

It will help us immensely, if we accustom ourselves to feel the extreme limitations of all our faculties, just as we must feel our littleness when we contemplate the mighty worlds of space. Science by teaching us the relative littleness of our planet, by proving to us that we are only one among many brethren, has enlarged the area of Life, and immeasurably multiplied the possibilities of existence. It has made it almost necessary to believe that other worlds are inhabited, and it suggests that worlds in many respects very unlike our own have inhabitants also unlike ourselves, adapted to their world as we have been adapted to our world, through the working out, during countless ages, of the laws of development and the survival of the fittest. It is perfectly conceivable that the working out of these natural laws may in other planets have developed races of creatures with organs of respiration, digestion, and assimilation which are practically spiritual or ethereal. It is only a question of environment. What has been done here on this globe has been done in harmony with natural law, adapting Life to the world in which it is found: and it is in the highest degree scientific to infer that the same process has gone on elsewhere; in every case resulting in the evolution of Life adapted to each particular globe. If that be so, the way is more than half constructed by which we may pass on to the realisation of the splendid truth that even now the spirit-part of man is developing powers that will enable it to survive the dissolution of the merely physical organism, and quite naturally pass away, to exist in an inner unseen Universe adapted to it.

Illustrations of the homeliest kind will help us here.

Take sound, for instance. This is a phenomenon which is produced in us by a rhythmical and sufficiently rapid agitation of matter. This is the whole of it so far as the external cause of sound is concerned. But it is well known that there are material vibrations that the ear cannot catch or translate. This has been shown experimentally by means of the sensitive flame which can be made to dance and sing to sounds, or, rather, to waves of air so exquisite, that our poor dull sense cannot perceive them. Thus it is literally true that if a sensitive flame had consciousness like ours, it would hear what we cannot hear, and surpass us as much in relation to the sense of hearing as some of the lower animals surpass us in the wonderful sense of smell.

The mystery of what we call "sound" is in itself a wonderful and utterly incomprehensible thing. Mr. Tyndall justly remarks that "the human mind cannot fathom" "how it is that the motion of the nervous matter" in the ear or brain can excite "consciousness of sound": for there is nothing corresponding to sound in what produces it: and though a whole park of artillery were discharged, the only result would be a disturbance of the atmosphere, and not sound at all unless an ear and a mind were present to catch the waves of motion and translate them into sound.

It is easy, then, to conceive of a Universe of sound under entirely different conditions: and to this, modern Science bears witness, in revealing the fact that we occupy and comprehend

but a small space in the vast sphere of things flooded by and tremulous with ethereal and atmospheric conditions wherein the possibilities of sound are illimitable.

What is true of sound is as true of sight. We live in a world that is made luminous to us under certain conditions, and our sense of sight is the measure of our knowledge of objects, for the most part: but what Mr. Tyndall said of vibrations which the auditory nerves cannot catch, we may also say of objects that vision cannot perceive. "A beam of light," says Mr. Tyndall, "is a train of innumerable waves excited in and propagated through an almost infinitely attenuated and elastic medium, which fills all space and which we name the ether."

What Mr. Tyndall elsewhere calls "the luminiferous ether" may only be what we know as atmosphere in a more subtle state, but it is so attenuated and elastic that it can convey the vibrations answering to light at a rate of about 200,000 miles a second. Compared with that, we, in our ordinary atmosphere, may be said to be living in thick mud. What a suggestion have we here as to an unseen Universe, ay! and as to exquisitely subtle beings living their refined and happy life in it!

The other senses lead, in like manner, into the Unseen. There is, for instance, a great deal that is very suggestive about the sense of touch, which is the indicator of our relations to external things; and a very poor and misleading indicator it is. We are absolutely certain that there are forms of Matter that are to us quite invisible and intangible, and that these substances can pass through others that appear to us to be absolutely impenetrable. The gases, for instance, are as truly Matter as the solid metals, and hydrogen is as much a substance as iron: and yet the one is solid to our touch, and the other is as nothing to that sense; and the gas can readily pass through the metal. It is only habit, and the limitation of our sense of touch, that lead us to think of Matter in a certain subtle condition as less real than the denser substances: and, as the life-principle is itself something intensely subtle, it is quite conceivable that it might be united to Matter in such a subtle condition that we, with our present gross sense of touch, would be utterly unable to come into contact with it; nay, it is even scientifically conceivable that this exquisite living substance might be the organised body of a conscious living man, and yet that, while it might itself be able to readily pass through the densest substances, it should be absolutely beyond apprehension by any of the dull crude senses at present at our command. Every object is to the hand what the hand is to it. A hand more sensitive would realise things in quite a different way. A hand is scientifically conceivable, that should be subtle enough to pass through granite, and exquisite enough to feel the difference between oxygen and ozone.

So again, with the sense of odour which is altogether in us, just as the sense of hearing is. There is nothing in what we call odour that is in any respect like odour. Odour does not exist, as such, till the vibrating particles that produce it reach and affect the nerves and brain of a conscious being.

It is true that it is the coarse body that receives the emanations or vibrations that excite the sense of odour; but it is not the coarse body that detects the meaning of them. It transmits them to some subtle vital centre, to some exquisite refined inner sense, and there the vibrations or emanations are translated into smell: and it is a question that may well be asked:—Why may not that subtle sense be as real and as independent as the subtle causes that affect it; and why may not the unity of such senses made a unity by the consciousness of individuality, outlast and outlive the gross body, and exist independently in that Universe of the Unseen to which they even now properly belong?

Always and everywhere, as though impelled by an intellectual, not to say a spiritual necessity, civilised and, to a very great extent, savage man has regarded the Unseen as the sphere of first causes and ultimate effects. When a man simply cringed before the spirit-people of that dread Unseen, or grovelled before the lords many and gods many of its awful regions, that happened which happens now, when the adoring soul lifts itself to the Great Father, or when the man of Science finds in surrounding space the subtle forces by which all things live and move and have their being. In each case, the unseen Universe was or is felt to contain the great secret of all being. The authors of that very remarkable book, "The Unseen Universe," speak thus far the latest word of modern Science when they say, "We are compelled to imagine that what we see has originated in the Unseen. And we must resort to the Unseen not only for the origin of the molecules of the visible Universe, but also for an explanation of the forces which animate these molecules. So that we are compelled to conclude that every motion of the visible Universe is caused by the Unseen, and that its energy is ultimately carried again into the Unseen." Is not this wonderfully suggestive? All the sources and energetic causes of life come from the Unseen, and the energy thus produced goes back again into the Unseen. What if, as the splendid result, the Intelligence, the Personality, that are here grown and developed pass into the Unseen with their glorious gains! The suggestion seems to be actually forced upon us, that man himself is only one of many wonderful products of the all diffused vital energy. He is too feeble, too limited, too modern, to be anything but a trifling part of a stupendous whole; and all the world of Matter as we know it is

also too much like himself to be anything but one of the latest products of the mighty creative Power.

If, then, we have to look to the Unseen as the source and the ultimate receptacle of all energy, it certainly does seem a natural and inevitable inference that the unseen Universe is the home of Intelligence. It seems monstrous to assume that Intelligence should only exist in connection with Matter in its grossest forms, and that the world of first causes and ultimate effects, should be the world of eternal darkness, death, and utter, hopeless solitude. Is it a rational conclusion that Consciousness should only exist in connection with the dull brain of which we are cognizant?

Besides, it is here that the great laws of Evolution, Continuity of being, and the Conservation of force, come in with their wonderful suggestions as to the persistence of Life beyond the bounds and barriers of the Seen.

It is surely almost forced upon us to infer the continuity of Thought as well as of Matter. It seems utterly unnatural to suppose that the lower should persist, and the higher fall and perish—that Matter should be able to ebb into the Unseen and flow again into the Seen, and Mind alone rise and fall on one solitary shore—begin and end on this tiny spot of earth. The inference, the longer we ponder it, becomes the more inevitable, that Life and Thought, no less than Matter, though they may know vast changes and pass into higher or more subtle forms of being, are destined to find their home in the vast Unseen. If, in the far dim past, some wise intelligence could have seen man in his early rudimentary condition, he would have seen in many a rough physical formation of the animal the first stages of a process of development that has now led on to the agile, clever, artistic man—would have seen the Raphael in the brute, the Shakespeare in the beast; and all that purely on the physical side. How much rather, then, shall we see in the Raphael and the Shakespeare, ay! and in the myriads of poor struggling, hoping, longing souls that have fought the battle of life and passed on, the rudiments of souls destined for the growths of immortality?

Here, then, we find our scientific basis of belief in self-existence now and in an unseen Universe. I do not at all profess that it is more than a basis, but I do think it is more than a theory or a hypothesis, grounded as it is on solid, though, as yet, little comprehended facts and laws. Spirit-existence is a fact here and now. Life and Thought are orderly progressive products of natural law, and they belong to the sphere of Spirit. In considering the various grades of Matter and of Life, we come upon Thought or Consciousness in an orderly ascending scale. Force, Matter, and Instinct, though all equally wonderful and mysterious, are all below it. It is in Thought and Consciousness that we, for the first time, come to Personality, and to that marvellous unity of Life which binds into one supreme act of self-introspection or reasoning the complicated faculties of the human being. Here we have something altogether new, in the actual production of a conscious being—a unity of Life and Thought. By themselves, all the atoms that compose our physical being are dead: how then, are Consciousness and Thought got out of them? As it has been elsewhere said:—"Your atoms are individually without sensation and intelligence. Take these, then—your dead hydrogen atoms, your dead oxygen atoms, your dead carbon atoms, your dead nitrogen atoms, your dead phosphorus atoms, and all other atoms of which the brain is composed—and, if you can, imagine how, from these, sensation, thought, and emotion are to arise—how, from the physical tremors of uniting atoms, things so utterly incongruous can come." Consciousness and Thought, then, are not even a property of Life: they are something utterly fresh, and utterly unlike everything else known to us. How can we help regarding them, then, as a farther stage of being, or higher reach in the marvellous march of progressive Life?

In conscious man we seem to see Life itself attaining a new and most important gain. In the plants and the lower animals it exists only as the unseen force that differentiates them from inert or inorganic Matter; but in man we see it under a new and most wonderful development. In his case there is not only vital energy, enabling matter to live and grow, but vital energy, individualised and become, one might say, self-conscious. We see vital energy in a condition of self-possession and practical independence—a unity in multiplicity—in fact, grown to Personality. This I call a supreme fact in the development of Life, and a fact of a very solid kind, seeing that it is no other than the growth of man, in the scale of being from Protoplasm to Personality.

Here, then, we come to what we call spirit existence now. The spirit is that unity of Consciousness and Thought which vivifies and uses the various functions of the body—the unity of Consciousness and Thought which persists amid all the changes that happen to the body, and even amid its total renewals from time to time—the unity of Consciousness and Thought which, just because it has attained vital or spiritual Personality will, we are entitled to say, survive the dropping away of the physical structure, and find itself at home in the unseen Universe beyond. If this were not so, we should have to contemplate an orderly and splendid process of development broken upon its attainment, and ending nowhere: nay! we should have to contemplate the lower persisting and passing on, and the higher failing in the very

hour of its consummation. We have to follow Matter into the ethereal regions of its more subtle modes of existence; and shall we not follow Mind also into those unseen regions, especially when we see that matter everywhere seems to be manipulated and directed by Mind?

Thus we may reasonably conclude that the ultimate production of conscious spirit-personality is only the highest stage, on this plane of being, of the well-known process of evolution; and it is perfectly in accordance with that process, and with the great law underlying it, to trace that spirit-personality into a higher and more appropriate sphere of existence, and to find in the unseen Universe both its first cause and its final home. Assuredly we have here all the conditions of a state of being inconceivably superior to any known to us here. Imagine the life-principle united to a spiritual body as subtle and exquisite as itself, and having its sphere of activity in a world perfectly adapted to its own sensitive, ethereal form of existence; surely you would there have everything that could give the most thrilling realisation of life, with all its possibilities of progress and delight. Here, "in the body pent," we know everything only through the dusky veil of the flesh, and that hides a thousand times more than it reveals; but what will it be to pass behind the veil with our growth of spirit-personality—to know everything immediately—to hear, to see, to touch, to know at first hand without the veil between, to have our spirit-self to ourselves, without the earthly tabernacle to imprison it? Shakespeare finely makes Lorenzo say of the harmony even now "in immortal souls," that we cannot hear it because "this muddy vesture of decay doth grossly close it in;" and, time out of mind, the finest, rarest, noblest men and women have thus discoursed of the inner self.

And now, but one thought more—to every one of us a thought full of consolation. All God's Universe is beautiful with the law of progress: and all things move on to the music of His own heavenly will. Death, therefore, is advancement. What may it not be to the weary and heavy-laden who have all their life long dragged a maimed or poisoned body along, who might have cried out with Paul, "O wretched man that I am! who shall deliver me from this death-like body?" What may it not be to millions of us who have always been forced to think of our weaknesses and our liability to exhaustion, who have been painfully conscious of our slowness of thought, our feebleness of will, our easily besetting sin? All these hindrances are probably physical, and will disappear when the kindly earth receives the body that will be needed never, never more. What may it not be to those of us who have sent our oldest friends on before—to those of us, the light of whose eyes has been taken beyond the veil? I will tell you what it may be. It may be the emancipation from all that dimmed the vision and oppressed the heart; it may be the discovery that heaven and earth are not far apart but near, and that the very beings we thought we had lost had all along been preparing our place for us, even as Jesus said it would be with Him; it may be—but why should I say it "may" be?—it *will* be, it is the passing out of our darkness into God's marvellous light.

The current issue of the *Baptist Magazine* contains a paper entitled "The Spiritualist Craze."

Mr. Morse makes a statement in the *Banner of Light* of May 5th to the effect that "the best works on Spiritualism are nearly all of Continental or American origin." (?)

The *Echo* (Otago, N. Z.) regularly devotes a certain portion of its columns to the discussion and advocacy of Spiritualism. Mr. J. Braithwait, the proprietor, is a Spiritualist, and writes, we understand, under the nom-de-plume of "Scio."

The Rev. J. D. Shaw, formerly a leading and influential clergyman in the American Methodist Church, but who has been "excommunicated" for "heresy," thus speaks of Spiritualism:—"Becoming acquainted with a good many people whom we found to be Spiritualists, we were surprised to find them intelligent, industrious, upright, and honest. A little further observation revealed the fact that upon the whole they are fully up to the moral and intellectual standard of any other class. They are more numerous than we had expected, going up, it seems, into the millions, and compassing the whole social scope of human society. They are fast accumulating a literature that, whether it be true or false, has one striking feature, and that is, it is original, vigorous, and progressive. Their periodicals are ably conducted by men of learning and experience in literary labours. They inculcate a very pure and exalted system of morals, and inspire a hope for the life beyond. There is one fact regarding Spiritualists that is a little singular, and will merit mention here. There are many more people believing in Spiritualism than there are openly professing it, while there are a great many more people professing Orthodoxy than there are actually believing in it. We will close this by saying that what we know of Spiritualists is good, and compels our favourable opinion." No wonder Mr. Shaw was excommunicated. We should have wondered had it been otherwise.

Mrs. HARDINGE BRITTON will lecture at Belfast, May 27th. Liverpool, June 3rd and 17th.—Address The Limes, Hunsphrey-street, Cheetham Hill, Manchester.

## PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CRANSTOWN.

(Continued from page 236.)

As to guardian angels, which some commentators suppose this "genius" of Euthynous belonged to, is it not more probable that the old guardian angel theory, attributed to Hesiod, though some think it of Etrurian origin, but which is more probably an Aryan fancy born in India or Upper Asia, was in reality suggested to early speculation by the occult action of the living spirit itself, in a higher state than its normal one, comparatively free from the bonds of flesh and the brain, and capable of giving warning of coming dangers, either by what Schopenhauer, in his excellent essay on dreams and similar phenomena, in the second volume of the "Parerga and Paralipomena," calls "theoremic dreams," or by waking visions in a clairvoyant state, or by impressions, or by the voice, or by other means stored up in the secret armoury of the mysterious spirit. In one of the cases recorded by the Baroness von Vay, in her "Studien aus der Geisterwelt," one of the Intelligences communicating said that the true guardian angel was man's own spirit. Plutarch himself evidently held this view, for he states in his interesting essay on "The Genius of Socrates," c. 22, that "in addition to the lower part of the soul, sunk in the body, a purer part remains hovering over the head, as a star, and called his daimon or genius, who leads him, and whom the wiser follow." Is it not clear that what is here called "the lower part of the soul" is nothing else but the lower instinctive appetites and habits inherited from our long line of animal progenitors, and that the "higher part" is the Divine spark or atom of the great World-soul, which that soul distributes, in greater or lesser quantity, according to the capacities for reception, to everything that lives; life in a higher and yet higher and more intensive state, a life of continual progress towards spiritualisation being apparently the earthly work of this World-soul, so far as we can at present dimly comprehend its mode of working in the universe?

It is a beautiful idea which has been fully discussed by the Hindu philosophers, particularly the Vedantists, that in substance all souls are one with the world-soul, as is expressed in the celebrated formula "Tat-tvam-asi"—"That art thou," applied to all life, as a manifestation of this Universal soul, a doctrine which has also been affirmed by St. Paul, who states that God is that Being in whom we all "live and move and have our being." Goethe in his suggestive poem "The World-Soul," (Welt-Seele), says:—

"Ihm ziemt's die Welt im Innern zu bewegen,  
Natur in sich, sich in Natur zu hegen."

That is—

To move and vivify the world from within is the act of God,  
Nature being immanent in Him, and He in Nature.

This doctrine is the fountain out of which the mystics of every country and every time, Hindu, Persian, Mahometan, Grecian, Neoplatonist, and Christian, have drawn their interesting and in many respects profound ideas. The highest point of wisdom of the Neoplatonists was the acknowledgment of this mysterious unity of all things (not identity) with the world-soul, or God; this going up or ascension in God was identified by them with the chief crisis of the mysteries; but the mysterious act of union (*ἕνωσις*) as described by them seems simply to have been a state of ecstatic dreaming, at least to the writer it is otherwise incomprehensible. The great Christian mystic, who took the name of Dionysius Areopagita, in the fifth century, wrote to prove that Christianity was nothing but the Platonic mystic philosophy, and that its chief end was (*θεωσις*) deification or consciousness of oneness with God, and (*ἑνωσις*) union, effected by means of *καθάρσις*, purification, cleansing, *at-one-ment*, and *φωτισμός*, enlightenment.

Is it not probable that the foundation of all mysticism is this double consciousness which exists in the soul, this combat between good and evil, between our inherited low instincts and our higher aspirations—a combat which seems everywhere being fought out in the phenomenal world, and which goes far logically to justify, or at all events to account for, the duality of the Zoroastrian religion, and its offshoot Manichæism (which affected Christianity so powerfully), in which the good and evil principles, or Gods, Ormuzd and Ahriman, were twins and joint creators of our strange world. These religions nevertheless contain dim hints and prophecies of the final triumph of good, and the reconciliation of Ahriman with Ormuzd in unity. The great body of the Christian Churches have unfortunately for their influence in this age not only adopted the first part of this dual theory, in making evil (Satan—Devil) joint mover and director of this world with God, but have with their dogma of hell and everlasting punishment of individuals left out the second portion, the final absorption of all evil into good. This never-ending battle in the soul leads to two contradicting principles, both facts of human consciousness, and therefore equally true, though at present apparently in opposition; namely, that man is dependent upon an endless unconditioned and incomprehensible cause of all being, and secondly, that as man does exist, as an Ego or independent being, the final ground of the decisions of his will (himself) are in himself, and not in the absolute Being. Is it not the attempt to reconcile these apparent contradictions that has given rise to all mysticism and even to all altruistic religion?

The weak point with the Mystics, as, indeed, in all optimistic religion, is, that in them the feelings, the heart, and the affections, predominate over reason and ratiocination.

It is a consolation to think and hope that this state of combat and contradiction in consciousness is only temporary, part and parcel of our gross planetary life, and that sometime and somewhere it will disappear.

Tholuck, a German writer on mysticism, eloquently describes the mystic frame of mind as follows:—"Such a Mystic preserves in his consciousness his relationship with all beings,\* from the Pleiades to a grain of sand swallowed up in the lifestream flowing through the universe, and that in his own heart is the purest source of God; and gazing with the spiritual eye into that abyss where the eternal flows into the temporal, and inflamed with a blessed love for this mysterious basis and ground of his being, he is absorbed in the eternal life, in endless freedom and bliss to be won through the task of this temporal life, limited freedom, and short bliss. His life becomes a water-mirror ever calm and undisturbed, so that the sun may be reflected therein, towards which he is ever o'ermastered by love and longing." Mysticism, in its best form, and when free from selfishness, which is the rock on which it is often shipwrecked, as witness the inordinate pride and savage cruelties of so many celebrated Hindu ascetics, of Elijah, the Jewish prophet and Mystic, and the many other Mystics of all religions, is, perhaps, the richest and most profound creation of the spiritual life; but for this it must rest on humility, which St. Bernard calls the "Mother of all the Virtues," and not on pride, which is but too often its basis. The Christian Mystics, however, contrast most favourably in this respect with the Orientals, always excepting the Buddhists, than whom none were more self-denying and sympathetic.

To return to this theory of guardian angels.

I may mention that Empedocles, a Mystic and Seer, long after Hesiod, also contributed to spread abroad the notion, as did also the poet Menander, still later, who tells us, "To each mortal at birth a daimon is provided to lead him aright—a good Mystagogue for life;" but it would

\* The same doctrine as that formulated in the Vedantic philosophy and contained in its "Great Word," Tat-tvam-asi—That art thou.

seem that the better interpretation of this daimon, is, that it is the enlightened human spirit itself, in the higher abnormal psychical states. This subject is also mentioned in Plato's Republic; also in Porphyry's Commentary thereon in Stobæus Ecl. L. 11, 8: Horace also alludes to the subject in his II. Epistle 2, 187, as follows:—

"Scit Genius, natale comes qui temperat astrum,  
Naturæ deus humanæ, mortalis in unum—  
Quodque caput, vultu mutabilis, albus et ater."

Jamblichus also in "De Mysteriis Aegypti," ix. c. 6. Proclus also in Commentary to Alcibiades.

(To be continued.)

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Preparation of Inquirers and the Graduation of the Phenomena.

To the Editor of "LIGHT."

SIR,—Your correspondents "G. D. Haughton" and "S.," express opinions adverse to those contained in my last communication in reference to "The preparation of inquirers and the graduation of phenomena." I fear their remarks have arisen from a misapprehension of the ideas I desired to convey, the expression of which, on re-perusal, I acknowledge is somewhat obscure. They infer that I desire to discountenance the presentation of records of phenomena to friends and the general public, while my design was to show that advanced physical phenomena should not be hastily and miscellaneous submitted to public and personal inspection. So far from condemning the published records of phenomena, I am of opinion that if they be carefully and accurately expressed and well authenticated, they furnish the most effective mode of breaking down the barriers of prejudice and preparing the minds of readers for the examination of the phenomena. A writer takes his chance of a sympathetic, capable, or prejudiced body of readers, and does his work at hazard; but the verbal relation of his facts should, as much as possible, be placed before judicial, tolerant, and open-minded listeners, not to jeering buffoons. There are thousands of persons to whom I should no more think of relating occult experiences than I should think of relating them to a stone wall or a rolling river.

A lecturer on occult phenomena is, practically, in the position of a writer; he must take such an audience as gathers to hear him, and hope that a proportion, at least, are adapted to hear and logically consider the facts he adduces.

There are, doubtless, here and there inexperienced persons who might, with advantage, be admitted to witness the higher phenomena; but they are the exception, and the lady who was introduced to a séance by Mr. Damiani was probably one of them.

Long experience, however, has shewn me that the great majority of mankind are unfitted for observing the higher developments without preliminary training in the observation of more elementary phenomena.—I am, &c.,

T. P. BARRAS.

Newcastle-on-Tyne, May 18th, 1883.

To the Editor of "LIGHT."

SIR,—After two years' investigation into Spiritualism the suggestion I would respectfully make is that Spiritualism should be prepared for investigators. This may seem strange and opposed to what you recommend, but when I have briefly recorded some of my own experience I know the course I have suggested will prove to be the more practical. You say, "Our work and duty lie in so using the improved knowledge and opportunities at our command as to ensure another step forward in days to come." I quite agree with you.

My experiences at our home circle, to say nothing of the many addresses I have heard through public mediums, leave me no alternative but that of a full knowledge that those whom we have been accustomed to call dead are not dead, but have gone before; and that under certain conditions they can commune with us, the good ones to our eternal or spiritual advancement, and the bad ones to retard our progress. How

have I discovered this? Not by anyone in the flesh preparing me for investigation; and, as yet, I am in ignorance of having been prepared by anyone in the spirit world. However, I am willing to imagine there has been a still small voice whispering in my ear "Persevere, persevere."

Difficulties innumerable which doubtless all investigators meet, have beset my path, and for a time the intolerable has been tolerated, but the time has arrived when I must ask myself, How long shall these things be? It is doubtless the outrageous conditions that have confronted many inquirers that have caused them to turn away in disgust. These conditions seem briefly to divide themselves into three heads, first, the incompetent teachers on the public platform; second, stupid and dissonant literature; and third, the attempting to prove too much in the private circle. The incompetent lecturer, in my opinion, has done more harm to the spread of Spiritualism than anything else, with the exception, perhaps, of the frauds which from time to time have come into public notoriety. Unfortunately, in Spiritualism, as in almost every other *ism*, there is the ignorant as well as the intelligent element, and the great difficulty of all lies in the total inability of the latter to control the former. Societies have been formed for the purpose of propagandism, and no sooner have working conditions seemed possible than cliques have been established in favour of this medium or that, and if they could not have their own way they have withdrawn themselves and left a few pioneers to make their way as best they could. I know a society which is split and may fall to pieces on the matter of medium worship, and it is a question with what I will call the moralists whether it is not better to have one competent speaker a month, or even three months, than, for the sake of having meetings every Sunday, to have the platform supplied with any so-called lecturer that may happen to turn up. Lest I wound the feelings of some self-sacrificing mediums whom I know to exist, and to be doing a good work, whom I have met, and whom I respect, I exempt them entirely from the foregoing observations. It is with the mercenary "Jack Straws" that I am dealing, who give addresses on Spiritualism for nothing, but who intimate before leaving the platform that they examine heads at so much a bump; will wonderfully describe the sufferer's complaint on receipt of a lock of hair, and prescribe for the modest sum of half-a-crown. Is this Spiritualism? To me candid Atheism would be more preferable. It is nothing less than spiritual prostitution. At one time I took in three weekly periodicals and read them; if I had continued to do so till now and taken notice of all I read, I might have been a good all-round Spiritualist. Possibly I might have believed the possibility of truth and untruth co-existing, and both being right. This I discovered; one would publish all above a certain height of the wonderful, and I am prepared to prove the editor admitted into its columns that which afterwards turned out to be untrue, but he never said subsequently "in such and such numbers" our readers will find that which we are sorry ever found a place in our columns, and it remains there to mislead generations to come. Is this Spiritualism? I might as well have remained an orthodox believer: I have read some contributions from the pens of men who, I should say, were doing their best to enlighten their readers, but I must confess I was as wise at the end as at the beginning. The practical did not occur to my mind.

I have listened many hours in wrapt attention to the spirits who have identified themselves, and the universally consistent declaration from them all is to this effect: "We were once as you are; we still live but in another sphere of existence; all is more real with us than with you; we are enjoying the reward of all our unselfishness when in your state; or had we known when in your state what we know now, our spiritual condition would have been better; we have found no hell but that of a reproaching conscience, and our Heaven is the satisfaction arising out of a well-spent life." This is practical, and I accept it.

Private circles carry more conviction, I think, than any other means when discreetly conducted, but many in their desire to convince have failed by promising what the spirits would do, forgetting that spirits are as much bound by conditions as we are. A fact unexpected is quite as convincing or should be, as one for which the mind is prepared beforehand. In my opinion the best way to prepare an inquirer is to say, "Come, and see; I do not promise anything absolutely; there may or may not be that which will arrest your attention, and I will place all that I know at your disposal by way of information."

In conclusion I would say, if we would advance Spiritualism we must in our own lives be Spiritualists, realising the fact that whatever sacrifice we may here make in the interest of the truth we shall enjoy the reward of hereafter, and that all sham philanthropy must be relegated to the sphere of deceit and ignominy.—Yours truly,  
PETER LEE.  
38, Church-street, Rochdale.

The Dalston Bazaar.  
To the Editor of "LIGHT."

SIR,—Will you kindly allow me to inform the friends who have promised us contributions towards our forthcoming bazaar that our arrangements are now completed for holding the same at Quebec Hall, 25, Great Quebec-street, W., on Tuesday and Wednesday, June 12th and 13th, and, therefore, we shall be glad to receive the above-named contributions at as early a date from now as may be convenient to our friends. Further particulars will be announced in due course.—Yours respectfully,

M. A. MOISE,  
Hon. Sec. to Bazaar Committee.  
53, Sigdon-road, Dalston, E.

### SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM,  
CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"The Spirit-Land." When the controls of Mr. Morse, or—for that matter—any other authorities, describe, for our edification and encouragement, the character and surroundings of the Life beyond the Grave, it is possible to restrain a burning desire to escape from the region of pretence and subterfuge, which is our present abiding place, and to grasp immediately the inheritance of realities, only by a due appreciation of the concurrent truth that the preparation for so glorious a future is best achieved here. The principle of orderly evolution is everywhere in force. Work out a life of righteousness here, a life of moral, intellectual and spiritual growth, with all its associated duties towards kindred wayfarers—and its goal shall be appreciably beautiful, with characteristics distinctly responsive to our need. "The essential factor of all happiness," we were told on Sunday night last, "is due to consciousness of the cause."

Is there a spirit-land? Where is it? What are its special features? Has it any relation to this? Is a group of questions which so obviously cover the subject in its most prominent aspects, that we were all prepared to find these divisions selected by the philosophical and earnest controls of our lecturer as the bases of their discourse. We affirm ourselves to be of the inhabitants of Spirit-Land: need we categorically say that there is such a land? Its location, in regard to yourselves, may be judged when we explain that, floating around your world is a belt or zone of spiritual matter which constitutes the first point of arrest for your post-mortem experience. This spiritual matter, thrown off from the world of your present cognizance, becomes again the agent for a continuance of the process, and other zones are developed, and again others, with properties increasingly ethereal, each forming a training school for humanity, and leading eventually to a sublimity of happy conscious life, which may be said to be the first real stage of spiritual existence. But throughout, all is very real, and as there is no barrier "over there" to the acquisition of knowledge, progress is continuous and assured, for the spirit as for the worlds.

The gradual unfolding of the natural conditions at work in the formation of terrestrial worlds was described, and compared with the analogous operations in Spirit-Land, whose perceptible features of mountain and vale, flowery mead and leafy glade, rolling sparkling sea, and fleecy cloud, combine to make the relation of each with the series as palpable in externals, as do the life and character of the inhabitants establish a personal affinity.

The spirit-land exhibits no violent contrasts upon physical comparison with this earth, nor do its inhabitants differ from us in essential nature.

The beauties of our world are exalted, refined, spiritualised: the people ennobled, with hearts grown wiser, souls grander; but we shall again be grasped by the same loving hands; and in the presence of the beautiful and the true, awaiting us, shall discover that the spirit-land is a real Home for a real Humanity, where God is our host, and our kindred are personal friends.—S. B.

### NOTICES TO CORRESPONDENTS.

We regret that much provincial news is excluded this week owing to the late arrival of the "copy." To ensure insertion in the current issue letters containing intelligence should reach us not later than Tuesday morning. This will explain to our Rochdale and Cardiff friends why their communications have not appeared.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

#### The Regulation of Public Circles.

At the time of the issue by the Central Association of Spiritualists of their circular on the conduct of public physical seances, I did not feel myself able to go the extreme length with some of those who desired to put an end to public mediumship altogether. I cordially concurred in the recommendations made respecting the prohibition of total darkness and of methods of secluding the medium: but, acquiescing in the necessity for these restrictions, I was not prepared to go further. Experience had shewn that grave scandal had been caused by what it was proposed to abolish, and that was fair cause for interference. Beyond that I thought that we ought to have free-trade in mediumship. Interference was justifiable only on the ground of gross abuse and grave scandal. To prohibit the exercise of mediumship in public, and as a remunerative employment, seemed to me both unwise, unjust, and practically impossible. It would deprive very many inquirers of their only means of inquiry. It would cast an unmerited slur on many honest persons, and deprive them of means of subsistence. And it would cause a sporadic development of ill-regulated mediumship in private families which I should contemplate with dread. So my voice was for regulation of circles and not for their prohibition. It seemed to me that the energies of leading and expert Spiritualists should be devoted to educating the inquirers, to a study and exposition of the difficulties and dangers that may beset the inquiry, rather than to a wholesale damming up of the channels of investigation, or even to a serious interference with them.

And here I would express a strong belief that the action of the Central Association in this matter has been of the utmost service to Spiritualism. The air now is clearer than it has been for long past, and a healthier state of opinion was at once created. There is another point which lies very near that on which I have been writing. Is it possible to insist on some preparation of intending inquirers; on some graduation of the phenomena which shall prevent a man being introduced *per saltum* to the most tremendous phenomena, or treated as a novice to the most recondite philosophy of Spiritualism? A man is sufficiently curious to want "to see something," if there be anything to see. His mind is in a state when some very simple and elementary proof of the action of unembodied intelligence, or even

of an unexplained force, is all that he can stand, and he is taken to some public circle where he knows nobody, is shewn what may be a very portentous fact—the temporary clothing or re-clothing of spirit with matter, the materialisation of a human form—but which to him looks like a clumsy fraud, a palpable imposture, and he goes away repelled, angry, and disgusted at the trick of which he conceives himself to be the victim. If he could have seen, under perfect conditions of observation, any small object moved, without visible means, over even a small space, he would have been impressed. If he had seen a similar experiment fifty times he would probably have made up his mind, and would be ready to go on and build on that foundation. In process of time—more or less long—he would be ready to look in the face that crowning evidence of spirit-power which was unwisely obtruded on his unprepared mind.

The question of the possibility of securing such desirable results is part of the larger one, which concerns the introduction of the subject to those who are quite ignorant of it. Spiritualists, as a rule, are enthusiastic proselytisers. Their zeal is not always, or even generally, according to discretion. They are so possessed by a sense of the reality and importance of their facts that they find it hard to understand that these may be quite uninteresting to their neighbours. Or they chafe at the general imputation of credulity under which they labour, and are anxious to prove to the world that they are sane and sensible, by giving a reason for the faith that is in them. Or, possibly, they are animated by the missionary spirit, and would save the souls of the ignorant by enlightening their darkness. Hence, or for some other kindred reason, some of them good and sufficient, we have a deal of proselytising among Spiritualists. I shall probably be almost singular in opinion and practice when I say that my habit has invariably been not to attempt to proselytise at all. With an absolute conviction of the truth which is an integral part of my life, I hold a strong conviction that I cannot convey it, or any conception of it, except to the mind that has been spiritually prepared to receive it. I believe that the inner sense of want must precede the possibility of acceptance, or even any interest in the subject that is worth speaking of. Curiosity may be aroused, and, like the straw-fire, it will blaze up and go out. Antagonism of a very bitter kind may easily be excited in certain minds; but from within, and spontaneously, as the outcome of a felt want, any real interest must proceed.

Given that interest, I hold it to be a sacred duty to satisfy, so far as may be, all reasonable inquiry. In discharging that duty no pains and care are too great; no time can be better spent. Hence, though I believe I have not introduced the *unwelcome* subject to any man, I have spent much time, and such care as I could, in placing at the service of others any knowledge of which I am possessed. Spiritualism—to use a clumsy word in a sense that it will hardly bear—is not like other subjects. It cannot be demonstrated on the spot like a problem in geometry, or an experiment in physics. Its philosophy cannot be expounded from authoritative text books. Its objects and issues are so far-reaching that none can presume to lay them down or limit them. And alas! that mongrel compound of folly, fraud, credulity, enthusiasm, and a little fact, which is

known to the world through the police reports and the flippant ineptitudes of the penny Press, is the only Spiritualism that the average mind can take in. One of the truths that are clearest to my mind is the absolute necessity for a prepared mind in the recipient before any proselytising efforts can be successful. With such opinions it is obvious that I expect nothing from the promiscuous introduction of persons to séances for materialisation, even if such were held under much more perfect conditions than they now are, or are ever likely to be. In almost every case no good can come of such introduction.

Is it possible then to restrain the exuberant zeal which sees in every likely and unlikely person a potential convert? Certainly not: nor would I attempt any such repression. The zeal must spend itself, or it will eat the proselytiser up. Is it possible to instruct inquirers before admitting them, as of old the neophyte was admitted to the mysteries only when prepared, after long probation, and having proved his fitness? Surely not: the age is past when the law of obedience obtained. The modern Briton is a law unto himself, and would soon express a vigorous opinion of any one who attempted to apply to him any other law in this respect. Is it possible to graduate phenomena in the way which I have before described as so desirable? Again, I think not. The five-shilling inquirer will have his five shillings' worth, although the poor medium be driven to extremities even of cheating to obtain it. I think we must have free-trade in mediumship, and interfere as little as may be.

M.A. (Oxon.)

(To be continued.)

MR. W. E. COLEMAN, of Presidio, San Francisco, is now contributing a valuable series of articles entitled "Krishna and Christ," to the *Religio-Philosophical Journal*.

DR. MOSCK.—In the American comic journal *Puck* of April 25th, Dr. Mosck has a cartoon specially devoted to himself, in which he is depicted as the "prayer-cure pounder" in the act of knocking down the "old timers" (who are evidently physicians of the regular school) with a pair of great fists, on which are printed "worth £50,000 a year." Round his head is a band on which is inscribed the words "holy healing power," and he stands over the prostrate body of the Rev. Ward Beecher, who has evidently received a black eye. Outside the ring a crowded audience looks on, and a board on which are the words "tournament of sensationalism" is significant of the readiness of the American public to patronise anyone starting a new movement, no matter how far removed it may be from common sense. *Puck* concludes a short notice of the cartoon with the observation that "the old and effete methods of Messrs. Beecher and Talmage must now give way before those of the new Spiritual guide, who has already made Brooklyn medical men green with envy by his marvellous instantaneous prayer-cures. As for the proprietors of the drug stores, they have, we believe, already decided to call a meeting to take steps to suppress the Rev. Dr. Mosck, LL.D. F.A.S."

THE REV. E. H. SUGDEN ON "THOUGHT-READING."—This gentleman, in the course of a scientific exposition of the phenomena of "Thought-reading" before the members of the Manchester Medical Society, and the professors and lecturers of Owen's College made the following remarks with reference to "thought-reading" without contact:—"In some persons, particularly the young, there did exist the power of divining the thoughts, to a large extent, of other individuals at a distance. He could give no reliable explanation of this faculty, but as a hypothesis ascribed it to the remnant of a power of interpreting unconscious gestures and actions which he thought might formerly have been possessed by the human race. That inference was strengthened by the fact that the power was stronger in children, and diminished as we grew older and became more highly educated, when the necessity for its existence vanished. If the power existed, before the human race began to talk and write, of communicating ideas and impressions without speech or contact—as many animals seemed to do at present—it would become weaker as talking and writing increased, and was now extinct except in the form of humanity which most closely approached the savage state—the child. (Laughter.) He had another explanation—that a strong brain, coming nearer to a weaker and comparatively unoccupied brain, might communicate by some singular channel its ideas to that weaker organ, the plasticity of which would render more easy the absorption of such transmitted 'Brain molecules.'"

MRS. HARDINGE BRITTON will lecture at Liverpool, June 3rd and 17th.—Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

## THE WHITE LADY.

By A. M. HOWITT WATTS.

Many years ago the writer visited the ancient Castle of Blankenberg, belonging to the Dukes of Brunswick, situated on the edge of the romantic district of the Harz mountains, with its legendary Brocken, the birth-place of the supernatural in Northern Germany. "This castle of the Duke stands perched aloft on its rock, with its round towers, extinguisher-shaped spires, and antiquated battlements and gables; as you looked from the windows you imagined yourself in a place described by Froissart. The garden lay below in various terraces. . . . deep at their feet lay the little grey, clustered town; and opposite to the windows, at some distance, ran a high ridge of a hill, out of which stood upright, a jagged wall of rocks called the *Tenfels Mauer*, or Devil's-Wall. Behind hung slopes of fine trees, descending into an immense park; right and left stretched vast, solitary, flanking woods, the haunt of the red-deer and the boar; out in front extended itself one of those great bare plains with naked white villages, and others of those savage eminences of naked rocks, the most peculiar features of this country. In the castle we were shewn the portrait of the White Lady, who haunts this and many other castles in Germany. Truly, there was something mysterious in her look."\*

Through the course of forty years the impression made on the imagination of the writer by this weird, grim picture of the White Lady, with her enigmatical, hard countenance and tall gaunt figure, attired in antiquated costume of white and black, has not entirely passed away. The portrait was in complete accord with the legend attached, and with this scene of the White Lady's hauntings in this castle of the Brunswick family.

Reference to the White Lady of German-palace renown, made recently in "LIGHT," has induced the writer to collect some few instances of the manifestation of this, as it would appear, almost ubiquitous phantom. Many others await garnering by readers of out-of-the-way and all-but-forgotten books.

In vol. V. part II. p. 187, of a German periodical, which appeared from the year 1840 to 1852—not dissimilar to our English *Spiritual Magazine* in object and character—and edited very ably by Dr. Justinus Kerner, author of the celebrated narrative "The Seeress of Prevorst" and numerous other works, is a short article relating to *Die Weisse Frau*†

The White Lady Appears to a Sentinel.

"In the year 1850 the *Kreuz Zeitung*, of Berlin," says Dr. Kerner, "announced as follows:—'The correspondent from Magdeburg writes: It is related in many circles that an appearance of the White Lady has been seen in the Royal Castle. (Where is not clear—at Magdeburg or Berlin?) I am able, from a reliable source, to inform your readers that, on the night of the 19th of April, a soldier of the Emperor Alexander-Grenadier-regiment, who, during the night, was posted in the Swiss Hall of the Royal Castle, maintains that during this time he has seen such an appearance. According to his account, which was immediately placed officially on record, a white female figure suddenly appeared, walking through the hall. He called three times to her, and received no reply. On approaching her with his extended bayonet it passed straight through the air."‡ On the 22nd of the following May occurred the attempt at assassination of the King of Prussia by Sefeloge. The excitement occasioned in the public mind by this alleged ap-

\* "Rural and Domestic Life of Germany." By William Howitt. Longmans and Co., 1842. P. 462.

† The copy of Magikon, from which I translate, belonged originally to the late Colonel F. Bernard, who was long resident in Germany, acquainted with Dr. Kerner and various other earnest students of psychology, and is enriched by valuable autograph notes of the Colonel.

‡ "An English sentinel at Carlisle Castle stuck his bayonet into the wall under the same impression, since when (?) double sentries are always posted there. (Told me by Mr. Ingram(?))."—Note of Colonel Bernard.

pearance of the White Lady, and the occurrence which so speedily followed upon it, occasioned the publication in Berlin of a pamphlet entitled, "The White Lady. An Historical Inquiry into the Legend, together with Observations of these Appearances since the Year 1486 until the Present Time," by Julius von Minutoli, 1850.

The real purpose of this brochure would appear, from internal evidence, to be to calm the excited mind of the public through the calm, lofty, and somewhat sceptical reasonings of the agnostic mind of 1850.

We gather from the remarks of Dr. Kerner that the first portion of this pamphlet is devoted to an inquiry regarding the probable historical personage whose phantom presence is manifested under the form of the White Lady of Bayreuth, and of Berlin. The question is discussed with considerable detail as to whether this apparition can in any way be identified with a certain Kunigunde, Countess of Orlamunde—of very ancient times—or whether with a certain Bertha von Rosenberg, whose apparition is recounted to have manifested itself also in various castles of the Rosenberg family, especially in Bohemia. The crime of infanticide, by some writers, has been laid to the charge of the Countess of Orlamunde, and was supposed fully to explain the restlessness of her spirit. This charge, the author of the pamphlet, however, on historical evidence, believes he has thoroughly disproved.

The second part relates exclusively to narratives of the apparition. It displays a decided tendency to discredit the accounts, and to regard the whole as a legend of the "raw-head and bloody-bone" category, a hint of this intention being covertly given on the title-page by a motto in Greek.

Dr. Kerner from his standpoint as a psychologist and a believer in the existence of hauntings and of earth-bound spirits, draws from the narrations other inference.

Space precludes more than the introduction here of the following extracts relating to

Appearance of the White Lady during the Wars of the First Napoleon.

"When, in preparation for the opening of the campaign of 1806, the French army, under Bernadotte, permitted itself an infringement of territory by passing through the principedom of Ansbach and Bayreuth, the White Lady began, in the Castle of Bayreuth, to manifest herself very uneasily and violently. This increased in so marked a manner in 1806, when Napoleon came to Bamberg by way of Mainz and Würzburg, and from thence, on October 8th, followed the army towards Jena by Cronach and Schleiz, that various French generals quartered in the castle were insulted and affrighted. During the through march of the French army in 1809, the division's-commander of the reserve of the heavy cavalry of the 8th Army Corps, General d'Espagne, was located in the new castle of Bayreuth.

"Towards midnight the ordinance-officer was driven by the sound of a loud cry to enter the chamber of the General. He there discovered his Excellency in the middle of the room beneath an overthrown bedstead. M. d'Espagne was found to be in the most excited condition, and after he had either taken a cooling draught or been bled (!) and had fully returned to his senses, declared that the black-White Lady—whose dress he minutely described in a manner that completely tallied with that of her portrait, had appeared and threatened to throttle him; at length she had pushed his bedstead into the centre of the room, and overthrown it on the floor with himself in the bed. The General, in much excitement, quitted the castle in the middle of the night and took up his quarters with the volunteers. He regarded this appearance as a message sent to him of approaching death; which, indeed, arrived for him in the battle of Aspern on 21st of May, 1809. By command of General d'Espagne,

under the oversight of French officers, a search was made beneath the wood-work of the floors, and behind the paperings of the walls of the room, to discover whether there existed concealed passages by means of which the entrance had been obtained, and the apparent vision had been produced. The rumour of this fearful occurrence was noised, far and wide, through the French army.

"Twice was Napoleon Buonaparte in Bayreuth. The first time, May 14th, 1812, upon his march towards Russia, he dwelt in the New Castle. A courier had been sent previously, express, from Aschaffenburg, with a command that the room prepared for the Emperor should on no account be that in which the White Lady was accustomed to appear; also, that on no plea whatsoever should any one be permitted to enter the apartments prepared for the Emperor. Upon his arrival Napoleon enquired from Count Münster whether these commands had been obeyed. On the following day, before his departure, the Emperor was observed to be unusually restless and depressed. He exclaimed repeatedly, "*Ce maudit Château*;" and notified to his attendant that he would not again visit that place. He inquired with exactness regarding the costume worn by the White Lady in her portrait; but objected with impetuosity to the picture being brought for him to inspect. The attendants of Napoleon whispered to each other that the Emperor had passed a restless night, and had probably been disturbed by the apparition.

"Count Münster, who has given this account, also related that a few hours before the arrival of Napoleon, whilst making a tour of inspection through the apartments prepared for the Emperor, he was unpleasantly startled by the presence of a lady in the Palm-Gallery. Whilst expressing displeasure to the *maitre d' hôtel* that the commands of the Emperor had been thus infringed, and glancing again towards the lady, he recognised in her the White Lady—and she had vanished. We are informed that the White Lady has not since 1822 been seen in the Castle of Bayreuth after which appearance the Castellian of the castle died." He was said to have been of Prussian tendencies.

Kerner, writing in 1851, says: "Also in the Palace of Stuttgart has the White Lady recently been seen and this in connection with the death of a member of the reigning family" (of Würtemberg). "The deceased Queen Caroline of Bavaria," continues Dr. Kerner, "said to me the year before her death, 'I could relate to you many things which occurred, especially whilst we remained in the Castle of Bayreuth, which, spite of all investigation, could never be explained in a natural manner—but one is so laughed at.' 'You,' she continued, 'have not feared being laughed at.'"

Queen Caroline of Bavaria was step-mother to King Ludwig, the Princess Caroline of Baden, who, on the elevation of her husband, Maximilian Joseph, to the title of King in 1806, became the first Queen of Bavaria.

Queen Theresa, Queen of Ludwig I., the celebrated Poet-king and great Art-patron, died in 1854, of cholera. The White Lady's appearance preceded her Majesty's fatal attack. Colonel Bernard, in a pencil note referring to this event says: "In September, 1855, I asked Dr. Kerner if the appearance of the White Lady at the Castle of Aschaffenburg, in September or October, 1854, and mentioned in the *Times* at the time, were a fact. He answered me that Prince Adalbert, youngest brother of the present King (the late King Max) assured Dr. Kerner personally—he corresponded with him—that he (the Prince) was present at the time, and saw the White Lady. Three weeks afterwards his mother, the Dowager Queen, died."

To the student of psychology the question suggests itself whether the White Lady, whose manifestation appears thus ubiquitous in the royal palaces and castles of Germany, is alone one individual spirit connected, in some mysterious manner, with many families of reigning princes;

or whether the appearance is that of a certain grade—or as Swedenborg would express it "Spiritual Society"—also mysteriously united with those families, manifesting always in one particular form and manner in the various localities, under kindred conditions. The function throughout of the White Lady—whether she be a unity or a multitude in unity—would appear, however, to be twofold, and fixed, namely to forewarn of departure from this mundane sphere or to dislodge intrusive power inimical to the interests of the illustrious family over whose fate the White Lady holds watch and ward. Thus she would appear to unite the office of revealer of irrevocable fate, and of preserver from avertable evil. Since the above was translated further information regarding the White Lady has come to the writer, which may be communicated to "LIGHT" on a future occasion.

### PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CRANSTOWN.

(Concluded from page 249.)

But perhaps the fullest account of ancient opinion concerning the daimon or Genius is given by Apuleius in his essay on the "God of Sokrates." In it he says: "Now the human soul even when it is still situate in the body, is called a daimon. If, then, this is the case, a longing of the soul that is of good tendency is a good daimon. You may call this daimon in our language by the name of 'Genius'; because this God, who is in the mind of every one, though immortal, is nevertheless, after a certain manner, generated with man; so that those prayers in which we implore the Genius seem to me to testify this connection and union, since they comprehend the body and the mind, through the communion and conjunction of which we exist. There is also another species of daimons, according to a second signification, and this is the human soul, after it has performed its duties in the present life and quitted the body: this is called in Latin the 'Lemur.'" The whole essay is very remarkable; and it appears that Olympiodorus, in a scholia on the First Alcibiades of Plato, says distinctly that the daimon allotted to man "is conscience, which is the supreme flower of the soul, is guiltless in us, is an inflexible judge, and a witness to Minos and Rhadamanthus of the transactions of the present life."

Menander also, it appears, held the same view, that Conscience is the daimon, for one of his fragments says, "To every mortal, conscience is a God."

I have taken the above references from Schopenhauer.

Paracelsus has a very curious passage on this subject, "Damit aber das Fatum wohl erkannt werde, ist es dass jeglicher Mensch einen Geist hat, der ausserhalb ihm wohnt, und setzt seinen Stuhl in die obere Sterne. Derselbe gebraucht die Blossen seines Meisters: derselbe ist der, der da die praesagia demselben vorzieht und nachzieht: denn sie bleiben nach diesem. Diese Geister heissen Fatum" (Vol. II. p. 36). That is: "In order, however, that Fate may be correctly understood, we should know that every human being has a spirit which dwells outside of him, and has his seat in the upper stars (copying Plutarch and Plotinus as above quoted). This spirit makes use of the inclinations or impressions of his master: and he it is who impresses him with presentiments and fulfils them; for they (the presentiments) come to pass by means of this spirit. These spirits are called Fate."

The Roman Church adopted this guardian angel theory, together with many other ideas, doctrines, rites, and ceremonies, from the more ancient religions, and it seems to be now-a-days very generally received as true by Spiritualists. But if man, indeed, has such guardians, appointed to take care of him and conduct him in the right path that leads to peace, it would seem from human history that these

guardians have not been very successful in their guardianship, and, on the whole, may be said to have rather failed than otherwise. It would not, indeed, be an easy task to guard man from himself and his lower nature, and his gross and cruel appetites. But what vanity it is for man to arrogate to himself alone, among all the inhabitants of this broad earth, the right to have guardian angels to protect him; surely, what are called the lower animals are in much greater need of such protectors, to shield them from the atrocious cruelty and heartlessness of the human race (let us hope in its ignorance, thoughtlessness, and subjection to custom), whose hands have ever been red, and whose hearts have been dyed with the agonised blood of so many of these helpless and innocent creatures, from the early times when they were sacrificed in hecatombs to appease the wrath of man's demon gods,\* and in modern times unnecessarily tortured, and then mercilessly and painfully slaughtered for food, supposed, in consequence of the ignorance and prejudices both of the laity and of the greater number of the medical profession of the true laws of the chemistry of dietetics and of physiology, to be necessary or useful for human food. If this were true, what a satire it would be upon the Creator of the sentient world!

Not to speak of the cruelties everywhere practised, particularly in Christian countries, by men and even women, simply for their own idle amusement and sport; and last but not least, the intolerable agonies inflicted by vivisectioners in (it is to be hoped) the vain attempt, by such unjust and immoral means, to save man from the consequences of his own vices and ignorance, instead of weaning him from the vices themselves. We must hope and pray that a time may soon arrive, when, upon the living heart every torturer of the innocent lower animals, whether they be such torturers, directly or indirectly, may be inscribed the Vedantic "word," Tat-toam-asi,—That art thou.

We should recollect that in the turning round of the mighty wheel of necessity and of causation, each torturer may, in his or her turn, become the victim, and feel that "Tat-toam-asi" is true.

Truly man, who vainly imagines himself thus entitled to the special care of the great World-soul, has been himself but too often the most cruel and ferocious being on earth. It would seem that the true and only efficient guardians and preceptors of mankind are those set in motion directly by the World-soul itself, immanent in all things, namely, pleasure and pain; no doubt they, if sufficient time—"time the soul of Uranos"—be allowed them, will at last succeed in adapting man to his environment, and in improving that environment and leading him up to a higher condition, socially and individually, than he has ever yet attained, and this, by gradually making him more and more conscious of the in-dwelling of the Spirit in his own soul and in all that lives, and more sympathetic with universal innocent life, whereby alone he can obtain true pleasure and peace.

But although not seeing any evidence for guardian angels, the writer by no means denies that evidence has been produced for the action of intelligences and forces not of the visible world, and which are, in some cases, the spirits of deceased human beings; although a great deal of what is attributed at séances and elsewhere to the latter is probably due to the abnormal action of living human spirits; indeed the writer, in his own experience, has had some evidence satisfactory to himself of the fact of communion with the spirits of deceased persons as well as of symbolic dreams, impressions, and presentiments for his guidance on several occasions in life, but the question still remains, what is the source of such dreams, &c.?

\* As, for example, when thousands of innocent creatures were slaughtered at the consecration of the Jewish Temple in Jerusalem, to appease and conciliate the Jewish tutelary god, Jahveh; this bloody and disgusting scene is described, I think, by Josephus.

### OCCULT PHILOSOPHY.

By the kindness of the author, who is now in London, I am enabled to give the readers of "LIGHT" some conception of the scope of the forthcoming work on Occult Philosophy, "Esoteric Buddhism." A perusal of the letters which appeared in "LIGHT," will have prepared my readers for its contents.

Chapter I. Who are the teachers, and what is their message? The seclusion of Eastern knowledge.—Occult training.

Chapter II. The constitution of man:—the seven principles of which he is composed.

Chapter III. The planetary chain, through which man is gradually evolved and developed.

Chapter IV. The planetary periods. Rounds and races. Objective and subjective lives—Former races on earth—Periodic cataclysms—Atlantis.

Chapter V. Devachan: spiritual destinies of the Ego—Karma—Divisions of the principles at death—Progress of the higher dual—Subjective progress—Earthly connection with Devachan.

Chapter VI. Kama loca. The astral shell, its habitat and nature; its surviving impulses—Elementals—Accidents and suicides—Lost personalities.

Chapter VII. The human life wave. Progress of the main wave—Twilight and dawn of evolution—Our neighbouring planets—Intervals of re-incarnation.

Chapter VIII. The progress of humanity. The choice of good and evil: the second half of evolution: the decisive turning point—The survival of the fittest—Spirituality and intellect—Development of principles in order—Human evolution reviewed.

Chapter IX. Buddha. The seven Buddhas of the great races—Adeptship in Buddha's time.

Chapter X. Nirvana. Its remoteness—Preceding gradations—Partial Nirvana—The threshold of Nirvana—Para-nirvana—Nirvana attained by adepts—Conditions of its attainment—Spirituality—Religion—The pursuit of truth.

Chapter XI. The Universe. The solar system—the universal pralaya—The recommencement of evolution—Creation—The Great First Cause—The eternal cycle.

Chapter XII. The correspondences of the doctrine. Transmigration—The soul and the spirit—Personality and individuality.

I learn that the volume will be published simultaneously in this country and in America, about the beginning of next month.

M. A. (OXON.)

THE Walsall Free Press of the 19th ult., contains a long report of a lecture by Mr. J. J. Morse on "What is Blasphemy?" The address was a singularly sound and forcible one, and contains many home thrusts against intolerance and bigotry.

"THE RUSSELL BILL."—In utter ignorance of the extent to which the new philosophy of Spiritualism is accepted and believed in by the people of Ohio, a bill was passed by the late Republican Legislature of the State which will add at least 10,000 votes to the Democratic majority in October. It is known as "The Russell law," and provides that in cities "of the first grade of the first class" throughout the State, a licence of 300dols. must be paid by "astrologists, fortune-tellers, mediums, seers, &c.," (1) who propose to continue their vocations. This is to degrade Spiritualism to the level of fraud, and to insult the enlightened millions throughout the country who would not exchange the consolations they derive from it, or the hopes with which it blesses them, for all the world beside. Spiritualism is not a superstition based upon a fable or a myth, but a philosophy of fact, born of knowledge and experience, and resting upon the evidence of the senses. . . . Our object in this article is not to vindicate Spiritualism—that is not our business—but as a Democrat to protest against an alarming legislative invasion of the rights of citizens as guaranteed by the Constitution of the United States. The Russell law in question is a direct blow in the face to religious liberty, and to freedom of conscience, opinion and investigation. Bigotry, as it is encountered in social life, should be borne with as patiently as possible; but when it is attempted to give it the form and force of law, the alarm should be sounded, and the wrong stamped out with scorn and indignation.—The Examiner (Bellfontaine, Ohio).

### LECTURE NOTES.

On Tuesday evening, May 29th, Mr. T. P. Barkas, F.G.S., delivered the second lecture of the Langham Hall series, his subject being, "Personal Experience in Psychology." Mr. J. Cowen, M.P., occupied the chair during the first part of the evening, but having to leave early, his place was afterwards very kindly filled by Mr. G. J. Holyoake. The audience was larger than on the occasion of the first meeting, and the interest evinced in the subjects dealt with was, if anything, more marked. At the close of an extremely able and interesting lecture (a full report of which we shall give in our next issue) Mr. Barkas announced his willingness to be cross-examined on the statements he had made in the course of his address. Thereupon for the space of about an hour, question after question poured in upon him, some, of course, irrelevant, but the majority shewing how closely the audience had followed him in his arguments. The questions indicated, moreover, in a very marked way the considerable amount of interest which exists on all sides in psychological subjects. Mr. Barkas and the Executive of the C.A.S. are to be congratulated on the genuine success which attended Tuesday evening's lecture.

Notwithstanding, however, this unqualified success, we exceedingly regret to learn that the amount of the Special Lecture Fund at the present time will not justify the Council of the C.A.S. in continuing the lectures beyond the three evenings already arranged for, unless very substantial additional assistance is forthcoming during the next few days. As we announced last week, arrangements as to lecturers, &c., for the full course of six lectures, are practically complete. All that is now requisite is the practical sympathy of those who appreciate the efforts that have been made.

"M.A. (OXON.)," in sending a subscription to the Lecture Fund, writes:—"A perusal of Mr. Page Hopps' address impresses me with a conviction that an effort which produces such excellent results ought to be sustained."

### SPECIAL LECTURE FUND.

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[Particulars of the next lecture will be found in our advertisement columns.]

### RESURRECTION.

Each night we seek a temporary death,  
And are unhappy if it fails to come;  
And morning dawns with life in every breath,  
And the tongue speaks that for a while was dumb;  
And when the longer death, which none escape,  
Conquers our seventy years, or less or more,  
It is but sleep that takes another shape,  
And we shall surely waken as before.—Adapted.

## OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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## Light:

SATURDAY, JUNE 2ND, 1883.

## REVIEWS.

"RETROSPECT OF A LONG LIFE—FROM 1815 TO 1883." By S. C. Hall, F.S.A., Barrister-at-Law, and Man of Letters by Profession.

Among the few men of literary eminence who, in the earlier days of the Spiritualistic movement, condescended seriously to investigate its phenomena, and had the courage to avow conviction of their genuine character, Mr. S. C. Hall has been one of the most candid and courageous.† His experiences of the phenomena, more especially in connection with the mediumship of Mr. D. D. Home, have been varied and extraordinary, and the cause has been greatly indebted to him for the very interesting accounts with which he has, from time to time, favoured the public in regard to them. His work in this direction has put the crown upon the valuable labours in many directions of a long and arduous literary life, the reminiscences of which are given in these volumes.

The causes of art and of literature in especial connection with art; of philanthropy and social progress; of temperance and religion, have all been very sensibly furthered by the labours of Mr. Hall. In his efforts—associated with his distinguished wife—in the investigation and promulgation of Spiritualism, he has been instrumental in furthering also, in no small degree, science.

Mr. Hall's "Retrospect" divides itself into three classes. Reminiscences of distinguished persons with whom he has been brought into intimate relationships and friendships; reminiscences of distinguished persons whom he has seen under circumstances more or less interesting and important; and thirdly, reminiscences of old states and condition of things now long passed away.

Mr. Hall says in his introduction, that in "composing the following chapters, he shall bear in mind that he is writing principally for the grandchildren of the men and women who flourished when he began life"—thus indeed it may paradoxically be said of this interesting book, that its antiquity is its novelty. "I was born," he says, "in the year 1800; thus, when joy-bells rang for the victory at Trafalgar, I was a child of five years old; when glad tidings came of the crowning triumph of Waterloo, a boy of fifteen; and when George III. died, I was a young man. I have reported in the old House of Commons such 'giants' as Canning and Brougham. George Stephenson opened his first line of railway some years after I became associated with the Press; and the Reform Bill of 1832 found me on the threshold of what is commonly considered middle age. Old Time and I have been so long acquainted that it does not seem presumptuous to hope there may be matter of interest in details concerning work I have seen him do."

† In two vols. Richard Bentley and Son, 1883.

Reference must here be made to a valuable letter printed for private circulation in 1871 and 1876, by Mr. Hall, on the "Uses of Spiritualism." It was extremely helpful to the cause.

Possessing an observant eye, a feeling heart, a retentive memory and great power of verbal expression, he has not failed in the following chapters to depict many curious men and past-away manners; the impression happily left upon the mind of the reader being a consolatory one; namely, that spite of the chaotic confusion and restless upheaval of mind of this transitional period, the present century has already brought forth a marvellous amelioration of human and animal suffering and a growth incalculable of the arts which tend not alone to the embellishment, but also to the comfort, the safety, and the social unity of our common every-day existence; to the universal spread of solid education and of general mental enlightenment.

Lucifer matches, lighting by gas, by the electric-light; railways, omnibuses and cabs—not to speak of bicycles; the Metropolitan and Rural police-force; improvement of discipline in prisons and asylums; in the army and navy; the penny-postage, electric-telegraph, telephone, chloroform, &c.—have been born into the world since our author was born. He has beheld the passing away of tinder-boxes, "link-boys," of the ancient "watchman," of sedan-chairs, of pillions, and of patters, of mail-coaches (pretty nearly), of the pillory, of the stocks, of flogging at the cart-tail, of hanging in chains, of the press-gang, of duelling, of factory slaves, &c. The changes in the fashions of dress, recorded by Mr. S. C. Hall, are in their degree not less remarkable.

These "Records" treat more especially, as already observed, of

## The distinguished Persons known by Mr. Hall.

They, indeed, form a sort of "National Portrait Gallery" of the celebrities of the nineteenth century, where are gathered together sketches in pen and ink of the authors, artists, actors, scholars, statesmen, singers, lawyers, philanthropists, preachers, and last, but to the readers of "LIGHT" certainly not least, of some of the chief movers in the cause of Spiritualism, during its rise in England. Sketches will be found amongst others of Lords Eldon, Brougham, Denham, Earl Grey, Sir Robert Peel, the Duke of Wellington, of Daniel O'Connell, Wilberforce, of Mrs. Hannah More, Miss Edgeworth, Mrs. Hemans, of Coleridge, Wordsworth, Tom Moore, Theodore Hook, Hood, Miss Mitford, Miss Landon, Lady Blessington, Count D'Orsay, Walter Savage Landor, Charles Lamb, Dickens, Carlyle, Longfellow, the Howitts, Dr. Robert Chambers. Amongst the artists and actors, of Flaxman, Wilkie, Linnell, MacIise, Mr. and Mrs. E. M. Ward, the Keans (Edmund and Charles), Charles Mathews (elder and younger), Macready, Keeley, Helen Faucit, &c. Various distinguished foreign literary and artistic celebrities were also of Mr. Hall's acquaintance.

In the present notice we can only glance at the autobiographical portion of the volumes, more especially in connection with Spiritualism.

## The Career of Mr. S. C. Hall.

Mr. S. C. Hall was born in 1800 at Topsham, in Devon. Between the years 1815 and 1820 his father, Colonel Hall, was engaged in working copper-mines in the South of Ireland. Thus in his boyhood commenced his knowledge of, and sympathy with, the Irish. This sympathy continuing through life, enabled Mr. Hall, in conjunction with his wife—a lady born in Dublin—to publish those works which have connected his name with that interesting and ill-fated island.

In the year 1822 we find Mr. Hall already settled in London, acting as a kind of literary secretary to the famous Italian poet, Ugo Foscolo, who was regarded by the English Liberals of that day as a martyr in the cause of freedom. Our readers may remember that in 1871 the remains of Ugo Foscolo, who died in London, were borne back to Italy, and with great pomp laid in the cathedral of Santa Croce at Florence, between the tomb of Alfieri and the monument to Dante. The influence of this wild and passionate Italian man of genius, unrestrained by principle, might readily have had a baleful influence over the mind of a youth less well-balanced than was that of Mr. S. C. Hall. In 1823 he came within the permanent influence of a nature as calm and benign as the other had been noxious, although transient—namely, that of the very charming and intellectual young lady, Anna Maria Fielding, who, in the following year, became his wife.

Mrs. Hall wrote ten novels which were highly popular at the time of their appearance, and her shorter tales and sketches were very numerous. A tender, graceful spirit, full of benevolence and practical wisdom, characterised all that proceeded from the pen of this lady. She assisted her husband in the production of several works which bear their conjoined names.

From 1823 to 1840 Mr. Hall was more or less connected with the newspaper Press, firstly as a reporter, later as sub-editor and editor of various well-known newspapers and monthly periodicals, some dead, some still extant. In 1839, commenced his connection with

## The Art Journal.

which continued until 1871. "Nothing," says Mr. Hall, "could have been less encouraging than its prospects at starting: there were few or no writers on Art, while the condition of British Art was not only discouraging but disheartening." The *Art Journal*, however, after a few years, became a great success. Her Majesty and the Prince Consort awarded to Mr. Hall the privilege of engraving and publishing 150 selected pictures from their private collection. He already had been permitted to engrave for the *Art Journal* the pictures of the celebrated Vernon collection before they were presented to the nation. The report of the First Great International Exhibition, in 1851, also increased its circulation immensely. Mr. Hall, in 1880, bade farewell to his public, his artists, and his friends. In taking leave of the editorship of the *Art Journal*, he "felt that the promise which he had made at the commencement of his labours he had been enabled to fulfil to the letter—that he had found British art depressed, and left it prosperous; that he had been enabled to convince the public how safe and wise it was to obtain works by British artists." One very marked feature of the *Art Journal* was to "associate the Industrial Arts with the Fine Arts proper: to shew the commercial value of the Fine Arts, that beauty is cheaper than deformity, that it is sound policy, as well as true patriotism, to resort to native artists for aid in all the productions of the workshop—in every branch of art-manufacture. The proposal was new and startling—to illustrate the product of the manufacturers as works in literature had long been illustrated." There is not, we understand, a single manufacturer of note in the United Kingdom who has not been represented in the columns of the *Art Journal*; while of the International Exhibitions taking place in all parts of the world, fifteen were reported and profusely illustrated.

Besides his labour in the *Art Journal*, during the course of forty years, Mr. and Mrs. Hall, in conjunction, edited and wrote the astonishing number of some five hundred volumes. Amongst these we presume would be counted the volumes of the "Amulet," and the "Juvenile Forget-me-Not," not the least tasteful, both in their literature and embellishments, of the once so popular "gift-books," called "Annals." Amongst the "five hundred," would also be found several volumes beautifully illustrated by well-known British artists, "The Book of Gems of British Poets," "Book of British Ballads," "Book of the Thames," "Pilgrimages to English Shrines," "Midsummer's Eve," a fairy-tale by Mrs. S. C. Hall, together with several books devoted to the subject of Ireland and the Irish. In later years, also, appeared from the pen of Mr. Hall several smaller volumes devoted to the advocacy of temperance, also embellished with artistic illustrations. Mr. Hall was editor for some short time of *Social Notes*, a periodical established to spread a knowledge of various philanthropic movements and in all directions to advocate social reform. About this time Mr. Hall published "Rhymes in Council; Aphorisms Versified," a series of one hundred and eighty-five small poems, each containing a rhymed maxim, and dedicated, by permission, to the grandchildren of the Queen.

With reference to this little book, he speaks of having striven, in humble but fervent and prayerful hope, to inculcate rectitude, goodness, love, sympathy, gentle and generous thinking, humanity, patience, virtue, and piety—"faith, hope, and charity," in fact. And this, indeed, may truly be said to have characterised throughout their long career the labours of both Mr. and Mrs. S. C. Hall.

We will now turn, in conclusion, to the portions of these "Records" devoted to the subject of "Spiritualism."

Mr. Hall thus refers to his

## First Knowledge of Spiritual Phenomena.

"It was in the house of William and Mary Howitt, at Highgate, that I became assured there was more than I had hitherto 'dreamt' of in the mysteries of Spiritualism, and was convinced of their truth. It was there Mrs. Hall and I first heard and saw things that could be accounted for in no other way than by admitting the presence of those we had known 'in the flesh,' and that we had, aforesaid, believed were existing after death in some other state; in a word, whose souls had not ceased to exist when their bodies died. It was there I first heard what I could by no

possibility have heard, unless the spirit of one I had dearly loved, respected and honoured, was in actual communion with me. We were convinced; and the conviction arrived at five-and-twenty years ago, never left us or lessened from that day to this."

Mr. Hall, in another part of his book, writes as follows:—

"From what I have said concerning so-called 'Spiritualism,' in recalling memories of Lord Lytton, Serjeant Cox, Robert Chambers, William Howitt, and others, the reader will have no doubt that I am a believer in the reality of the phenomena known as Spiritualism. So was Mrs. Hall; as thoroughly and entirely as I am. I do not intend to give any details as to the evidence on which belief in Spiritualism is sustained. . . . Moreover, it would be distasteful to many of those who I expect will be my readers. Again. It is not enough for me to say I have had palpable, convincing, and conclusive evidence that those we call the 'dead' are 'living,' and can and do communicate with us—those who are yet living. I have had such evidence, not once, but many hundred times, in various places and countries, in the presence of persons who had never before met, and were totally unknown each to the other, under circumstances that rendered collusion out of the question, and fraud an impossibility—such intercourse with 'spirits' continuing to be repeated year after year, for more than twenty years. 'We speak what we do know, and testify what we have seen;' and if we are answered by him who will 'answer a matter before he hearth it,' I can but say as the wise king said, 'It is folly and shame unto him.'"

On the 30th of January, 1881, at Devon Lodge, East Molesey, after a painless and short illness, the gifted and amiable wife of our author breathed her last. This great bereavement may be said to have placed the seal upon the spiritual faith and hope of her husband, and fully shewed to himself and his friends the blessing which he had indeed received in his acceptance of the proofs of spiritual manifestations in the years gone by. Writing of this event, he exclaims:—

"It is a blessed faith! that brings closer and nearer those whom death has not, even for a time, separated from us; that makes 'certain sure' the actual presence of those we love; sharing our daily walks, our hourly talks; watching us with hopeful love; participating in all our anxieties, in all our joys; guiding us, helping us, averting from us evil and the influence of evil; bringing around and about us the holy and the good; giving us a foretaste of that 'overpowering of delight' of which the poet speaks; bringing palpably to our hearts and minds 'the substance of things hoped for, the evidence of things not seen,' and prompting to continual prayer, that when our Lord cometh He may find our lamps bright and burning in the household of faith!"

"Why shrink from Death? Come when he will or may,  
The night he brings will bring the risen day.  
My shield of faith no cloud of death can dim;  
Death cannot conquer me—I conquer him!"

THE MESSAGE OF PSYCHIC SCIENCE TO MOTHERS AND NURSES.  
By Mary Poole. London: Trübner and Co.

This is a rather discursive work in which a laudable attempt is made to apply the facts of psychological science to the duties of every-day life. Anyone who succeeds in that respect is worthy of attention. As indicating the scope of the book we may mention the chapters on "The Forces of Nature," "On Mental Hygiene in Sickness," "Thought Reading" and "Homœopathy."

THE West Pelton Spiritual Association having been promised a sixty-three years' lease of a piece of ground, are about to build a hall for themselves, in which to carry on their Lyceum work and hold their meetings. They have issued an appeal for funds.

"GIVE the faculty of vision to the blind and they see the sun and the clouds and the moon and the stars, of whose existence they had known nothing except by hearsay; give a new faculty to the human race, and we might discover we are surrounded by 'principalities' and 'powers,' some of them loyal to God and bright with a Divine glory, some of them in revolt against Him, and scarred with the lightning of the Divine anger." Lecture 22nd on "Principalities and Powers."—Extract from one of Dr. R. W. Dale's Lectures on the Ephesians.

"THE NOBLE ARMY OF HERETICS."—Charges of heresy have been preferred against the Rev. Heber Newton, whose progressive sermons have created so much interest in New York City and elsewhere. All the members of his church—with a single exception—still firmly adhere to him. One of them says: "Only one member has withdrawn from the church because of displeasure over the sermons on the Bible. On the other hand, we have had many accessions and the church was never more prosperous." Mr. Heber Newton is in good company. Jesus, Paul, Luther, and all the world's teachers, sages and prophets, have been heretics to the crystallised thought of their day. The heresy of to-day is the popular faith of to-morrow.

### PLOTINUS ON MEMORY AND DOUBLE CONSCIOUSNESS IN THE AFTER LIFE. RE-INCARNATION.

I have copied the following from Taylor's translation of the treatise of Plotinus entitled, "Discussion of Doubts Relative to the Soul":—

The connection of these speculations with the doctrines now being put forward through the Theosophical Society, as also with much that is to be found in the book called "The Perfect Way," will be apparent to all who have followed recent discussion upon the points in question.

That either of the modern authorities referred to would accept the statements of the great Platonist in their integrity is, perhaps, not likely. The doctrine of the World Soul (which must not be confounded with Supreme Deity) has as yet hardly emerged in the later teachings; whereas it is an essential part of all Platonic theosophy. In fact, the latter may be said to concern itself rather with the involution of Divine and subordinate principles than with their evolution. But I have chosen the following passages as ripe for citation on account of their bearing upon questions with which our psychology is more conversant, and for the light they throw upon a point very strongly contested—I mean what has been called the "shell's" subsistence or life.

"With respect to memory, it must be considered whether souls, on departing from these places, recollect [what happened to them on the earth], or whether this is the case with some souls, but not with others; and likewise, whether they have a recollection of all things, or of certain things only. And in a similar manner it deserves to be investigated whether they always remember, or for a certain time near to their departure from hence. If, however, we intend to investigate these things rightly, what that is which remembers must be first assumed. I do not mean that we must first inquire what memory is, but what that is in which it is naturally adapted to subsist. [Plotinus here goes on to shew that memory, as of that which is past, cannot be predicated of any principle which is superior to time, as Deity, being, or intellect.] . . .

"To what soul, however, does memory pertain? Does it belong to that more divine soul according to which we subsist [Anima Divina of 'The Perfect Way'; sixth principle of the Theosophists] or to the other which we derive from the universe? [The sensitive soul is here meant; 'Principle' would be the better term.] May we not say that memory pertains to each of these; but that one kind of memory is peculiar, and another common, and that when they are conjoined, all the species of memory subsist at once; but that when they are separated, if both should exist and remain, each soul will preserve, for a long time, the remembrance of things pertaining to itself, but for a short time the recollection of things foreign to its nature? The image, therefore, of Hercules is in Hades. For it appears to me requisite to think that this image has a recollection of everything that has been transacted in life, for to this image life especially pertained. Other souls, however, being both these together have nothing more to say than what pertains to this life, and in consequence of being composite of soul and body, know the concerns of the present state of existence, or besides this, something belonging to justice. But we have not yet shewn what Hercules himself, who is without the image, will say. What, therefore, will the other soul say that is liberated and alone? for the soul, indeed, which is attracted by body, will recollect everything which the man did or suffered [in the present life]. In the course of time, however, after death the recollection of other things also from former lives will arise, so that some of these will be dismissed and despised. For the soul being in a greater degree purified from the body will recollect those things, the remembrance of which

she had lost in the present life. But when she becomes situated in another body, she will then, indeed, departing [from an intellectual] speak of the concerns of an external life. She will, likewise, speak of the things which she has just left, and also of many things pertaining to a superior life. But, as many adventitious circumstances will arise in the course of time, she will always be oppressed with oblivion. What, however, will the soul which becomes alone [liberated] remember?"

Then follows a discussion of the phantastic power, to which it is decided that memory pertains. And then an objection, which Mr. Roden Noel has made very familiar to the readers of "LIGHT," is mooted. "If, however, memory pertains to the phantastic power, but each soul is said to remember, there will be two powers of the phantasy; the two souls, therefore, being separate each will possess a phantastic power. But since they are with us in the same thing, how will they be two, and in which of them will memory be ingenerated? For if in both, there will always be two-fold imaginations. For it must not be said, that the remembrance of intelligibles pertains to the one, that of sensibles to the other; since thus there will in every respect be two animals, having nothing in connection with each other. If, therefore, there is memory in both, what will be the difference? In the next place, what should hinder us from knowing this? Shall we say that we are then ignorant of the difference, when the one power is in symphony with the other; the phantastic powers not being separate, but that which is the more excellent of the two prevailing, one phantasm is produced, since the one follows the other like a shadow, and is subservient to it like a less to a greater light. When, however, there is a contest and dissonance between the two, then the one shines forth through itself; but it is concealed in the other, because in short that there are two souls is concealed from us. For both coalesce in one, and the one is diffused but not the other. The one, therefore, sees all things, and possesses some things indeed, but dismisses others, as pertaining to the other power. Just as when we have sometimes conversed with persons of a viler character, and afterwards betake ourselves to those who are more worthy, we remember but little of our conversation with the former, but much of it with the latter.

"What, however, ought we to say concerning the remembrance of friends, and children, and wives; and also of our country, and other things which it is not absurd to recollect? Shall we say that the image of the soul will remember each of these accompanied with passion, but that the superior soul will recollect these impassively? For passion, perhaps, was from the first in this image. And such of the passions as are of an elegant nature are in the worthy (i.e., the superior) soul, so far as it communicates with the other. It is fit, however, that the inferior soul should also desire the recollection of the energies of the other soul, and especially when it has likewise become itself elegant and worthy. But this inferior soul may from the first become better, in consequence of being disciplined by the more excellent soul, the latter, however, will gladly resign to oblivion the concerns of the former. For it may happen, that the latter soul being worthy, the former, which is of an inferior nature, may be forcibly restrained by the superior soul. And in proportion as this more excellent soul hastens to the intelligible, it will forget the concerns of this world, unless the whole of its life here has been such as to preserve the remembrance alone of things of the most exalted nature. For here, also, it is beautiful to abandon human pursuits; a forgetfulness, therefore, of such pursuits is necessary to another life. Hence, he who says that the worthy soul is oblivious, will in such a way as we have mentioned speak rightly. For it will fly from the many, and will collect multitude into one, dismissing that which is infinite [dispersed]. For thus it will not associate

with multitude, but expelling it will live by itself; since here, also, when it wishes to be in the intelligible world, while an inhabitant of earth, it dismisses all other concerns. Hence, when it is there, it remembers but few things of a terrestrial nature; but it remembers more of them when it is in the heavens. And Hercules, indeed [when in Hades] may speak of his own fortitude; but in the intelligible world he will consider these things as trifling, being transferred into a more sacred place, and strenuously engaging even above himself in those contests in which the wise wish to engage."

Of the inferior, or irrational, soul, it is said in a note by Taylor that it is "an immaterial body, or, in other words, vitalised extension, such as the mathematical bodies which we frame in the phantasy or imagination, and the celestial bodies are of this kind." But using the term "matter" in the phenomenal sense, I conceive that every form manifest as extension may be considered material. Doubtless, to a more interior perception, every imagination, or creation of the phantasy, will be objective, and may to another order of life be just as material, solid, and "real" as our physical world to us.

C. C. M.

### THE PRESS AND SPIRITUALISM.

The following appears in the last number forwarded to us of the *Moniteur Spirite et Magnétique* (Brussels). It applies so generally to the newspaper Press in its attitude towards Spiritualism that we transfer it to the pages of "LIGHT." A Belgian journal of large circulation, that is, the *Etoile Belge*, persistently falsifies, it seems, and ridicules Spiritualism, and refuses insertion to letters in correction. Its last item of misrepresentation was, that there are only a few hundreds of Spiritualists in Belgium; in face of the fact that a large meeting has just been held in Brussels, and received reports from above thirty delegates from societies of Spiritualists in various parts of the country, who represented thousands. After commenting upon this the *Moniteur* proceeds to give the following outline of the position of Spiritualism:—

"Modern Spiritualism owes its vitality to two principles. \* If these could be shewn to be erroneous it would die out. These principles are its facts and its doctrine. They will not be shewn to be erroneous by misrepresentation nor by ridicule levelled at the follies of novices and enthusiasts. Writers worthy of respect do not misrepresent facts that happen to be outside the circle of their actual knowledge nor do they ridicule serious doctrine declaredly deduced from facts. The sceptical *Liberté* of Paris has said that Spiritualism holds its ground through the morality of its doctrine, which meets the highest aspirations of humanity; and it grants that a people reared under it,\* if such were possible, would form a model of social order.

"The facts of modern Spiritualism developed themselves at an epoch of positivist reaction against antiquated superstition. By many these strange facts were regarded as a new delusion imported from the New World. To ordinary men of science they were incredible, because not in accordance with laws with which they were familiar. The learned bodies disdained them, as has been their habit with every new order of facts.

"But there were some who investigated: among them was a practised thinker, and observant philosopher, an ex-professor, Allan Kardec. He studied them patiently and described them, with the logical deductions from them, in his 'Livres des Esprits.'"

"A quarter of a century has passed since then, during which time many men of science in both hemispheres have studied and published books about them. Some inferred from the facts an intelligent cause; some, the action of a neuric or psychic force; some, an automatic action of the nerve centres; some have pointed in the direction of the Satan of the Churches; some, who could not be shaken off the ground of materialism, leave the explanation of the facts to future materialists. But for our *Etoile* none of these will do; it pleases him to think he may disperse facts and inference alike by a discordant ringing of

\* The doctrine as taught by Allan Kardec is most likely meant.—TRANS.

changes upon the words credulity, illusion, tricksters, dupes, and so on.

"But the facts are there, and are still being demonstrated, and related in a hundred publications in the languages of all civilised nations; and they force every experimental investigator into the conclusion that it is possible to communicate with beings of the other world. This is the fundamental basis of Spiritualism.

"But when we would go beyond this, we find ourselves as if embarked on a sea studded with sunken rocks and shoals, where we risk shipwreck unless we take reason for our beacon, and instructed study for our pilot.

"Much has been said and written about the progress of Spiritualism being retarded by conjuring charlatans and fraudulent mediums, but it is not retarded so much by these as by ill-instructed Spiritualists themselves, by those who have yet to learn that spirits take with them their falsities and follies, and perhaps vices, as well as their truths and virtues. The great value of these communications is to prove to us the survival of our being. Of this demonstrated fact the moral and religious consequences are immense. All inquiry and research in the question beyond this should be subject to the criticism of our reason. How grievous it is to see Spiritualists receiving as oracles, absurdities linked perhaps with some great name! What a fund, this, for discrediting pleasant to sceptics.

"A grave question is arising; a vital one to those who come after us. At the great renovation by Christianity a solitary doctrine came to replace idolatry. The renovators of our epoch offer two doctrines with their several systems of social reorganisation—materialism and Spiritualism. Which of these assures the highest morality—peace, fraternal love, harmony? The present cannot endure, for the dogmatic faiths under which the nations have been ruled are expiring under the blows of science.

"A Press which claims to lead the van of thought, to be our best possible instructor, but which meets this question, when not by silence, by misrepresentation and ridicule, degrades its office. H. D. T."

NOTE.—It must no longer be said that the *Etoile Belge* refuses to insert letters in correction, for a late issue of it, just to hand, contains a capital letter of correction by M. Bosman, giving what he calls the A B C of Spiritualism, concluding with directions for forming a circle similar to those sold for distribution at the "LIGHT" office.

### PAPAL BULLS OF EXCOMMUNICATION.

The document which was printed in "LIGHT" for May 26th appears to have caused a considerable amount of discussion, its authenticity being questioned by Catholics in different localities. One friend tells us that it is "a garbled version of what is called the Minor Curse," and another who took the trouble to shew it to a priest was informed by the latter that "it was a libel on the Holy Father to say he issued the Bull: he never did so."

The "Bull" as printed by us was taken from the *Theosophist* for April, and was acknowledged in that paper as a literal translation of the document as it appeared in the Santander journals. As, however, it has been called in question, we have taken steps to secure, if possible, original information, and we shall in due course lay the result of our inquiries before the readers of "LIGHT." Meanwhile, if any of our correspondents can furnish us with reliable information as to the text of bulls of excommunication, we shall be pleased to hear from them. We must confess that the only "bull" which we have read, viz., that launched by Paul III. (we believe) against Queen Elizabeth, is very differently worded, and is a very mild document compared to that with which we are now dealing. As far as we can learn, a "bull" need not necessarily come direct from the Pope, but such instruments may be issued by bishops, and even by the inferior clergy. If this is the case, the explanation will probably be that the Santander Bull was the product of some narrow-minded and bigoted Catholic, more worthy of the Dark Ages than the nineteenth century, and in no way representative of modern Catholic thought.

Here we must leave this matter for the present. When further information comes to hand we shall most certainly make any necessary corrections or explanations, our first desire being, of course, to do justice to all.

In the meantime the following article by Signor Damiani (and which was in type previous to the receipt of the letters of denial above referred to) shews that measures of some kind are being taken to curtail freedom of thought in Spain, and at the last moment we receive a postscript announcing the fact of another excommunication having taken place. Where there is so much smoke there must be some fire.—[Ed. "LIGHT."]

#### Another Excommunication against the Spanish Spiritualists.

The appalling excommunication launched by the Bishop of Santander, has found an echo at Huesca in Aragon, the Bishop of whose diocese has delivered his curses against Spiritualism and the Spiritualists in the following fashion:—

"To our most beloved diocesans health and peace in our Lord Jesus Christ.

"For a long time there has been announced in this capital the starting of an organ to advocate the absurd and worn out ('fastado') error of Spiritualism. To-day we see, unfortunately, the confirmation of that rumour, and we, in fulfilment of the highest duty which is imposed upon us by our pastoral ministry, cry to all the faithful and beloved children, beware, and we forewarn them against the perusal of that heretical and calumnious publication which, under the title of *Iris de Paz* (The Rainbow of Peace), declares open war against all the religious sentiments, not indeed of the majority, but of the totality of our diocesans. Such a publication condemns itself *ipso facto*. A periodical which dares to proclaim as the only truth the ill-called religion of Spiritualism, which is wanting in formulas, in ceremonies, in ostensible cultus, condemning the religion which St. Laurence and St. Vincent sealed with their blood, is a gross insult, and as infamous as a blow in the face to the most pure and exalted of Huesca. A periodical which impugns the existence of purgatory, of Heaven, and hell, and which denies other dogmas proclaimed by the Holy Church, is heretical, and as such we condemn it. The insolent diatribes against an immaculate institution and the bitter invectives which it pours forth (vomita) against a most respectable class, are the ignoble weapons chosen by the *Iris de Paz* to succeed in the propagation of its impious doctrines in this noble land.

"We are confident in the orthodoxy, and common sense, and wisdom of our beloved children, that they will not directly or indirectly help in the publication of the above-named periodical at the risk of compromising their unshakeable faith, and the proverbial nobleness of the sons of Aragon. Nevertheless, and in order to avoid as much as rests with us, that anyone through ignorance, or moved by curiosity may take up and read the *Iris de Paz*, we cannot do less than to warn the faithful of this province—

"Firstly, that the errors of Spiritualism have been condemned repeatedly by the Holy See, and especially on the 21st April, 1841, on the 28th July, 1847, and on the 4th August, 1856.

"Secondly, that the above-named periodical in its first number of the 18th of this month, as the organ of Spiritualism, is not even licensed by us, and therefore no one can read it without committing a great sin, and even incurring the terrible penalties thundered (fulminadas) by the Church.

"Thirdly, that making use of our authority we declare that the editor, the sub-editor, the printer, the subscribers, and all who consciously favour the edition and circulation of the *Iris de Paz*, published in the capital of our diocese, have incurred in the above penalties fulminated by the Church, and

"Fourthly and lastly, we ordain to all the faithful who possess the published number to give it up immediately to their respective parish priests who will deliver it to our keeping in the shortest possible time.

"Given in our palace at Huesca, on this 22nd March, 1883.

"(Signed) HONORIO MARIA,  
"Bishop of Huesca."

One would think that the fulminated editor would have lost no time in running to the feet of the Bishop to have

his soul laved from the horrible blot. Instead of which he goes straight to the printer and has the excommunication printed in a supplement to the *Iris de Paz*. Nay, he even dares to question the good logic of his Grace as follows:—

"If the exalted pastor had simply called our paper heretical and excommunicated us, he would have only fulfilled the duty of his office, and we should have nothing to say. But when he calls our publication calumnious, we would say, that calumny means to make a false and malicious accusation against someone; but his Grace forgets to point out the paragraph of the *Iris de Paz* in which we have done so. Again, why does His Grace excommunicate us when we, for a long time, have ceased to belong to his Church?"

It is clear that faith, in Spain, is on the wane, as everywhere else. The Bishop calls his diocesans the noble inhabitants of Aragon; he should be reminded that those noble Aragonese are the same who fought incessantly for 800 years to get rid of the dominion of the Moors, and their tenacity is such that, ere long, they may cry to escape from the thralldom of that priestcraft which has repressed the noble Latin race up to this time, but which is now reaching the age of reason.

G. DAMIANI.

29, Colville-road, Notting Hill, W.  
May 25th.

P.S.—Since writing the above I find in "*La Fraternidad*" a spiritual review published at Buenos Ayres, that another excommunication has been launched against the spiritual Press in Spain. "*La Fraternidad*" announces the fact in the following fashion:—

"The spiritual review '*La Revelacion*,' which with great success has been published for the last eleven years at Alicante, has just been excommunicated by the Bishop of Orihuela, Monseñor Guisasaola. We congratulate our distinguished colleague on having deserved the honour of excommunication; for it is evident that he is successful in undeceiving the followers of Romanism, and in propagating our rational belief which puts down superstition."

It is clear that the Roman Catholic hierarchy have forgotten the legend of the forbidden apple, or they would not be so lavish in excommunications.

May 27th, 1883.

G. DAMIANI.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### A Séance with Miss Wood.

To the Editor of "LIGHT."

SIR,—Yesterday afternoon a very successful séance was held in this town at the Society's rooms. Miss Wood, the medium, was secured in the cabinet which has been so often described. We had a good light during the sitting, and the diminutive form of "Pocha" was well observed; she shewed us her black arm and hand, then dematerialised in our presence. After the medium (still sitting in her chair), had been moved out of the cabinet by the invisibles, and while in full view of the sitters, a form shewed itself at one corner of the curtains, and quite out of the reach of the medium. Four forms in all were presented to us. The first form which shewed itself intimated by signs that it was a friend of one of the sitters, and it transpired that the sitter in question (a lady) had been given to understand at another private circle that this particular spirit friend, who only recently passed over, would endeavour to appear at our sitting yesterday afternoon. The medium, Miss Wood, was quite unaware that this friend was in the spirit-world.

Newcastle-on-Tyne,  
May 28th, 1883.

OBSERVER.

Several correspondents of the *Christian Life* are very much exercised as to "that singular and most inappropriate sermon which was preached in connection with the annual meetings of the British and Foreign Unitarian Association, from the pulpit of Essex-street Chapel, by the Rev. John Page Hopps. From beginning to end it was little else than half-veiled *Spiritism*." (1)

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"The Dangerous Dead." If we say that the dead are sometimes dangerous precisely because they are very much alive, we may be speaking suggestively to Spiritualists, and very fairly representing one aspect of the question raised here on Sunday evening last by the Controls of Mr. Morse; but the presentation of the truth in that apparently flippant form will not, we fear, convey to the inexperienced mind a perfectly accurate appreciation of the situation. We must elaborate a little. The death of the body, which is, in fact, simply an incident in the life of the individual, suffices to transfer to another sphere of action that always conscious entity, and commonly, no doubt, to intensify character; but it does not necessarily or probably involve an early amendment of moral tone if that were exceptionally feeble here, nor readily readjust the springs of action for the perverted or misguided intellect. If, indeed, the departed belonged to the more or less criminal classes, from which alone danger after death is conceivable, there may remain a lingering fondness for vicious tendencies which, in earth-life, were, perhaps, associated with the only pleasures he ever thoroughly realised; while an especially aggravated disposition to reproduce sensations of delight or to cheek reformatory processes, at any cost of suffering to others, will infallibly result from a sense of recent wrong, not unlikely to be very acutely felt by those whose bodily exit from our midst was precipitated by legal action. The operator is there concealed; he is presently quite conscious of that fact; the door for his mischievous activity is kept wide open by the prevalent depravity, of moral and intellectual quality, among those whom he knows only to despise; and a psychological element of disturbance is promptly introduced among us, of which our philosophy takes little cognisance, which is misunderstood or ignorantly dreaded by ecclesiastics, and is somehow beyond the scope of scientific weights and scales.

The remedy for the unquestionable risk will be found in an adequate appreciation of spiritual facts and conditions, and in honest, earnest, zealous, truthful lives.

The dead preach a spiritual democracy. They see clearly enough that only those are great who are good, and to such they are, in no case, dangerous. They recognise the royal-souled and true-hearted, and themselves rejoice if regarded as their earnest, loving friends, ever ready to grasp their hands with an immortal grip.

If then we would avoid the danger, and dissipate the risk, associated with the misguided dead, let us labour to become individually a source of trouble to every form of wrong, that, with tenderness towards the wrong-doer, we may practically illustrate the better way by the purity of our own lives, and the discriminating justice of our own conduct.

On Sunday, June 3rd, the evening at these rooms will be devoted to "Question and Answer," a form of instruction which permits the introduction of topics which perplex individuals, and concurrently illustrates the resources of trance-speaking.

S. B.

#### CARDIFF.

OBITUARY.—Passed to the higher life May 23rd at eleven o'clock p.m., in his fifty-third year, John Haynes, of Straura Villa, Castle-road, Cardiff, in the sure and certain hope of continued life in a wider sphere of spiritual activities. A close and earnest observation of spiritual phenomena for about six years had given him the full assurance of immortality and that peace which passeth understanding. The change for him came suddenly, as a thief in the night, on the 26th anniversary of his marriage. The bereaved wife and children, while mourning the physical removal of so loving a husband and father, yet share the same assurance which was such a comfort to him.

Being a Scotchman by birth, the funeral, which took place on Saturday the 26th inst., was largely attended by Scotch friends in the same branch of business, also by a good number of local Spiritualists. This is the second funeral in Cardiff conducted in harmony with Spiritual teaching, and the service, which was led by the writer, was pervaded by an earnestness of feeling, and listened to with such evident interest, that I trust it may prove to many to be good seed sown by the wayside, which shall grow and flourish unto full fruition.

May 27th, 1883.

E. A.

#### EXETER.

Spiritualism is represented in this city by the "Free Spiritual Church," which exists simply as a centre of spiritual teaching and influence, having neither official basis nor external organisation.

At Michaelmas of last year, Spiritualism and Spiritualists were, in this place, non-existent. But the writer of this was impelled and influenced by a power and a wisdom beyond his own to come here—literally without pence or scrip—and plant the standard of truth in the midst of the people. We have now completed exactly eight calendar months; and looking back from this point, we can truly say that the results have been remarkable. The heaven was well put into the mass, and we have been permitted and privileged to watch the steady, gradual permea-

tion thereof in every direction. Our cause has had really a romantic career, being fraught from day to day and from week to week with interesting and exciting incidents. The "management" has been entirely on the spiritual side; any arrangements of our own, not having the sanction of the invisible powers, have been invariably scattered to the winds.

We have reason to believe that the spirit world has selected this place for an original, and—shall I say—hitherto untried experiment or enterprise in connection with this movement; viz., a regular, systematic and universal spiritual mission or campaign, the official management being entirely on the spiritual side. At any rate, our most interesting experience has been to watch the methods of working pursued by the invisible powers.

Every evening in the week, except one, besides two meetings on Sundays, is occupied with general meetings for inquiries, and select circles for the development of mediumship, and the work proceeds as regularly as clockwork, the machinery being invisible. Mediums of the highest order are being trained for prominent public work, and are just now being gradually brought upon the platform, not by their own consent or management, but at the will of the inward powers. Whit-Sunday was specially chosen for the commencement of this feature.

We have not yet been permitted to invite eminent speakers from outside, such as Messrs. Morse and Wallis, but let me assure these honoured brethren, that this is only a question of time—they will be invited, and under the highest auspices.

The partisan spirit in this great movement is to be deprecated—the writer has, from the first, carefully sought to steer clear of this danger; and I am glad to say that the goodwill of all classes of Spiritualists is extended towards myself and our work here; we have been freely supplied with literature from Messrs. S. C. Hall, A. Vacher, J. S. Farmer, J. Burns, J. B. Sloman, H. Bielfield, Captain Irwin, and others; and recently we have received a most acceptable work from Miss S. E. Gay, entitled, "John William Fletcher, Clairvoyant."

We have reason to believe that we are approaching an important crisis in the history of this local cause, but until the curtain is lifted we are not permitted even to hint at the next act in the drama. Suffice it to say our sappers and miners have surely done their work: the citadel will ere long be stormed.

In view of this it is pleasant to be on friendly terms with everybody, and to be able to speak of complete and unqualified success.—OMEGA.

#### NEWCASTLE-ON-TYNE.

Spiritualism at Newcastle is still passing through a most trying ordeal, the present committee of old and well tried workers having to struggle against many grievous difficulties that beset them. Taking office at a time when the Society was virtually going to wreck, sunk in debt, and split with desertion, they have struggled energetically and succeeded in clearing off the heavy liability, in improving the platform, and in adding considerably to the membership. Still I am sorry to say that though they have done such good work there is yet a party who are doing their best to annoy and bring about fresh disruption. We trust the committee will deal with them with firmness and courage.

Mr. W. T. Robson has of late given an excellent address before the Newcastle Society upon "Religion," wherein he shewed that to do good to our fellows, to labour for the improvement of society, to work out progressive principles for the higher unfoldment of human kind, were the highest and truest ends and aims of religion.

We notice that of late in the district of Hetton and Houghton, a part of Durham bristling with Spiritualism, good work has been done. On Saturday evening, May 19th, Mr. H. Burton, of Newcastle, delivered a political lecture on the "Rights of Man," to a large audience, the proceeds from the lecture being given to the funds of the new Miners' Hall at Hetton. On the Sunday evening following, Mr. Burton lectured at the same place, under the auspices of the Spiritualists' Society, on "Our Belief and other People's Belief."

Our West Pelton friends, who have been compelled to leave the Corporation Hall on account of that body extending their storage, are at present agitating for a new hall. They have leased a parcel of ground for 63 years and are now appealing to the friends and supporters of the movement to help them towards the building of this hall.

The Gateshead friends are going on steadily and earnestly. Mr. Burton, on Saturday evening last, addressed them on the tendencies of the movement, shewing that its present influence was of such a nature as to affect society, scientific thought, and the creeds in a perceptible degree, and that its power would be more and more increasingly felt in the future.

A considerable amount of feeling and debate has gone on in Newcastle this last week regarding the Papal Bull issued against Spiritualism, and which appeared in "LIGHT" of the 19th ult. We are told by our Catholic friends it is false, and that it is concocted by our movement to gather sympathy.

NORTHUMBRIA.

[If our Newcastle friends will refer to p. 259 of this number of "LIGHT," they will find further information on this subject.—ED. "LIGHT."]

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medalist of the Royal Society; C. Varley, F.R.S., G.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Frisoe, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDEIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdein, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also the individuality of the spirit in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler off, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

## The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experience in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I regret that an error has crept into my notice of the approaching issue of Mr. Sinnett's book. I forgot that May would have passed into June before my words got into print, and I therefore should have said *this*, not *next*, month. The book may be expected immediately.

## The Regulation of Public Circles.

(Continued from page 252.)

The more knowledge can be diffused, the less likely are we to be called upon again and again to protest against some such stupid act as a resort to physical force in order to demonstrate an opinion about some psychical mystery. The acquisition of knowledge through reiterated observation and experiment by competent investigators is the great desideratum. This knowledge—science rightly so-called—should be placed at the service of those who need it, and who will ask for it. To such it will be the guide-book that they seek. To the rest of the world it will be an idle tale, a curious survival of mediæval superstition, a cause of wonder and scorn to the race of Gallio. Better that than the waste of time and patience that indiscreet proselytism is now responsible for. This educational process will be a long one, and we must not be surprised if, for long to come, the antecedent question,—Is there anything to inquire into? anything worth the inquiry? occupies the mind of men, who are half attracted and half repelled by what they cannot help meddling with. Nor will it be a matter for regret if some men, whose minds are better occupied with more material things, but who have been attracted by the physical aspects of things psychical, should find out that they are in the wrong place, and should betake themselves to more congenial fields of research. That is the shortest and best way out of a bad job. It clears the way, prevents stoppages, and avoids friction.

After all, the true course of action remains to be indicated. This is to revert to the ancient practice of secluding the medium, and preserving a sensitive nature from contamination by mixed psychical influences; from abuse by ignorant stupidity; and from those grievous risks which public mediumship when used in excess or in mixed circles must always involve. The grave indictment against public circles as now conducted rests not only on the inadequate methods employed to convince the investigator,

but more largely on the damage done to the medium, and the spiritual dangers of possession that are incurred by all who are open to spiritual assault, and especially by the medium. They did these things better in the days of old Greece and Rome. A psychic, or sensitive, or medium, was then treated as a rare and delicate organisation to be preserved pure and undefiled from common contact. She—the female nature is usually the more sensitive—was trained with every care, was submitted to every refining and elevating influence, and was studiously defended from psychical contamination. Her inherent powers were developed; nor were they used until that development was sufficient to preserve the possessor of them from the risks which beset undeveloped mediumship. Even then, she was separated from the world, and consecrated to a life with which the things of the world had little to do.

So in the East. The development of the inherent psychical powers, which are our common heritage, though in different degrees, is there rightly regarded as a difficult and dangerous duty, to be approached with care, and to be carried out with all the prudent accessories of fasting, discipline, meditation, and the like; whereby the flesh is subdued to the spirit. With what horror, let us for a moment think, would any of these—Greek, Roman, or Eastern Occultist—regard the methods and means of a modern public circle. A fortuitous concourse of persons who are fortunate enough to possess five shillings, and who need have no other qualification for entry whatsoever:—the time of meeting carefully fixed for an hour when the body is satiated with food, and the system (perhaps) overstimulated by wine, though this is happily less and less frequent:—a medium whose powers, by this daily process of prostitution, are worn out, whose health is too frequently sapped, and who is the victim of a system that eats out the very life:—what would they—what would any reasonable creature—say of such doings?

I believe it is by a return to the intelligent principles of investigation which obtained in the days when the occult was approachable only after careful preparation, and through avenues jealously guarded, that we shall find satisfaction and safety. The development of the inner and truer Spiritualism, in its philosophical aspects, must necessarily be esoteric, and can be nothing else. But even the external presentation of its phenomena, in their very simplest form, can only be secured by attention to methods of investigation which I have indicated, and which are too often neglected. The phenomena must be graduated by the educated common sense of the investigator; he must be prepared in a way which organised methods cannot successfully interfere with; and usually he must be left to blunder his way out of a difficulty into which he has been unfortunate enough or foolish enough to fall, and to buy his knowledge in that shop where the genuine article is alone sold—Experience.

It would seem, then, if I am at all right in my principles, that the true path of successful investigation is that which has been pursued by scientific men in other subjects. Our unscientific observer must be left to his own devices, to a large extent. We can, indeed, do our best to prevent the

introduction of fraud into the circles which he may attend, but we cannot do more for him. We can usefully devote attention to tabulating and recording the phenomena, and to placing the results within his reach: but he must use or abuse them as he will. And when all is done, the great work which most needs careful attention is the preservation of mediums from harm and injury, and the full development in all their purity of the powers which they possess. There is good hope that the time of wonder-hunting is passing. Maskelyne supplies that element, and fancies that Spiritualism contains no other. But Spiritualists who are worth the name are emerging from mere tricky trifling with phenomena, which the conjurer appreciates and counterfeits, into an arena where he and his stage devices find no place. That is the best omen for the future.

M. A. (Oxon.)

**BULLS OF EXCOMMUNICATION.**—The *Universe* of June 2nd, a leading Catholic newspaper, seems very angry with Spiritualists in general, and "Light" in particular, and expresses itself in terms which can hardly be called Parliamentary. We do not think we are called upon to notice criticism (if it can be called such) couched in language that we do not feel justified in quoting in these columns, and which, if a fair specimen of Catholic English, would go a long way in preparing us to find that the disputed text of the Bull of Excommunication in question was genuine after all.

**"THE SPIRITUAL RECORD."**—This is the title of a new monthly magazine of facts and phenomena relating to Spiritualism. It consists, for the most part, of narratives from the records of a period singularly rich in phenomena familiar enough to some, but probably new to nine readers out of ten. The collection of these stories, and their preservation in some such form as this, form capital pioneer work, and we wish our contemporary every success. The editorial department shows a practised hand, and when we state that the magazine is printed by Messrs. Hay, Nisbet and Co., of Glasgow, readers will know that the typography is all that can be desired. Copies can be obtained of the printers.—(See Advt.)

**"A LIFE ON THE OCEAN WAVE."**—The history of how this song came into being is thus succinctly told by the *Commonwealth*, of Boston, U.S.A.:—"A Life on the Ocean Wave" was written by the late Epes Sargent of this city. Some forty years ago Henry Russell, the English composer, being in America, asked Sargent to write a song for him, leaving the subject to his selection. In walking on the battery at New York the sight of the vessels in the harbour, dashing through the sparkling waters in the morning sunshine, suggested the poem, and the poet had it all planned out in his mind before he reached home. He showed it to a friend, whose criticism was that it was "a fair lyric, but not a song." Sargent was disheartened, but a few days after he met Russell and handed him the lines. "Let us go to my room and try it on the piano!" said Russell. They went. Russell sat down before the instrument, placed the words before him, studied them attentively, humming a measure as he read, then threw his fingers on the keys; tried twice, and finally burst out exultingly into the stirring strain in which the melody is now set. In England it was immensely popular. It has been translated into several languages. It is curious that the two ballads which have been sung more than any other in England are "Home, Sweet Home," and "A Life on the Ocean Wave"—both the products of Americans.

**REICHENBACH AND THE PSYCHICAL RESEARCH SOCIETY.**—The *Journal of Science* says that the experiments undertaken by this Committee, "and described in detail at the meeting held in Willis's Rooms, April 24th, if not entirely decisive, have, upon the whole, an affirmative character, and in short justify the public in concluding that 'there is something in it.' In other words, our verdict must be given in favour of Reichenbach, unless some quite unexpected source of error is detected on further experimentation." "But whilst we would warmly encourage these investigations, and are prepared to welcome the results, whether the phenomena are traced to *od* or are merely novel manifestations of some form of energy already known, we must again express our inability to recognise their connection with Psychical Research, and still less with Spiritualism. As far as we see, there is in Reichenbach's phenomena nothing which need be unacceptable even to the most determined Positivist, or to anyone who regards the phenomena commonly attributed to soul, spirit, or mind as the mere outcome of organisation. True, certain persons can perceive the magnetic luminosity, whilst others fail so to do. But this fact seems to us to stand upon the same plane as the well-known differences between man and man in the recognition of colours, in the perception of remote or minute objects, and in the hearing of very acute sounds."

Mrs. HARDINGE BRITTON will lecture at Liverpool, June 17th. —Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

## A SCIENTIST'S VIEW OF THOUGHT-READING.

The great interest which has been aroused in the minds of a large circle of the intelligent portion of the Liverpool public in the subject of Thought-reading by the experiments that have recently been made with more or less success in this city was manifested last night in the crowded condition of Hope Hall where a lecture was delivered by Professor W. F. Barrett, F.R.S.E. The audience was a highly respectable one. The lecturer, who is a professor of physics in the Royal College of Science, Dublin, is the secretary of a committee of prominent scientists, formed for the purpose of investigating the subject of Thought-reading or Thought-transference, and he has for many years been actively engaged in researches. His appearance was not so much in the capacity of a practical demonstrator of Thought-reading as the exponent of certain definite conclusions at which, after numerous successful experiments, he has arrived. The proceeds of the lecture are (as announced by Sir James A. Picton, who occupied the chair) to be devoted to two charitable institutions—one in Dublin, known as a crèche for the children of the poor, in which Professor Barrett is interested, and the other the Liverpool Mental Science Society, presided over by the Rev. Mr. Skewes, recently established for psychical research. Sir James remarked in introducing the professor that it was admitted on all hands that recent years had given rise to inquiries of a crucial nature into scientific subjects, particularly those connected with the mind and its relation to matter, to an extent that was never known before, and that the discoveries in modern science had certainly proved that, in the words of Shakespeare, "There are more things in Heaven and earth than are dreamt of in our philosophy." Professor Barrett observed that there was a widespread belief in the existence of something which might be called Thought-transference or Thought-reading, or mind acting upon mind, and, in his opinion, widespread beliefs had some foundation in truth. He set out in the investigation of this subject 12 or 13 years ago with a mental bias in its favour, and everybody who studied it must necessarily have a bias one way or another. The psychical willing game and the usual round of drawing-room experiments, which went by the mis-leading name of Thought-reading—and which were the only illustrations on the subject cited by physiologists—were nothing more than muscle-reading. In all those experiments some action must be performed, the hands of the operator being in gentle contact with the shoulders or some other part of the body of the subject. Many people had gone over the ground which Mr. Irving Bishop claimed to have discovered only by his own experiments, long before he startled the English public by his performances. The condition of the muscle might be sufficient to disclose to the operator the right or wrong direction of the subject, even when the subject was wholly unaware that he was giving those impressions, and when the operator was unaware he was receiving them. Thought-reading might be done by touches, looks, or gestures, and under that category would be classed Mr. Bishop's experiments. That gentleman, however, conducted his performances amid so much excitement as to give them a pantomimic character, and their scientific value was wholly destroyed. During a brief interval of the lecture, the Rev. E. H. Sugden, of Bradford, was asked to give some experiments in muscular interpretation. He was blindfolded, and Sir James Picton was requested to keep in mind a number, while he placed the muscular portion of his right hand on the back of that of Mr. Sugden, who held a piece of chalk. Both hands began to move almost instantly, and by-and-by the hands were withdrawn. The first figure written on the blackboard was a "6" legibly written, then a "7" imperfectly formed, an "8" written sideways, an "0" very distinct, and the latter figure, which Sir James said should have been a "5," was not completed. Sir James expressed himself well satisfied with the measure of success attending the experiment. At the instance of Captain Woollaston, Mr. Sugden made a most successful trial, every figure being plainly written. Captain Woollaston said he gave Mr. Sugden no conscious help, his hand being quite passive the whole of the time, but his mind was concentrated. Mr. Sugden was next blindfolded for the purpose of the pin-finding trick. The pin was hidden by Mr. Baron Benas in the tablecloth in front of the platform. Mr. Sugden led him down one of the side aisles, and several times stopped to feel for the pin, and eventually he declared his inability to discover its hiding place. He expressed the opinion that Mr. Benas's thoughts were not concentrated, but that gentleman assured his friends that they were, but he admitted that he was biased

against the experiment. Professor Barrett proceeded to describe a number of surprising, and what the committee of which he is a member consider conclusive, results in Thought-transference. Remarking that knowledge was crowded with illustrations of the sympathetic response of one inanimate thing to another, he proceeded to experiment with tuning forks placed some twelve inches or more apart on the table. He sounded the note of one, and when he touched it with his finger to stop the sound the note was just audible on the other. He also gave an interesting and successful experiment with the singing flame, and concluded with shewing a number of examples of drawings reproduced as the result of Thought-transference, and asserted that this subject had been placed on a basis too secure to be overturned by casual objections. Sir James Picton, in according the lecturer and Mr. Sugden the thanks of the audience, remarked, in reference to the latter gentleman's experiments, that the one in which he was perfectly successful was just as good as 100 to prove his capacity for Thought-reading. Mr. Sugden, before the audience dispersed, expressed his willingness to try the pin-finding experiment again. He retired to be blindfolded, and in his absence a gentleman hid a pin in the coat of another sitting in the body of the hall. Mr. Sugden led his subject at a rapid pace along one of the aisles, returned without stopping, then walked without any apparent hesitation to the seat where the holder of the pin sat, and in a surprisingly short time held up the pin to the view of the audience amid tokens of entire satisfaction on their part. This concluded the proceedings.—*Liverpool Daily Mercury*, May 29th.

## THOUGHT-READING.

Mr. Irving Bishop says he can read the number of a bank note which is only known to the person whose thoughts he professes to read, and Mr. Henry Labouchere denies its possibility. The following letter on the subject from the *Times* of June 4th, explains itself, and sets down the conditions of the proposed trial. We hardly think Mr. Bishop will accept them. However, we shall see.

TO THE EDITOR OF "THE TIMES."

SIR,—I observe in *The Times* an advertisement of a "Séance Extraordinaire" at St. James's Hall, Piccadilly, on Tuesday evening, the 12th of June, at which Mr. Irving Bishop, the "eminent thought-reader" will appear, under the "special patronage" of the Duke and Duchess of Edinburgh and others. It is further advertised that:—

"Mr. Irving Bishop will endeavour, as challenged by Henry Labouchere, Q.C., M.P., for the sum of £1,000 to read the number of a bank note concealed in any manner, and known only to the owner. The £1,000, if won by Mr. Bishop, will be presented to the Victoria Hospital for Children, as well as the entire proceeds of the *séance*."

I am not one of those who believe that any human being can really read the thoughts of another unless the two persons are in collusion, or the one person acquires a knowledge of the thoughts of the other by watching the effects on him of suggestive observations or signs. In order to test the possibility of genuine "Thought-reading," I offered to bet Mr. Bishop £1,000 to £10 that he could not tell the number of a note enclosed in an envelope, and known alone to the person whose thoughts he professes to read, under conditions which would render all collusion or trickery impossible. I am quite ready to stand by my offer. The first point obviously is to be safe against collusion. As the charity for which Mr. Bishop appears is in Chelsea, I will place the note which is to be experimented on in the hands of Mr. Firth, M.P. Mr. Bishop will hardly dispute the *bona fides* of this gentleman, and the inhabitants of Chelsea have already expressed their confidence in him by electing him as one of their members.

Mr. Bishop shall place £100 and I £1,000 in Mr. Firth's hands, before the experiment commences.

Mr. Bishop shall then have two clear and distinct guesses at each figure of the number of the note. While guessing, he must ask no questions, make no observations, flourish no pencil, and make no signs. The reason why these conditions are necessary is, that my contention is that wherever Mr. Bishop is successful in "reading" the thoughts of others, this is either due to collusion, or to his watching the effect of observations or signs upon them. Thus in endeavouring to guess a figure, he would reduce the guessing to a certainty by a process of elimination.

If Mr. Bishop does guess the number of the note under these conditions, the £1,000 would at once be handed to him by

Mr. Firth, and he, of course, will be at liberty to retain it, or to bestow it on the Victoria Hospital or any other charity that he pleases. If he does not guess it, the £100 would be handed to me by Mr. Firth, and I shall do what I please with it.

Should Mr. Bishop not accept these conditions, which would, it seems to me, bring his pretensions to "Thought-reading" to a practical issue, the authorities of Victoria Hospital, and the patrons of the charity under whose auspices he appears at the St. James's Hall, would do well to insist upon his revising his advertisement, for the misleading character of which they otherwise will be responsible.—Your obedient servant,

H. LABOUCHERE.

10, Queen Anne's-gate, May 31st.

## LANGHAM HALL LECTURES.

### SPECIAL LECTURE FUND.

The following donations have been received:—

	£	s.	d.
An Inquirer ... ..	5	5	0
Mrs. M. A. Stack ... ..	3	3	0
The Hon. Percy Wyndham, M.P. ....	2	2	0
Mrs. E. M. James ... ..	2	2	0
J. F. Haskins ... ..	2	2	0
Dr. Dixon ... ..	2	2	0
Morell Theobald ... ..	2	1	0
"Lily" ... ..	2	0	0
Mrs. Strawbridge ... ..	1	5	0
E. Dawson Rogers ... ..	1	1	0
Mrs. Parriek ... ..	1	1	0
J. S. Farmer ... ..	1	1	0
Rev. W. Miall ... ..	1	1	0
B. Petersen ... ..	1	1	0
H. Wedgwood ... ..	1	1	0
R. Donaldson ... ..	1	1	0
Sandys Britton ... ..	1	1	0
W. Theobald ... ..	1	1	0
Miss H. Withall ... ..	1	1	0
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Mrs. J. Schweitzer ... ..	1	1	0
"M. A. (Oxon.)" ... ..	1	1	0
C. C. Massey ... ..	1	1	0
"J." ... ..	1	0	0
Mrs. Sainsbury ... ..	0	10	6
Matthew W. White ... ..	0	10	6
Thomas Stocking ... ..	0	10	0
A Friend ... ..	0	10	0
Miss Houghton ... ..	0	10	0
Miss Arundale ... ..	0	10	0
"Queer Times" ... ..	0	10	0
Mrs. Tebb ... ..	0	10	0
G. P. Allan ... ..	0	10	0

[Particulars of the next lecture will be found in our advertisement columns.]

**ALLEGED PHOTOGRAPHY OF SOUND.**—It is said that the direct photography of sound vibrations has recently been effected by Professor Boltzmann, as follows: A small, thin platinum plate was attached perpendicularly to the centre of a thin iron plate, which, as in the telephone or phonograph, was fixed on a wall piece and vibrated to sound. With a solar microscope an image of the platinum plate was focused on a screen. Then a prepared photographic plate was quickly moved across in the plane of the screen by a strong spring while the mouthpiece was spoken to. A bounding line between light and shadow was so obtained on the prepared plate, forming a curve which closely corresponded to the sonorous vibrations. To the vowels pretty simple curves correspond—often approximately curves of sines—often interference curves of two or three curves of sines. The consonants give very multifarious curves.

**A PRESENTIMENT.**—The *Valley Virginian* (Staunton, Va.) gives the following presentiment: "On the 12th ult., Miss Sue V. Wingfield, daughter of Judge Wingfield, of Bedford county, died at the residence of John A. Herring, Esq., near Bridgewater. She had been governess in Mr. Herring's family, and after an illness of a few days of rheumatism of the heart and lungs, she passed away in the bloom of her young life. On leaving with the corpse, Mr. Herring remarked that he would never see Miss Rebecca Davis again, who was a member of the family, and gave instructions as to the disposition of the body should anything occur during his absence. On Saturday following, the 14th, Miss Davis was taken suddenly sick, from which she died. She had long been one of the family and was greatly esteemed by those who knew her. It was a strange presentiment with Mr. Herring, that he should express himself so confidently that he would never see his relative again."

## "THE 'SPIRITUALIST' CRAZE."

By John S. Farmer.

Author of "A New Basis of Belief in Immortality," "How to Investigate Spiritualism," &amp;c., &amp;c., &amp;c.

Such is the title of a paper in the *Baptist Magazine* for May, which is a fair sample of a type of utterance we had fondly hoped was a thing of the past. This illusion, however, has been somewhat rudely dispelled of late in numerous quarters. Not long since, the *Church Quarterly* launched its invective, and now *Blackwood* and the magazine in question follow in its wake, to say nothing of smaller fry. A common feature characterises them all: they fail to distinguish between "things that differ."

The dignity of our Baptist contemporary has been ruffled by the fact of the "deplorably prevalent" and "singular phenomenon" (Spiritualism) "of our times" having been "somewhat rudely thrust" upon its notice "by some paper at the end of a very innocent-looking book" which had been sent for review. An attempt was there made to establish the fact of a future life in such a way as to convince those who have yielded to sceptical impressions. Our critic allows that such an endeavour is legitimate enough in itself, but "gravely doubts" whether the author had adopted a legitimate method. We will now quote from the *Baptist Magazine* :—

The particular section to which we refer, is thus introduced :—

"Were the spirits of two persons once living upon the earth to make their appearance, and to identify themselves to the perfect satisfaction of several witnesses of the most trustworthy character, there would be in such a case no longer any doubt of the soul's conscious existence beyond the grave. In the affairs of life, any judge or jury in court would consider such evidence as conclusive."

Then follows a quotation of the account, in the Gospel of Matthew, of the appearance of Moses and Elias at the Transfiguration of our Lord, accompanied by certain proper and well-known considerations which go to shew that that account is perfectly credible. So far well. The author proceeds :—

"But the proof which the Gospel historians have recorded of the re-appearance of the dead fails to convince the sceptical mind. Persons of this class have no faith in the leading doctrines of the Bible, and therefore set aside its authority. They want evidence of a stronger and more direct kind. Can such evidence be given? Is it within the range of human experience and testimony? . . . To meet the demands of the sceptic, the reader will not, we trust, be offended, should we take the liberty of cutting a leaf from the pages of modern spiritualism: for any evidence which can confirm so grand a truth as the immortality of the soul must meet the acceptance of every one who wishes well to his fellow men."

Now, we cannot but think that the author would have shewn more wisdom had he ignored the so-called evidence from "the pages of modern Spiritualism" altogether. Most people who have examined the matter with any fair degree of intelligence and discrimination, are unable to escape the conclusion that those pages are so defiled with falsehood and imposture, as well as with hasty and blundering inferences from misapprehended facts, as to require to be put out of court when any scientific or theological issue has to be tried. At any rate, many of their statements are so obviously the sheerest fabrications, and many more of them so unmistakably the product of the wildest delusion, that, if we put ourselves to the trouble of looking into them at all, we may well do so with very little expectation of finding in them facts upon which we may confidently rely. . . .

If we are asked whether we assert that all the alleged manifestations are impostures, we reply that so many of them have been proved to be of that character that the rest are sufficiently discredited. . . . We do not believe that God has thus left "the gates ajar" for the dwellers beyond thus freely to come back, re-materialised, to be seen and chatted with. Those "gates" have been occasionally opened. . . . Had it been our Lord's will that the "realities of the future life" should stand revealed, He Himself would surely have revealed them. He was familiar with them in all their multifarious details; yet He said but little about them, and what He did say pointed to subjective principles rather than to objec-

tive circumstances. . . . Besides, even if we were to admit the existence of a little wheat in the shape of facts, we are not required thereupon to propound some theory by which the facts may be elucidated and systematised into a science or a philosophy. What philosophy have you of the snowdrop, of the rose, of life, of the elemental forces of the universe? If you have any philosophy of these things, it is speculative, not positive; partial, not complete; loose, not fixed; hypothetical, not authoritative; an attempt of the human reason which cannot, without the most contemptible arrogance, proceed upon the assumption of its own infallibility. Let science explain what it can; but do not tell us that when strange phenomena appear we are bound to accept your explanation of them, or otherwise to propound some better explanation of our own. We prefer to wait, and to allow the phenomena to multiply, if they are to multiply, in the natural order of things, and not to plunge ourselves into nobody knows what possible blundering, or into nobody knows what inevitable bewilderment, by our meddlingness. . . . This thirst for communications from the dead is so much the more pitiful and mean because it implies an ungrateful dissatisfaction with the more substantial privileges which God has placed within our reach.

We have quoted thus fully because we desire to state the arguments adduced as fairly as possible, but after reading and re-reading the passages and examining them carefully, bearing in mind while doing so the paragraphs to which they are intended as an answer, we entirely fail to perceive any sequence of statement of case and reply. The evidence of 2,000 years ago may satisfy the *Baptist Magazine* and those of a like manner of thinking, but it was not for such that the author of the book in question quoted the evidence of continued existence after death which Modern Spiritualism affords. It was for the sceptical mind, for "those who have no faith in the leading doctrines of the Bible," and whose name we may add is legion. "We have Moses and the Prophets—Christ and His Apostles," says our critic in a passage we have not quoted. True: and for many these suffice, but there are a far greater number who argue with undeniable force that communion with the world of spirit if possible at one period of human history, must be possible now and that both must stand or fall together. And surely they are right, but we would go further and say that without the light which Spiritualism throws upon the Bible much that is recorded there is thoroughly inexplicable.

Our critic must be singularly ignorant of the tendency of modern thought if he is unaware that materialistic ideas had become "deplorably prevalent" until Spiritualism came and placed once more the doctrine of the reality of a future life upon a surer and firmer basis than ever before. We sometimes hear loud complaints of the feebleness of spiritual life in these days, and no wonder, if the main-spring of that life has been cut off for nearly twenty centuries. The Bible record tells of the unceasing impingement of the spiritual upon the material world for more than 4,000 years. It shines forth in unclouded glory upon every page of that old and wonderful book which so many cherish and reverence, but it is asserted that all at once this intercourse between earth and Heaven, so beautifully symbolised by Jacob in his dream, ceased and was no more. We do not believe it. There is not the shadow of a reason for believing that the ministry of angels was so limited. With but rare intervals it has continued through the ages down to the present time, when, in response to the pressing need of the age a widespread outpouring of spirit has taken place. As regards the Christ failing to reveal the realities of the future life, He himself gives a reason for such an omission—"Ye cannot bear them." The world was not then ready for such revelations—indeed even now the higher teachings of Spiritualism are beyond the comprehension of all except a select few. Spiritualism has come with its scientific evidence of the realities of a future life in the same way that every other great invention or discovery has come, at the time when necessity demanded it.

Beyond all this, however, the question is not one of argument, but is rather one of fact. Here we must join issue with our contemporary, and while admitting that fraud and folly has, to a certain extent, soiled the pages of the record of Spiritualism, yet this has not been the case to nearly the degree indicated in the passage we have quoted. Taken as a whole, the history of Spiritualism for the past thirty-four years will compare favourably with that of any other movement for a like period, either in ancient or modern times. Spiritualism is yet young. Give it time, and its innate truth and purity will assert itself and rid the external organisation of the fringe of fraud and folly which is in reality no part or parcel of Spiritualism, any more than the excesses of the early followers of John Wesley were germane to Methodism. Among the early Christians there were "many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake." And so on. Many passages occur to us, but probably the editor of the B.M. will recollect them just as readily as if quoted in this place. But, because of this testimony as to the wrong-doing and folly of professing Christians, Spiritualists do not condemn the teaching of the Christ; yet this is exactly the style of argument adopted by our contemporary.

With regard to the last few sentences, we can only say that the phenomena have been accumulating for upwards of thirty years, and we think we may surely be content with foundations laid and tested by such an eminent galaxy of names as will be found on page 274 of the present issue. But, if these are not enough, there are the members of the Psychical Research Society, amongst whom are many who have already made their mark in other branches of human knowledge and inquiry. These men are commencing *de novo* in a research into these subjects. They take nothing for granted, and test and try everything that comes under their notice, and yet in so far as they have gone they have come to the very same general conclusions as Spiritualists arrived at twenty-five or more years ago. The "thirst for communications from the dead is so much the more pitiful and mean, because it implies an ungrateful dissatisfaction with the more substantial privileges which God has placed within our reach." Well, this may be so, but the argument cuts like a two-edged sword. If a future life for man is a fact, it surely behoves us to obtain as much information as possible of the nature and conditions of that life. Such knowledge can hardly unfit a man for continued existence, and it may prepare him for it. Besides, this argument would restrict and condemn all inquiry in any branch of human knowledge whatever. For ourselves, we have faith enough to believe that there are no privileges which God has placed beyond our reach, and that therefore "ungrateful dissatisfaction" is impossible. This weapon is too rusty for use in the nineteenth century, though it might have done service three or four hundred years ago. Here we must stop, the exigencies of space forbidding further enlargement, but we hope the little that has been said will present the matter in a somewhat different light.

## HEALING THE SICK.

By A. P. S.

Less attention than they deserve has been paid in this country to the very remarkable cures that have lately been effected in India by Colonel Olcott, the President of the Theosophical Society. A paper I have just received from India records some further examples of the success Colonel Olcott has achieved, and some short extracts may interest the readers of "LIGHT." In the *Indian Mirror*, for April 27th, I read the following certificate :—

The undersigned certifies that he has just been restored to speech by Colonel Olcott after a mesmeric treatment of not more than five minutes; and also had strength restored to his right

arm, which then was so powerless that he could not lift a pound's weight. He lost the power of articulating words in the month of March 1882.

(Sd.) Ram Kishun Lal, witnessed by the cousin of the patient.

This wonderful cure was wrought in our presence as described above.

(Sd.) Soshi Bhushan Moitra, Amjad Ali, Jogesh Chunder Bannerji, Govinda Churn, M.A., B.L., Amir Haidar, Pleader, Mohes Narain Gajadher Prasad, Pleader, Judge's Court, Sagivan Lal, Lal Vihari Bose, Haran Chunder Mittra, M.A., Banna Chunder Mukerji, Bani Nath Bannerji, Girija Sekhur Bannerji, Hem Chunder Singh, Annada Churn Mukerji, Ishwar Chunder Ghose, Baldeo Lal, B.A., Purnendra Narain Singh, M.A., B.L.

The incident referred to is further described in the course of a letter in the same paper, which says :—

"Colonel Olcott's short stay at Bankipore was the occasion of great commotion among all classes of men. Streams of people poured in from all sides, attracted by the miraculous cures he wrought, and thronged in hundreds at his door. During three days, the Colonel treated some twenty cases, and in many instances made an almost instantaneous cure. Cases of rheumatic pain, hemiparesis, pain in the shoulders, and other local affections even of a very long standing, were invariably cured. But the most marvellous instances were offered by a case of deafness and a complicated case of guttural paralysis. Babu Kunja Behary Ghose, a contractor, had for years past, lost all power of hearing in his left ear. After a few mesmeric passes, the Babu could hear low whispers, at a distance of twenty feet. But the next case was still more wonderful, and deserves the name of a miracle. The subject, late a Mohurrir in the Fouzdari Court, and a distant relation of the Judge's Sheristadar, had in March last year, been afflicted with guttural paralysis, and could utter only inarticulate sounds. He had also lost use of his right arm, which could not raise any weight, however slight. In five minutes, the man got cured, and could give vent to his feelings, which he did, in a most affecting manner. No one among the spectators could fail to be deeply affected with the successful struggles of Ram Kishun Lal to speak once more in his life, and when the Colonel asked him to raise a chair, which he did to the height of his breast, the spectators burst forth into spontaneous cheers, and beams of joy shot through the eyes of the Colonel himself. This scene was witnessed by some of the most respectable men of the station, who have since borne testimony to the marvellous cure in the local papers."

These cases are in no way more remarkable than many others which might be cited. While I was recently in India Colonel Olcott cured a boy, son of Baboo Surji Kumar Bysach, who had, for six or seven years, been suffering from constant fits of epilepsy. The father wrote a letter over his own signature in the *Indian Mirror* to state what had been accomplished, and another letter, signed by three witnesses, gives a full account of the Theosophical meeting at which the feat was performed. The work in which Colonel Olcott is thus engaged has grown out of similar achievements with which his last visit to Ceylon was associated. There he restored the use of their limbs and faculties to a large number of paralytic persons, under circumstances quite as sensational as those attending the miracles of healing recorded in the New Testament.

In all these cases it is an imperfect explanation of the result attained to say that it is due to Colonel Olcott's mesmeric power. Assuredly, I do not want to underrate this, nor the noble and self-denying life which Colonel Olcott has been leading for many years past, and one of the fruits of which is the development of his mesmeric power. But, of course, as Theosophists generally will be aware, the overwhelming curative force which he wields in the cases now attracting so much attention in India, is mainly derived from the great Adepts who are Colonel Olcott's masters, and who are able, now that his psychic faculties are in the state of development they have reached, to transmit their magnetism through him to suffering patients with whom he may come in contact. Some short-sighted critics of the Adept "Brothers'" policy in their dealings with the outer world are apt to find fault with them for not going about among their fellow creatures doing good after the Christian example. Complaints of this kind rest upon ignorance of the higher functions of the great "Mahatmas,"—upon an ignorance that will not be instructed. But the spectacle afforded by Colonel Olcott's present labours may suggest to more impartial observers that doing good amongst the sick is a task which is not excluded from the programme of Theosophical effort. The only difficulty in the way of carrying it out more extensively is that of finding persons qualified to work at it as the agents of the Brothers, and content to employ themselves upon it.

## OFFICE OF "LIGHT."

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "Light." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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## Light:

SATURDAY, JUNE 9th, 1883.

## REVIEWS.

THE BATTLE GROUND OF THE SPIRITUAL REFORMATION. By S. B. Brittain, M.D. New York: Published for the Author, by Colby and Rich, 6, Montgomery-road, Boston, U.S.A. (8s. 6d.) or FROM THE OFFICE OF "LIGHT."

This work is one of the most solid contributions to American spiritual literature we have come across for some time, and its value is considerably enhanced by the clear, logical, and vigorous style in which it is written. The title—a very happy one, we think—is apparently an outgrowth of Dr. Brittain's introductory argument that the bold protest of Luther, Melancthon and Calvin was but the small beginning of a grand wave of freedom which shall not be stayed in its course till all the nations come under its influence. "The work of the reformers was incomplete," says Dr. Brittain, and then he proceeds to shew that though the agencies in operation now are somewhat different from those set in motion by the Protestant Reformers, yet the adaptability to the work in hand is just as suitable, and the certainty of their accomplishing the required end just as sure. The following passage will alike illustrate the author's meaning and serve as a keynote to the whole book.

"I emphasise the statement that the Reformation is not finished. On the contrary, its deeper meaning is just beginning to be apprehended. In our time it is something far more significant than a resolute protest against the conception of the pervading religion and the arbitrary dogmata of Ecclesiastical Councils. It is not in the highest sense a rude conflict with hoary errors and gigantic wrongs: it is not a mere tilt with the agents of despotic authority. It takes form in a new psychological science, and more profound philosophy of human nature, covering the entire realm of our relations to all things visible and invisible. The battle ground of this spiritual Reformation is not limited by geographical and national boundaries. It does not stop at the lines which separate the races of men, and is not confined to the large area of modern civilisation."

Primarily this book is the outcome of the Secular Press Bureau, an organisation established for employing the secular press of the United States for the purpose of such a statement of the facts and illustrations of the principles of Spiritualism as might be necessary to correct the popular misconception of its character, and to properly vindicate its claims before the world. Dr. Brittain was appointed manager and "editor-at-large," and he continued to wield the reins most effectively until he passed to "the land of the greater number." Of course, in a scheme of this kind differences of opinion were sure to arise as to matters of detail. With these we have nothing now to do. All we can say, in the light of recent events, is that Dr. Brittain did his work well, and probably introduced the subject to quarters not before accessible. His replies to animadversions, of which this book is a selection, were, whenever practicable, published in the

journal in which the attack was made, and if this were declined they appeared in the *Banner of Light*.

Dr. Brittain was a true Spiritualist, and by his removal we lose one of the few remaining representatives of a generation who stood the brunt of popular opinion to an extent of which younger Spiritualists little dream. A scholarly, calm, and temperate writer, he fought long and well for a cause he had thoroughly at heart, and we can say no better than that he will long be remembered by what he has done.

On page 270 will be found a selection from the work entitled "Our Spiritual Guests," in which is propounded a somewhat novel theory as to the manner and method of so-called materialisations. We insert this particular section, not so much because we agree with the deductions of the author, but rather because it exhibits very fairly his general style and method.

DALSTON ASSOCIATION BAZAAR.—Attention is directed to the advertisement of the bazaar in aid of the funds of the Dalston Association, to be held at Quebec Hall on Tuesday and Wednesday next.

The *Cornubian* of June 1st contains a long poem by the "Cornish Exile," entitled "The May Queen's Message: A Modern Séance." There are many touches in it of singular beauty and pathos.

BISHOP BOWMAN ON SPIRITUALISM.—This American prelate recently gave utterance to the following:—"I am not a believer in modern Spiritualism and do not believe that spirits upset chairs and move tables, but I can say that I have never been able to account for many remarkable experiences I have had during my life under different circumstances. We are much nearer the spirit-world than we think, perhaps, and the spirits of the departed dead, I believe, have a certain influence over our minds."

LECTURES AT LANGHAM HALL, 43, GREAT PORTLAND-STREET, W.—The attention of friends is requested to the announcement in our advertisement columns of the third lecture to be given in this hall on Tuesday evening, June 12th, at eight p.m. Mr. Thomas Shorter, the editor of the old *Spiritual Magazine*, and also well known as the author of several standard works on the subject, will lecture on "An Answer to the Inquiry: What is the Use of Psychological Science?" The Rev. W. Miall, M.A., will take the chair.

THE PROOFS OF SPIRITUAL AGENCY.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."—Prof Gregory, F.R.S.E.

WE have been asked to announce that the next monthly conference of the London Society for the Abolition of Compulsory Vaccination will be held on Monday evening, June 18th, at 7.30 o'clock, at the Society's Rooms, 114, Victoria-street (adjacent to St. James's Park Station, District Railway), when an address will be given by Mr. Thomas Shorter, on "What is the Real Question at Issue?" Discussion will follow the address, and the committee hope that members will endeavour to secure the attendance of their medical friends, members of Boards of Guardians, and others.—William Young, secretary.

CONFERENCE AT NOTTINGHAM.—To the Editor of "LIGHT." Dear Sir,—Will you kindly give a place in your columns to the following "call" to Nottingham Spiritualists, and oblige.—Yours very truly, E. W. WALLIS. A Conference will be held in the Morley Club House, Shakespeare-street, on Sunday, June 17th, to which all sympathisers are invited. Order of arrangements: Morning, 10.30; chairman, Mr. E. W. Wallis. Subject, "How best to Promote Unity of Action amongst Spiritualists of the Town." Speakers allowed a quarter of an hour. Afternoon, 2.30; chairman, Mr. Waine. Paper on "Organisation" by Mr. E. W. Wallis, to be followed by arrangements for future work. Evening, 6.30; chairman, Mr. W. Yates. Public meeting. Among others the following are expected to give their best thoughts and inspirations: Mrs. Barnes, Mrs. Haines, Mrs. Wallis, Mr. Waine, Mr. Haines, and Mr. E. W. Wallis. Collections at the close, morning and evening.

## PERSONAL EXPERIENCES IN PSYCHOLOGY.

Notes of an address delivered in Langham Hall, Great Portland-street, on Tuesday Evening, May 29th, 1883, by T. P. BARKAS, F.G.S. Joseph Cowen, Esq., M.P., in the chair.

Mr. Joseph Cowen, who presided, said, in opening the meeting, that he would not stand between them and the lecturer more than a couple of minutes, and for two reasons—first, because he knew little of the subject, and had no opinion upon it; second, because public duties would shortly require his attendance elsewhere, and he wished to hear Mr. Barkas as long as he could. He would say this, however, that he had known Mr. Barkas for thirty-five or thirty-six years; that that gentleman had given close, continuous, and intelligent consideration to Spiritualism and cognate questions; and that anything he had to say was well worth their attention, whether they agreed or disagreed with it. The experiences he would recite were the experiences of a careful observer and a trustworthy man.

## MR. BARKAS' LECTURE (abridged).

The facts I propose to place before my audience this evening are so antecedently improbable to the great majority of educated persons, that I feel as if some apology were necessary in introducing them to those ladies and gentlemen who have honoured me by their presence.

They are, however, as the results of several years of sceptical inquiry, so manifestly true to my mind, that improbable, if not impossible, as they may appear to the vast majority of those who hear me, I feel justified in giving public expression to them and vouching for their genuineness.

I am free to acknowledge that, apart from personal investigation, I fear the evidence of mere testimony of the most credible kind would not have removed my doubts of their reality and genuineness; and, with Horatio, I might exclaim:

"Before my God, I might not this believe  
Without the sensible and true avowals  
Of mine own eyes."

I am free, therefore, to grant the widest range for scepticism; short of dogmatic denial without investigation.

Scepticism towards the phenomena I am about to relate is a proper and becoming attitude for every intelligent inexperienced inquirer, who has been trained in the ordinary schools of science and theology, but dogmatic denial in view of the marvels and antecedently improbable discoveries of modern science, is in the last degree illogical and unbecoming.

Facts somewhat resembling those I propose to adduce this evening, have, during the present century, been vouched for by myriads of competent observers, among whom I may enumerate Dr. Elliotson, W. Howitt, Dr. Robert Chambers, Judge Edmonds, Epes Sargent, Professor De Morgan, Professor Crookes, Mr. A. R. Wallace, Lord Rayleigh, Professor Barrett, and many other equally competent, credible, and unbiased investigators.

The more improbable the facts testified to, the greater the amount of evidence required in order to justify their acceptance.

I could with ease quote the evidence of hundreds of trained and truthful observers, but in the brief time at our disposal this evening, I prefer placing before you selections from my own experiences, in order that you may not only have the testimony of a living, present witness, but an opportunity of questioning and cross-questioning the witness to any extent you may deem desirable.

To quote my own experiences, in preference to those of equally, probably more, competent observers, may appear egotistical, but as books and distant persons can only give the information they have to convey in a stereotyped form, I think you will agree with me that in any inquiry into a subject so momentous and so commonly unbelievable as that we have met to consider, it is very desirable to have a living witness to cross-examine, who may be able more fully to explain the phenomena for which he has vouched, and at once to remove the difficulties that may have presented themselves to the minds of his hearers.

I wish to-night to confine myself, as far as is practicable, to a statement of facts, rather than to the propagation and defence of theories.

If the alleged facts be really established, theories respecting them may be allowed to take care of themselves. My sole object, then, is to shew that phenomena frequently occur of an occult and not generally accepted character, which cannot be accounted for by reference to generally received physical and psychological laws, and which seem to indicate the existence of intelligences other than those with which we are familiar in embodied human form.

The phenomena I propose to select are both physical and psychological, and all of them have a strictly intelligent psychological basis, from whatever source that intelligence may emanate.

Beyond the expression of my own opinion as the result of an inquiry extending over nearly half-a-century, I do not intend to go; it is that the phenomena are not produced by recognised physical laws, that they are, with the exception of the first fact I propose to relate, not produced voluntarily or involuntarily by embodied human beings, but are produced by beings of some

kind possessing human intelligence and more than embodied human power.

At the present time we have much discussion respecting thought-reading, clairvoyance, and volitional transference of impressions.

The more recent experiments appear to me to be much inferior to those that were commonly practised and known about half-a-century ago, in the days of Spencer Hall, Dr. Darling, Captain Hudson, Mr. Adair, Dr. Elliotson, Mr. Lewes, and several other prominent mesmerists, with the majority of whom I was familiar.

In corroboration of this statement, permit me to place before you a typical illustration of experiments that forty-five years ago were almost of daily occurrence.

[The lecturer then went on to illustrate his arguments by relating several well-marked instances of the volitional transference of thought, of writing inside closed books and slates tied in various ways, and also on an empty slate held by himself and the medium, in the latter case the execution of the writing being instantaneous. He then proceeded to sum up his experience as follows:—]

I. I have witnessed motions of furniture when such motions could not be produced deceptively.

II. I have heard responses to questions that could not be accounted for on the theory of coincidence.

III. I have had a musical instrument played in my own hand in good light.

IV. I have seen articles of furniture obey unspoken requests.

V. I have seen tables rise from the floor notwithstanding the fact that by considerable pressure I endeavoured to prevent them from rising.

VI. I have seen apparently living human forms grow up in the middle of a room from apparent nothingness. I have witnessed those forms move about the room, shake hands with the sitters, shew signs of affection to those who were present, and then in the open room gradually decrease in size and become invisible.

I have heard similar forms speak and sing. I have seen them walk, sit, write, and lift heavy objects. I have felt their hands, feet, and pulses, and have ascertained on various occasions that their hands and feet were sometimes pleasantly warm, and at other times icy cold with a corpse-like, clammy chilliness. I have gazed in their faces in good light and have had as much proof of their real though only temporarily visible existence, as I have of the existence of any person with whom I am familiar.

Two living forms; a young woman and an old Quakeress have appeared in an open room, Mrs. P., the medium, sitting visible in the room.

VII. I have for many hours and on many occasions sat with an automatic sensitive, apparently in her normal condition, that is, without any signs of trance or unconsciousness, and have seen her reply in writing to questions I had personally asked in almost every department of physics, physiology, biology, and metaphysics, in a manner which was utterly beyond my own ability either to equal or imitate, and far beyond the capacity of anyone present in the room—the sensitive herself being a very ordinarily educated woman, and entirely ignorant of every branch of physics, biology, and psychology.

[Mr. Barkas then proceeded to describe the method of conducting the experiments, and quoted several instances of the actual answers given as examples of the style of reply obtained. A complete account of these sances was published in the *Psychological Review* for October, 1878, pp. 215, 242. He then concluded as follows:—]

I have endeavoured, as concisely as is compatible with clearness, to place before you some of the more salient phenomena of an occult and psychological character that have come under my own observation, during a period of inquiry extending over little less than half a century.

My investigation of mesmeric phenomena began in early youth, and my inquiries into what are termed spiritual phenomena, commenced thirty years ago, and have proceeded with, more or less, continuity until the present day.

I have taken advantage of almost every available opportunity for witnessing commonly inexplicable phenomena, and have arrived at the conclusion, that whilst there may in some instances have been deception, yet the vast majority of them are genuine, but of so extraordinary and unexpected a character, that I am not at all surprised at the incredulity with which recitals of them are generally received, and I repeat with Dante in his "Inferno," when relating the wonders he professes to have seen (p. 217):—

"If, O reader, now  
Thou be not apt to credit what I tell,  
No marvel, for myself I do scarce allow  
The witness of mine eyes."

And yet, with Shelley in his "Queen Mab," I say:—  
"Let us see the truth whatever that may be."

The non-recognition of these phenomena by the great mass of mankind, and especially by the more highly-trained specialists in science and theology, does not surprise me. We know from experience, that all discoveries in astronomy, geology, physiology, biology, and indeed every department of science, have had to fight their way through barriers of learned prejudice

and conservative immobility; and on the other hand, utter indifference to marvellous phenomena in physics and psychology is too much characteristic of the mass of mankind.

The marvels of astronomy are a closed book to the great majority of the race, although

"Heaven calls,  
And round about you wheeling, courts your gaze  
With everlasting beauties."

So with the phenomena, a brief record of which I have endeavoured to place before you this evening, they are everywhere pressing for investigation, and yet men generally close their eyes to the facts, and meet them with the bitterest scorn, and most stubborn prejudice.

I ask not belief of my record of facts, but I certainly ask for some inquiry prior to their entire and supercilious rejection.

### OUR SPIRITUAL GUESTS.\*

HOW THEY BECOME VISIBLE AND TANGIBLE.

By S. B. Brittain, M.D.

Having admitted the reality of the phenomena, and also the agency of spirits in their production (which we have never doubted), we are now to institute a philosophical inquiry into the essential nature of the facts, and the particular modes of manifestations. Do spirits so clothe themselves with the elements of matter as to be perceived through the ordinary avenues of sensation? Do they really extemporise bodies possessing all the chemical constituents and organic parts belonging to the corporeal forms which they occupied during their rudimentary life on the earth? Or by what other means and methods do they shew themselves to mortals?

And here I cannot omit the observation that many persons who set out in their investigation of Spiritualism by disputing all former revelations, especially the marvels recorded in Jewish and Christian histories, frequently run wild, in their extravagant assumptions, to the opposite extreme of unreasoning credulity. It is quite common for such people to express their contempt for the elder prophets and seers, and to ridicule the just claims of inspired Apostles; at the same time they are ready to swear to the infallibility of their own chosen medium. These novices talk of freedom and liberality while they take their place

"With bigots, who but one way see,  
Through blinkers of authority."

The most improbable views are often accepted with the utmost favour. Theories of the phenomena under discussion obtain currency which are believed to be at once inconsistent with the laws of nature, the decisions of enlightened reason, and the discoveries of science. . . . A few critical observations may suffice to give our minds the right direction. In contributing my suggestions toward a philosophical exposition of the facts, I only presume to speak for myself and so many of my readers as may find their own ideas voiced in what I have yet to communicate.

As a further preliminary to the proposed analytical and philosophical exegesis of the facts under review a brief statement of several methods, whereby spirits may and do reveal their forms to our senses, will be of consequence in a more particular classification of the phenomena. One of the spirits of "The Golden Age" defines philosophy to be "facts seen in their right relations." This is the way we would look at the facts in this case. How then do spirits reveal their forms to us, and how do we perceive them? I apprehend by at least four several methods, which I will endeavour to briefly explain.

1. The conscious spirit in the body has its external and internal channels of communication. The senses open outwardly through all the physical organs to the whole realm of external nature, and inwardly to the immeasurable sphere of all spiritual realities. As a rule, during the life on earth the interior avenues of perception are closed, and men are blind on this spiritual side of their natures. But when—by the normal process of our spiritual growth or by other means—the dark curtains are removed from those windows of the soul which open towards the heavens, our interior being is illuminated. Then we see spirits as they really exist in their own sphere, we see them as they see one another, and as naturally as we behold the objects of the material creation. The cases which answer to this description are never numerous. Society, whether savage or civilised, is too sensuous to discern spiritual things. The common life and thought of the people are too external to admit of the frequent development of such examples. When, how-

\* From "Battle Ground of the Spiritual Reformation," By S. B. Brittain, M.D. Boston: Colby and Rich. (See page 268 of this issue of "LIGHT.")

ever, these interior avenues of perception are thus opened in a human being in this world, spirits require no clothing of material elements to make their presence visible. When the forms of spirits are distinctly revealed to us in this way they appear to be in all respects as real as the most tangible bodies in this world; and still there is no material substance in such a visible form that would arrest the motion of the most delicate chronometer. Spirits, whose natures are refined, readily pass through closed doors; and whenever they offer no voluntary resistance, very ponderable bodies may pass through them as through shadows, illuminated clouds, or the vapour from a steam-pipe. It will be perceived that when the senses are opened on the spiritual side of human nature, the appearance of spirits in visible forms does not, to say the least, necessarily depend on any materialising process. If such examples are scarcely more numerous than summer flowers in wintry weather, they are not so rare as Christian charity.

2. It is to be observed that the mind—whether in or out of its earthly tabernacle—has power to present an endless succession of psycho-electrotypes, or psycho-physiological pictures which have every appearance of outstanding realities. This is done by acting on the subtle agent that pervades the sensory nerves of the subject in such a way as to reflect an image upon the sensorium, the process resembling that by which light throws up an image or picture of the object from which the rays are reflected on the sensitive plate in the camera. Doubtless all ordinary sensation is the vital motive power of animal and human bodies. It is a great mistake to suppose that these sensorial impressions can only be produced by material means, or the presence of the objective forms of the physical world. This is ascribing to the elements of matter a pre-eminence over the faculties of the mind which I am not willing to concede. On the contrary, it has been experimentally demonstrated that the various impressions occasioned by the ordinary objects and agents of nature on and through the organs of sensorial perception, can be produced with similar precision and with equal force by the action of a positive mind on a sensitive subject. A strong imagination and vigorous will may thus multiply the mental images of everything in nature of which we may be able to form a definite conception. Every form that passes before the vision, every sound that breaks the silence, the aromatic flavours treasured up in the autumn fruits, and every precious perfume that is borne on the "wings of the wind," may all be made to come to us in the absence of the natural objects which contain these essential qualities—and all through the agency of the human mind, acting agreeably to psycho-physiological laws on the subtle forces of the nervous system. All these effects have been produced in this way thousands of times, and they are daily repeated by minds in the body and in the spirit. Many cases of the alleged "materialisation of spirits" are obviously phenomena of this class. Under this psycho-sensorial operation what really appears to be a solid body may be merely a sensation, this impression of tangibility being made through the nerves on the sensorium.

3. This classification of the facts calls for specific mention of the examples of transfiguration. In these cases the spirit takes such possession of the medium as to change all the facial lines and the expression of every feature so completely that the medium seems to have disappeared and the spirit alone is recognised. In such examples the powers of the spirit are sometimes so great that with the transfiguration the subject is partially transformed. Daniel D. Home and several other mediums have, it is confidently affirmed, been made at least apparently much larger or smaller, and by actual measurement, several inches shorter or taller, by this effort of the spirit to represent its own earthly proportions. The facts of this class have often been the means of exposing honest mediums to unjust suspicions, from which they should be conscientiously defended. When the spirit withdraws and the phenomena of transfiguration disappear, leaving the form, features, and expression peculiar to the medium, the observer who is mainly watching for some deception is liable to deceive himself and wrong the innocent object of his suspicion. How much the indwelling spirit may change the form is suggested by these lines of the poet.

"For of the soul the body form doth take,  
For soul is form, and doth the body make."

4. There is still another method by which a spirit may become visible, regardless alike of all physiological powers and susceptibilities, and of the opening of the interior avenues of sensation. He may attract to himself and condense about the spiritual body certain sublimated elements from the medium, from

### SPIRIT TEACHINGS.

#### SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

#### No. XXXIX.

In writing a review of "Ghostland" you led me to make some very serious reflections as to the outcome of Spiritualism and Occultism. I have since been thinking of them, and wondering how far you can throw more light on them. I wish you would do so, for there are others who need it as much as myself.

May the blessing of the Supreme and All-wise be upon you. It may be well for you if we say what we only impressed you to hint at. The time is hardly yet come with the world at large when it is a matter for consideration whether the pursuit of truth in connection with spirit intercourse is for them fraught with danger. They are too much occupied as yet with the very externals. But for you, and for all who act as you do with reference to us, it is well to ponder. We are used, as you know, to select seasons for so causing you to ponder. We will use the present for presenting to you thoughts which you will do well to make your own. That which you call Spiritualism presents itself in divers aspects, but, so far as we wish now to view it, under two grand divisions, the Esoteric and the Exoteric: by the latter of these being popularly known. Taking the broad view that Spiritualism means the recognition of, and communion with, the world of spirit, it is the first business of those whose commune to find out what the world of spirit is. Most judge it by its effects, and these are gathered from the popular knowledge on the subject. The public records tell of many communications, many of them untrue in fact, and immoral in principle. The statements put forth revolt the judgment, and are plainly untrue. The acts are equally foolish and unmeaning. Men will not remember that the manifestations which are produced are the work of spirits corresponding to the mental states of the sitters. They take what they see, and judge it harshly. Accordingly, to the superficial eye the whole area of spirit manifestation is crowded with imbecility, immorality, and fraud. The observer sees plenty of this, and little else. And even then his eye does not see, cannot take in the real condition of things. If it could, he would shrink back in horror, as from an accursed thing.

By this standard Spiritualism is judged, and the verdict is a severe one, justly deserved. Who, it is said, are the agents here? devils, surely. We have told you before, good friend. Spirit is of all grades, and the fate of Von Marx is no paradox or parable. It is literal fact that the spirits who frequent circles from which the spiritual element on your side is absent, are unprogressed and undeveloped spirits attracted by the dominant temperaments of the sitters; earth-bound spirits who love to bewilder and perplex, or to lure to vice and sin, and, worst of all, those malignant spirits who, having passed through incarnation without progress, have now gravitated below your sphere, and are embodiments of their own evil, base, and sensual natures. They do not merely bear with them an atmosphere of evil, of vice, of impurity, of spiritual disease. They are embodied evil, incarnate vice, subsisting vampire-like on your emanations, and saturating your systems with their foul pollution. Beshink you, friend, these are not the speculations of a theorist; they are so much of truth as one who sees and knows it may declare. You are beginning to awake to the reason for our forbidding you to frequent such meetings, save when protected and guarded by our power: you are beginning at last to estimate at their real value the risks that beset the communion with spirit in unlicensed ways; you have experienced enough, in your own nightly visitations, to make you appreciate what we have told you. It is the only way in which you can learn, and now that you have so far learned, ponder on the lesson.

Think of the philosophy of spirit intercourse, what it is intended to be, and what it has been degraded to. The pictures are far different. The circles which gather

other human bodies and from the earth's atmosphere so as to form a visible material covering, thus revealing the outline of the spiritual presence to the natural senses of the observer. Precisely how much matter may be required in the production of such forms is a question we will not undertake to settle. It may be more or less, according to the measure of the spirit's power, the proper materials at his command, and the results intended to be produced. But even the small substance of a summer cloud would be quite sufficient to render the spirit visible to all observers. While such forms may be more substantial than the momentary spell of the psychologist, their superficial aspects do not enable us to determine either their chemical composition or their specific gravity. We know that at the pleasure of the spirit such a form may be made as to resist the contact of ponderable bodies, and the action of physical forces, otherwise it may admit of being so penetrated that an arrow may pass through it as freely as it would make its way through the morning mist that hides the mountains.

Now would it be proper to say of an example belonging to this class that "the Spirit is materialised"? If the term is not applicable in this case it would seem to be out of place in any other. It must be obvious, I think, that when the spirit becomes visible by the opening of the senses, or the interior plane of perception; or the phenomena are produced by the spirit acting on the sensory nerves of mortals, the case is never, in any philosophical sense, one of materialisation. Does the term properly represent the facts which belong to the fourth division of this classification? The cases in which the spirit is clothed with material vestments? Let us see. According to Webster, to materialise is "to reduce to a state of matter;" "to regard as matter;" "to consider or explain by the laws or principles of matter;" "to cause to assume a character appropriate to material things." Does the spirit, *per se*, undergo any such change as is indicated by this comprehensive definition? No. Is the spirit reduced to a material state? Is it to be regarded as matter? No. Are its voluntary powers subordinated to the laws of matter? No. Is it in a condition that its nature and functions must be explained on the principles of physics? No. Is the character of the spirit changed in any important particular, or are its attributes essentially modified? I apprehend not. If, on the contrary, the change is in matter—if the spirits develop the facts by their own subtle and powerful agency in directing the faculties of mind and the forces of the physical world, why should we infer that the "spirit is materialised"? This assumption is a significant indication of the tendency of the popular mind. It does not distinctly recognise spirit as the active and controlling agent in the business. It is a virtual affirmation that the potencies of the universe belong in a most essential sense to matter; and that the spirit is brought down from its own high estate to the lower level of material things. If the active forces employed in the production of the phenomena under discussion really belong to the spirit world, it would better accord with the intrinsic nature of the facts to say that matter is spiritualised.

WHITHER ARE WE TENDING?—Forms social, political and religious are everywhere decaying, but humanity is in its youth; it has to develop into maturity before advancing to the realisation of its divine destiny. For our children's children we may foresee a social organization in which, cruel contentions ceasing, the reign of goodness and truth, of love and wisdom, will commence, when the God of Humanity will be adored, and when the good of each will flow from and harmonise with the good of all. Let us try to draw our brethren out of the mists of materialism; those whose sincere aspirations are towards a more perfect social order will feel that such order cannot grow out of decaying material forms.—*Lamartine*.

SECULARISM AND PSYCHOLOGY.—In a recent number of the *Secular Review* are two letters, one questioning the possibility of ghosts, and one from "C. H. G.," affirming their objective reality. The great secularist organ, the *National Reformer*, has an able contributor, "D.," whose standpoint has hitherto seemed to be that Spiritualism would die out if let alone; but, a few weeks ago, it contained a long paper by him about it, or rather, roundabout what Mr. St. George Stock and others wrote about it. When at Mr. Barkas's recent lecture, the esteemed Mr. G. J. Holyoake, the original leader of the Secularists, was seen to readily take the chair on Mr. Cowen being called away, it occurred to us that, putting these several things together, our Secularist friends begin to see that Psychology is no longer to be "severely let alone." If so, let us hope they will begin on the ground of facts, not words and phrases.

together all and any who may come, without preparation, without spiritual perception, without purity of heart and intent, without any spiritual instinct or desire, with no other wish but to gratify a whim, or make an experiment, or wile away an hour, or, perchance without knowing it, breathe a congenial atmosphere, these are they who seek communion with the spirit world. They use for the instrument one, perchance, whose body has become saturated with the influence of the depraved and debased spirits who throng around them; one whose vital forces have been sapped, whose health has been ruined, whose moral nature has too often been depraved, and whose spirit is the prey of the possessing fiends who have marked him for their instrument. Drained of all that supports life, he flies to debauchery and drunkenness as a relief from thought, and to stimulate the jaded strength which day by day grows less. Haunted by the vicious and depraved spirits who enthrall him, he is their prey, their slave, their helpless instrument, till when his wretched life is over, prematurely shortened by vice and sin, he goes to join their company, to be in turn a possessing spirit, and drive some wretched being to despair. Or, if the medium be not sunk to this depth, he is dominated by the undeveloped, his moral character is vitiated, or his bodily health impaired, so that, through his means, the spirits with whom you desire to commune cannot reach you. We speak from the plane of knowledge to you when we tell you that it is impossible for anyone to allow himself to be made the vehicle of spirits who are attracted to open circles without sinking sooner or later to their level: without mental, moral, and physical deterioration. We tell you that the company who gather in such circles, whether in the body or out of the body, are such that you may not frequent them without risk.

Moreover, we tell you that you will not meet there the wise and pure whom alone you should desire to meet. You may meet spirits who have sunk so low as to be almost as material as your materialists, and who will act on gross matter almost as easily as yourselves. You may meet the spirit who is so gross as to make himself readily visible to your eyes. But you will find in them all the absence of what for want of a better word we call Honesty. You will find every manifestation accompanied or followed by fraud and deception, so that you search in vain for evidence which perpetually eludes your grasp. You will never gain satisfactory proof there. For, good friend, proof must be found in an atmosphere of sincerity and truth; and there you have neither. The evidence most satisfying to you is upset the next moment, and you are forced to see and confess that you are dealing with a power that you cannot control, and with one on which you cannot rely. And meantime that you have spent your pains for nothing. You have drunk in the pernicious atmosphere of these depraved and deceitful spirits; you have imbibed the infection of their depravity, and have done your best to infect yourself with their vice. And if you are protected in the risk you run, you have no claim to incur that risk again and again save in the discharge of duty. You go to a pest house and expect to escape free; but one day you find you have gone too far; a vampire has fastened on you, and for the rest, you are possessed by a loathsome fiend whom you must emancipate yourself from by laborious purification, or to whom you must become victim. You know it, yes, but how long is it since we first told you, and what effect did it produce upon you? You, or your race, usually disregard a thing because it is not palpable to their rude senses. And yet they know that germs of disease are equally invisible. Only they have found out that infection of fever is surely caught in certain places. When will they learn that there is a more subtle poison which attacks the spirit, and that that poison is generated, and that infection propagated, where men meet to invoke the presence of spirits who are full of uncleanness and vice and moral and spiritual disease? Until they learn so much, the popular idea of Spiritualism will always be that it is a base and unholy thing. When they have learned so much they will be prepared to go deeper and learn more. We trust you have learned that Von Marx's warning was one that is not rare. They who spend their time in attempts to reduce spirit to material lines do in the end debase it so far that it is half-material, and satisfying themselves so far, they sink to the plane of the elementary and the undeveloped. They cannot gain spiritual enlightenment so: they cannot develop one grace in their own souls or win one truth that can make them nobler or better. Even the material evidence they can gain is illusory, and they end

as Von Marx did by assimilating themselves to the spiritual plane on which their experiments were conducted. There is a deep spiritual truth involved here which you can only dimly see. Jesus proclaimed it when He said "Where the carcass is there will the vultures be." Where a man's tastes are there will be his spirit. Where a man voluntarily places himself there will be his future state, as you call it. A man selects his plane; and they who do as we have warned you above, do select and lower themselves to the plane of the elementary and undeveloped, instead of raising them to their own higher plane, and aspiring to communion with the noble, the pure, and the progressed.

*What you say is very awful; and does not apply in its full hideousness to anything we know of in this country.*

Hardly: yet the worst is not here, nor yet. We have told you of what is going on elsewhere. The wave has not yet reached you.

No. We apparently get our wave of influence from that land which is the Judaea of modern Spiritualism.

Be warned in time.

+ IMPERATOR.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

*The Preparation of Inquirers and the Production of the Phenomena.*  
To the Editor of "LIGHT."

SIR,—It is with much diffidence that I venture to contribute a letter to your columns on the above subject, but the fact that my name and opinions have been quoted in relation to the general question, I thought might be a sufficient excuse for my so doing.

I am no controversialist—I only claim to be a sincere and humble worker in a much-loved cause, labouring zealously and indefatigably, and in perfect harmony with all my brother and sister Spiritualists, of whatever grade, name, or opinion.

From the commencement of my work in this movement, I have carefully endeavoured to avoid anything savouring of oracular or dogmatic judgment in the expression of my opinions, or of doing injustice to any other workers in the field. "To every man his own work;" "What is that to thee? follow thou me," is the voice which every worker should heed. I have invariably maintained an attitude of profound deference toward all those workers and teachers whose experience and ability and wisdom so far transcend my own.

Hence, it was with something like pain that I found in "LIGHT," of May 19th, my humble opinion quoted in apparent opposition to the views of so eminent an authority and worker as Mr. T. P. Barkas; and my present object in writing is particularly to say how thoroughly I appreciate the calm and courteous letter of that gentleman in last week's "LIGHT," and how fully I agree with the sentiments and judgment therein expressed.

Surely the author of "Outlines of Ten Years' Investigation of Spiritualism" (which I have now by my side) need not be supposed to "discountenance the presentation of records of phenomena to friends and the general public;" whilst Mr. Barkas' real design, viz.: "to show that advanced physical phenomena should not be hastily and miscellaneously submitted to public and personal inspection," I cannot imagine being seriously taken exception to; certainly it will not be by any one who has had anything worth calling "experience" in this matter.

In the concluding paragraph of his letter, Mr. Barkas says:—"Long experience has shewn me that the great majority of mankind are unfitted for observing the higher developments without preliminary training in the observation of more elementary phenomena;" and I would add, that not only long experience, but even a little experience, will shew this.

I beg to say, however, that my idea of preparedness and fitness relates chiefly to the spirituality, i.e., the moral character and disposition of persons, rather than to their intellectual status. I lay stress upon the word *disposition*, because there are hundreds who profess religion and knowledge who exhibit a shockingly bad disposition. They are influenced chiefly by conceit, prejudice, and bigotry, and I contend that these are an insuperable obstacle to their reception of the truth. These do

indeed need a "preparation," and a stern, severe training, before the beautiful angel of truth can dwell with them.

But I contend that a person of good disposition and character is prepared for anything, either in Spiritualism or out of it. A person of a *right spirit* may be safely introduced to any, even the "most advanced," phenomena. He may be filled with wonder, but he will surely also ponder seriously and thoughtfully over what he has seen. If Spiritualists will let this determine their selections, they will never have any difficulty. I repeat, that a person of pro-er—i.e., of humble, sincere, teachable, benevolent spirit, disposition, and character, may be safely introduced to any circle or any phenomena. It is those of opposite character that are unfit and unprepared; and here, indeed, is our great field of work. It is the *personal spiritual training* that is needed, and if the present writer aims at anything it is this.

Taking this view of the case, the most serious matter is, in my opinion, the utter unfitness and unpreparedness of many so-called Spiritualists for this great cause of Spiritualism. In my opinion there is no greater obstacle to the spread of Spiritualism than the unspirituality and selfishness of so-called Spiritualists.

Everyone, it is true, may not be directly called upon, as has been the case with myself, to surrender and sacrifice everything dear, advantageous, and desirable in life for this cause, and devote himself, soul, life and all, aye and more than all, to it; but I have been utterly astonished to see to what an extent Spiritualists treat Spiritualism as a *plaything*, and how few are willing to forego the slightest personal pleasure or indulgence for the sake of this great cause.

I will conclude this letter by saying that my own work is based upon the principle that a *knowledge of the truth and its practical influence in the life, is the preparation required for actual intercourse with the spirit world*; and the world being what it is, what a field of work is here! The rest, I think, we may confidently leave to the spirit world, which surely knows better than we how much or how little to give to inquirers.

We may rest assured that it would give unstintingly to those who are worthy; those who are not will get just as much as they deserve.—I remain, sir, truly yours,

CHARLES WARE.

11, West View-terrace, Exeter,  
May 26th, 1883.

#### The Rev. John Page Hopps's Lecture.

To the Editor of "LIGHT."

SIR,—Though much admiring the lecture of the Rev. J. Page Hopps, "On a Scientific and Spiritual Basis of Belief in a Future State," I must venture to comment on some of its closing words. His version of Romans vii. verse 24 gives to that text a meaning widely different from what is conveyed to my mind either by the old, or the recently revised translation. *This death-like body* implies quite another idea, both of death and the body, than what is expressed by *the body of this death*; an idea which I think Mr. Page Hopps must import into Bible words before he can draw from them any reason for believing that "our easily besetting sins will probably disappear when kindly earth receives the body."

If there is the body of death, there must surely be an anterior spirit that caused such external manifestation as our dying bodies are. What can dissolution do towards healing a spirit whose phenomenal life is full of weakness, suffering, and various tendencies to evil?

When undressing a diseased body cures pain or cools fever, death may rid us of our besetting sins; surely not before: for much as the body fetters the will by imperfect organisation, it is the slave of the will, and the will cannot die with the body.

It is such soothing and unguarded sayings as these which close Mr. Page Hopps' admirable address, that encourage the madness of suicide, and the almost equal madness of habitual self-indulgence. Without any sort of qualification, he says, "*Death is an advancement*." And just before he had said very truly that "the dusky veil of the flesh hides a thousand times more than it reveals." Is it rational to take it for granted that only delights, only pleasures, rejoicing facts are thus hidden? The testimony of many an unhappy spirit, craving for the prayers of those still shielded by this fleshly veil, gives rather a different view of *post-mortem* existence; and on this point, I think too many of them would be ready to add their protest to mine.—Yours, &c.

A. J. PENNY.

#### Papal Bulls.

To the Editor of "LIGHT."

SIR,—Illness alone has prevented me from noticing your reprint of a Papal Bull of excommunication supposed to have been recently published in Spain. That the document is not genuine, in as much as it does not in any way resemble any form of excommunication I ever saw, I am convinced. Secondly, there is no necessity for its existence, for without any such Bull the Archbishop of Santander or any other Romanist Bishop could at any moment place any person in his diocese under the major excommunication; for practising *mesmerism*, *magnetism*, *table-turning*, *Spiritualism*, or any form of divination by the Planchette, clairvoyance or otherwise. This power the Romanist Bishops have possessed since the 30th July, 1856, on which date a decree

or rather an encyclical letter emanated by order of the Pope from the Sacred Congregation of the Holy Inquisition by which mesmerism, Spiritualism, &c., were pronounced to be heretical; all persons aiding or abetting such practices, or reading or composing literature on such subjects were therefore pronounced to be liable to all the penalties of excommunication under the provisions of the well-known "Bulle Cæne." A sentence of excommunication is not infrequently inflicted, but is rarely published—as certainly in all Protestant and in some Roman Catholic countries such publication is in law a libel. A sentence of excommunication runs usually somewhat as follows:—"To all the faithful throughout the world. Whereas A. B. has been guilty of certain grave offences, namely, heresy, &c., &c., contrary to the decrees of the Church and in subversion of good morals. We, C. D., by the grace of God and favour of the Holy Apostolic See, Bishop of —, do hereby pronounce upon the said A. B. the sentence of the major excommunication with all the pains and penalties attached thereto, and we do pronounce the said A. B. to be anathema." Then follow the place, date, signature of the Bishop and his seal.

The encyclical letter of the Sacred Congregation is very long; but if you think it of the slightest interest to your readers, I will send you a translation of a duly authenticated copy.

A QUONDAM ROMANIST.

#### SPIRITUALISM IN LONDON.

##### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

The evening of Sunday, the 3rd inst., at these rooms, was devoted to "Question and Answer." The inquiries submitted covered the following topics:—

The manner of approach and retirement of the controls, with a general description of their home and personal surroundings in Spirit-land.

The nature of the present occupation of the "almost infinite number" of exalted and advanced spirits.

The theory of guardian spirits and their duties towards individuals in the flesh.

Whether the work and mission of Christ were fully accomplished during His earthly existence or are being yet developed, and whether those who regard Him as their leader are rightly called Christians, and should pray for His help and guidance.

The best way to prove the immortality of the soul. Whether a Spiritualist would be justified in taking orders in the Church.

The possibility of defining God to the satisfaction of the Spiritualist and the acceptance of the materialist.

The method of powerful utterance and of imitation of most exquisite whistling peculiarly associated with a departed relation, by invisible unmaterialised spirits in the light, when to all appearance the organs of the medium were not used.

The facility with which spirits seem to acquire the capacity to speak in languages foreign to their experience in earth-life.

An explanation of the doctrine of the Trinity, with finally an appeal to the controls to say "what was the date of the Council of Chalcedon and who was condemned in it."

After a cordial expression by the meeting of grateful appreciation of the answers given, the president appealed to c'airvoyants present, if there were any, to say, as a matter of evidence, whether, during the proceedings, they had observed any spirit forms near the medium. In response one lady and one gentleman voluntarily certified, the one that she had seen and recognised the control known to her as the Chinese philosopher, and the other that he had seen the form of an old man in flowing white hair and with other special features that he described: whereupon Mr. Morse explained the origin and very palpable reality of the presence of his control, and the circumstances connected with the production of a drawing of him, some years ago, by an entranced artist in America.

The incidents of the evening seemed to make a profound impression upon the audience. If a sufficient number of applications for a verbatim report of the "Questions and Answers" are immediately forwarded to the secretary of the Lyceum at 53, Sigdon-road, Dalston, E., the Council will cause the same to be printed in pamphlet form, in continuation of the series, which already includes Nos. 1 and 2, now on sale.

In conclusion, the sympathies of the audience were directed towards the efforts, now in progress at the East End of London, for giving the very poor and feeble children of that locality an opportunity for change of air and moral treatment, by a residence of two or three weeks in the country. It was stated that, in reliance upon the active co-operation of their friends, the Council had already remitted the sum of £8 to the promoters of the movement, and that that sum would suffice to liberate twenty-five little ones for a week, or a proportionately smaller number for a longer period.

Contributions of any amount, for the general work of the Lyceum, including unsectarian charity, will be thankfully received by the secretary at the address quoted.

The subject of the lecture by the controls of Mr. Morse, on Sunday, the 10th inst., will be "World Gods."

S.B.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Bern; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mages, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, L.L.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Rothen Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Poët; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITIONS.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HODDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force in mesmerism and' also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butler, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to wait ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Major-General Forlong has just published, and Quaritch sells, a book which should be full of interest. It is entitled "Rivers of Life: or, Sources and Streams of the Faiths of Man in all Lands, shewing the evolution of religious thought from the rudest symbolisms to the latest spiritual developments." General Forlong has studied his subject in the land where alone it can be fitly investigated—India: and his elaborate volumes are certainly a monument of industry. The first volume deals with tree worship, serpent and phallic worship, fire worship, sun worship, and ancestor worship. The second deals with the early Faiths of Western Asia, the Faiths of Western Aborigines in Europe and adjacent countries, and the Faiths of Eastern Aborigines, non-Aryan, Aryan, and Shemitic. He proposes in future volumes to deal with the historical and Biblical religions of the Hindus, Zoroastrians, Buddhists, Hebrews, Greeks, Chinese, Scandinavians and Mahomedans. The work is full of excellent illustrations, and is accompanied by a large chart shewing very completely the rise and fall of various religious ideas. I am not able to express any opinion as to the author's success in dealing with his vast subject, but I know of no more bold and comprehensive effort to grapple with a subject that is so full of interest.

Macmillan publishes, in two volumes, the essays which Mr. F. W. H. Myers has contributed at various times to the *Fortnightly*, *Nineteenth Century*, *Century*, and *Cornhill*. Many of these essays deal with subjects in which cultured Spiritualists are deeply interested. I may specially instance that on the Greek Oracles, which I directed attention to when it originally appeared. But in almost all there are incidental, and, in some, not infrequent traces of spiritual perception, and of the influence of that special line of thought to which the author has given so much of his time. And in all, without exception, there is a literary charm hard to parallel which should commend the volumes to a very wide class of readers, among whom I hope many Spiritualists may be found.

The first quarterly part of the second volume of "Facts" keeps up the interest of the preceding volume. It contains among other things the history of Mr. F. L. H. Willis, who was suspended from attendance at the Divinity School of Harvard University because of his psychical power. Mr.

Willis was during a part of his life a remarkable medium. I do not know whether, as with many others who have not cultivated the power as public mediums are forced to do, it has continued in full force. Probably not. The unseen intelligences who direct these matters adapt their means to ends, and it is long since the struggle of Dr. Willis against conviction was ended. The history of his life, if he would publish it, would be full of interest. His portrait prefixed to this part is a typical face of the psychic. It is the face of the seer, "the man whose eyes are open," and of one who communes habitually with the world of spirit.

Mr. Gillingham, whom I remember many years ago as the author of a singular treatise on "The Seat of the Soul," is contributing to the *Chard and Ilminster News* a series of long articles on "The Lost Senses and Kindred Subjects." It is a sign of the times that a local paper should be willing to give up a column and a-half of space every week for some two months to these elaborate dissertations. They are not remarkable in any way; they are, however, readable, and they give a good deal of personal experience and information in a desultory way. They are evidently read, for the editor thinks it worth while to advertise the fact that he has the back numbers, containing the earlier papers, on sale. This is, I say, a sign of the times.

Another sign of the times is that Mr. Haweis thinks well to deal with the subject of Spiritualism from his pulpit. He is always well abreast of the thought of the day, and late developments, especially the impetus given by the Society for Psychical Research to popular inquiry, have led him to the conclusion that it is his duty as a public teacher to guide his people, and instruct them on what it is no longer safe to ignore. Accordingly, he preached this week (on the 10th) a sermon on Transcendental Physics; or, Some Aspects of Modern Spiritualism. Mr. Haweis shews a due sense of his duty, and no little courage in handling at all, in the presence of a mixed congregation, so difficult and complex a subject.

Another sign of the times! The Society for Psychical Research has drawn Mr. Maskelyne. Not content with his illuminated skeleton he has now gone in for "Mental Telegraphy," and guesses thoughts most glibly. Of course! he has killed Spiritualism over and over again, according to his own showing, but somehow he always comes back to it in some form or other for his own livelihood.

The land that produced in one untoward generation Flavius Josephus Cook and Washington Irving Bishop has much to answer for. This latter phenomenon is just now occupying a large share of public attention, and provoking much merriment from those who remember his previous escapades in the North, and, indeed, in other quarters. The great Glasgow trick is to be repeated in London with the kind assistance of Henry Labouchere, Esq., M.P. In a portentous circular which the *Standard* appropriately describes as "couched in the language of Bombastes Furioso," and which might well be dated from Bedlam, Mr. Bishop "spreads himself" in his most graceful manner. It is vain to hope to give, by any quotation, any notion of this remarkable exposition of "what Mr. Irving Bishop will do"! What, indeed, will he not do, if his own estimate of himself

be taken as the standard? "Jenny Lind, Charles Dickens, Adeline Patti, Rubinstein, Christine Nilsson, and Sims Reeves have not created so great a sensation," he modestly says. If one turns to the estimate of him in his own country it becomes still more impossible to answer the question. The man and his bombast are ridiculous enough, but the assumption of "heartiest sympathy in the noble work" of the Hospital for Children, which he now uses for his advertisement, is another thing. The letter to the secretary which Mr. Bishop prints with evident pride is the most nauseous thing I remember. One must go to slang to describe Bishop. He is the very materialisation of "cheek."

Before these notes are in the hands of my readers the experiment will be over, and I do not desire in any way to forecast the result. But Mr. Labouchere shews more wisdom in insisting that certain conditions shall be observed so as to exclude collusion and trick than he did in making any terms with Mr. Bishop. From a comparison of Mr. Labouchere's letter to the *Times* with an incoherent and ungrammatical rejoinder published by Mr. Bishop, it seems to be very probable that the contracting parties will not come to terms. And if they do, who will be the wiser? Only one thing is sure: in spite of Mr. Labouchere's astuteness, the astuter Yankee will score off him somehow; either actually, by pocketing his money; or indirectly, by advertisement and notoriety. With any sort of a memory how can people be so easily gulled!

Mr. Bishop informs us that he is about "to shortly discontinue" [How will he do it?] his public life in order "to resume my investigations of the mysteries of the East." The public will receive this news with equanimity, and I may venture to direct Mr. Bishop's notice to one "mystery of the East" that may profitably engage his attention. There was published in one of the early numbers of this journal an account of a phenomenal fakir who was buried for I forget how many months, and over whose tomb a crop of grain was sown and reaped. The best results might be anticipated if Mr. Bishop will try that experiment. Whether he were or were not successful we should follow the trial with interest unabated to the end.

M.A. (Oxon.)

The Rev. H. F. Limpus, M.A., Vicar of Twickenham, has recently preached a sermon in which many points are treated from a spiritualistic standpoint. We hope to give a report in our next issue.

CONFERENCE OF SPIRITUALISTS IN NOTTINGHAM.—On Sunday, June 17th, 1883, a Conference of Spiritualists will be held in the Morley House (Entrance: Shakespeare-street). Morning, at 10.30 prompt. Subject for consideration, "How best to promote Unity of Action amongst the Spiritualists in the town." Several Trance and Normal Addresses will be delivered. Mr. E. W. Wallis will preside. Afternoon meeting at 2.30. A paper will be read by Mr. E. W. Wallis; subject, "Organisation." Discussion to follow, after which plans for future work will be submitted to be adopted or otherwise. Mr. J. Waine will preside. In the evening, at 6.30, a public meeting will be held, when Trance and Normal Addresses will be delivered by Mrs. Barnes, Mrs. Wallis, Mrs. Haines, Mr. E. W. Wallis, Mr. G. Haines and others. Mr. W. Yates will preside. Collections at the close of Morning and Evening Services, to defray expenses. All Spiritualists and friends are earnestly requested to be present.

THE "CHRISTIAN WORLD" ON SPIRITUALISTS.—This paper, in noticing Mr. Barkas' lecture at Langham Hall, said:—"Mr. Barkas strikes one as the last sort of person one would expect to see a Spiritualist. He is stout built, elderly, and business-like, and talks in a clear matter-of-fact style. He admitted that the facts he was about to relate were so improbable, that really some sort of apology was needed for referring to them, and was free to grant the widest range of scepticism short of dogmatic denial. The lecture consisted of his own experiences, all tending to shew the existence of spiritual agencies at work around us. After the lecture a good many questions were put, some very absurd, creating roars of laughter—some very much the reverse, one young lady, naturally, with true feminine curiosity, being very anxious to learn how the spirits were dressed—whether their garments were of earthly texture, and of the fashion of this wicked world."

## WRITING MEDIUMSHIP AND DREAMING COMPARED.

In the Paris fortnightly paper, *Le Spiritisme*, there is a correspondence between one who signs himself "Un Docteur Incrédule," and M. Alexandre Vincent. Alluding to mechanical writing mediumship, the latter relates of a medium under his own observation:—

"Having, in his ordinary waking state, taken his seat at the table with sheets of paper before him, pencil in hand, the room is made dark. Conversation is continued, the medium taking part in it. After a few minutes we hear the sounds of rapid writing. When the sounds cease we strike a light, and find five, six, or more pages covered with writing, and at the end the signature of one known to be deceased.

"During the past three years between thirty and forty different personalities have communicated with us in this way: physicians, philosophers, poets, peasants, some of all grades and of various periods! The greater number write in the medium's own language, French, but some in Italian, of which the medium knows not a word.

"If the invisible writers are questioned about the state which follows that of life on earth, they all say that they find it a better one. Once having written, each of them presents, in his subsequent writing, the characteristics, in all particulars, of his previous communications. Some of these invisible writers return at more or less lengthened intervals.

"There is nothing of the medium in these communications but the passive use of his bodily hand. A hand cannot reveal at intervals of months the phrases, styles, and orthography, distinguishing the communications of one personality from those of another. And the medium, in the meantime, cannot make reference to them, for once written, they are safe in my private custody. Many of them are on scientific subjects, of which the medium knows no more than he does of the technical terms employed in treating of them, which is nothing.

"I have witnessed such phenomena as these hundreds of times during the last three years. To me they are phenomena of a special psychical order. If this be questioned, if it be asked whether it may not be done by the medium himself in some peculiar morbid or abnormal condition, I should reply by relating other cases shewing the actions of invisible agents of an equally extraordinary character from a physical point of view, cases of objects, small and large, being moved without any contact at all of the medium. The medium, it has also been suggested, may be in an abnormal state analogous to that of dreaming. But during these experiments he is neither in the ordinary nor in the magnetic sleep. Then, the communications, declaredly due to the action of certain individuals deceased, are always coherent, while dreams are only occasionally so, but most frequently incoherent and nonsensical.

"Certainly we know that in dreaming, verses and speeches are sometimes improvised, dialogues held, and conversations sustained, upon subjects the dreamer is not familiar with in his ordinary state. If dreams were specially under discussion I might point out that the character of some of them denoted spiritual influence. But on the present occasion my object is to present facts for your consideration. With respect to the difference between the phenomena of dreaming and those of mechanical writing, I would further point out that in the latter the subject is awake, that during the writing he can converse with those about him; while in dreaming the subject has to be asleep; it is, therefore, manifestly impossible to establish any analogy between the two."

We shall be pleased to send specimen copies of "LIGHT" post free to any name and address supplied by our readers where it is likely to prove of interest.

The Lands Allotment Company, Limited, announce a further issue of capital to the extent of £250,000, particulars of which will be found in another column. This company, of which Mr. Morell Theobald is a director, has been in active work since 1872, and has from 1875, paid no less than 8 per cent. per annum in dividends and bonuses, besides creating a reserve fund amounting to £21,000 or nearly 9 per cent. of the total subscribed capital. A copy of the last report and balance sheet can be obtained upon application to the secretary, C. E. Brock, Esq., 20, Budge-row, Cannon-street, E.C.

Mrs. HARDINGE BRITTON will lecture at Liverpool, June 17th. Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

## VISIONS IN CONNECTION WITH THE REBELLION OF 1745, AND THE BATTLEFIELD OF CULLODEN.

The phantasm of armed bodies of men, even occasionally of conflict of troops, has not infrequently been observed upon the sites of great battle-fields. Sometimes this will have been observed previously to the event; sometimes subsequently.

In both cases, however, this phantasm may be classed by the Psychologist under the head "Second-Sight," since with things of the spirit it would appear that time is a condition which does not enter into the matter; time having alone—as we are led to believe—reference to things material. Thus it may be regarded probably in reality as no more miraculous to be able to perceive the visions of the future than to behold visions of things past.

A. M. H. W.

The following visions illustrate these two forms of "Second-Sight":—

"PHANTOM TROOPS ON CUMBERIAN HILLS ON MIDSUMMER'S EVE, 1735."—William Lancaster's servant related that he saw the east side of Souter Fell, towards the top, covered with a regular marching army for above an hour together; he said they consisted of distinct bodies of troops which appeared to proceed from an eminence in the north end and proceeded marching over a nitch in the top; but as no other person in the neighbourhood had seen the like, he was discredited and laughed at. Two years after, on Midsummer's Eve also, betwixt the hours of eight and nine, William Lancaster himself imagined that several gentlemen were following with their horses at a distance, as if they had been hunting; and taking them for such he paid no regard to it till about ten minutes after, when again turning his head to the place, they appeared to be mounted, and a vast army following, five in rank, crowding over at the same place where the servant said he saw them two years before. He then called his family, who all agreed in the same opinion; and what was most extraordinary, he frequently found that some one of the five would quit his rank and seem to stand in a fronting posture, as if he was observing and regulating the order of their march, or taking account of the numbers, and after some time appeared to return full gallop to the station he had left, which they never failed to do as often as they quitted their lines; and the figure that did so was one of the middlemost men in the rank. As it grew later they seemed more regardless of discipline, and rather had the appearance of people riding from a market than an army, though they continued crowding on and marching off as long as they had light to see them. This phenomenon was no more seen till the Midsummer Eve, 1745, which preceded the rebellion, when they were determined to call more families together to witness this sight, and accordingly went to Wiltonhill and Souter Fell side, till they conveyed about twenty-six persons, who all affirm that they saw the same appearance, but not conducted with the same usual regularity as the preceding ones; having the likeness of carriages interspersed; however, it did not appear to be less real, for some of the company were so affected with it that the following morning they climbed the mountain through an idle expectation of finding horses' shoes after so numerous an army; but they saw not a vestige or print of a foot." The battle of Culloden, which brought the rebellion to an end, was fought 24th April, 1746.

"As we left (in 1837)

"The Field of Culloden."

says the author of "Visits to Remarkable Places," "we gave, with our thanks, a small gratuity to our intelligent young guide, Wully Mackenzie, which seemed to him so much beyond service, that, in the height of his gratitude, he was quite uneasy that he could not shew us some further good office. 'Was there nothing more that he could do? Would we go in, and sit down, and rest us awhile? Would we like a tune on the bagpipes?' In we went, and took our seats in their little hut, a regular Highland habitation, with smoky rafters, while Wully produced his pipes and began to put them in order. We had a

\* From "Lays and Legends of the English Lake Country," as quoted in the *Hunts Advertiser* of 23rd August, 1873.

+ "Visits to Remarkable Places." By William Howitt. One vol. Longmans and Co., 1866. A cheap edition of both volumes has recently been issued by the same publishers.

long talk with these good people about the battle-field and its traditions. They told us that the name, Drumossie, was not now used for that moor—Culloden had superseded it; but was retained on a wild track at its extremity in the direction of Bodenach. They assured us, with the utmost gravity, that a battle would be fought there. We inquired how they knew that. They replied, because it had been repeatedly seen. On summer's evenings, people going across the moor had suddenly on various occasions found themselves in the very midst of the smoke and noise of a battle. They could see the various clans engaged, and clearly recognise them by their proper tartans; and on all these occasions the Laird of Cullodethel, a neighbouring gentleman, was conspicuous on his white horse. One woman was so frightened and bewildered by this strange spectacle, that she fainted away, and on coming to herself found all traces of the battle gone, and made the best of her way home again without proceeding on her original object. We told them that there must be strong impressions left on the imaginations of the people by the memory of the old battle, but they only shook their heads. They were perfectly satisfied that a battle was to be fought on Drumossie, and that the Laird of Cullodethel would be in it—though with whom the clans would fight or for what, they could not tell. Having finished our discussion on this second-sight superstition, Wully Mackenzie struck up on his pipes the tune with which the Highlanders were said to have marched into the battle of Culloden."

## THE UNCANNY PICTURE IN THE CASTLE OF LISSA.

Not far from Breslau, on the road to Berlin, lies the small market town of Lissa, which may, by the railway, be reached in ten minutes. It is a place which is much frequented by the citizens of Breslau on account of the park lying behind the castle. In the year 1611 the estate belonged to Heinrich von Hörnig, who built the castle. In 1653, on account of debt, the lordship of Lissa came into the possession of Horace von Forno. The legend runs that he led a dissolute life and died in the full strength of manhood; also overwhelmed with debt.

Whilst he was being interred in the churchyard, the funeral company was seized with terror by beholding the deceased lord of Forno, as he had appeared in life, standing at the window of his castle watching the interment of his own corpse. Haste was made to complete the ceremony, and the company returned. In the days following, however, the spirit of the dead man was encountered everywhere; now he was seen at cross-ways, now by a gamekeeper in the woods, whilst he was believed to appear under the form of a ghostly dog which played all manner of tricks, &c. In short, the conclusion was come to that the dead lord had not found rest beyond the grave; and it was at length agreed that the corpse should be disinterred and removed beyond the boundary of the land-mark. This was done, and at a spot agreed upon, some half a German mile's distance from Lissa, the remains were again buried.

From henceforth Forno was not visible. In a room of the castle, however, there hangs a portrait of the ancient possessor of the estate which may be seen at the present day (1851), spite of the necessity experienced by later possessors of the castle to remove it thence, in varied arrangements of the furniture and fitting up of the room. It represents Forno clad in the ornamental hunting-dress of the period. He wears a cap of green velvet adorned with a spray of red poppies. His countenance is manly, not exactly disagreeable; but the brow is gloomy, and the expression altogether has a something in it doubtful and uncanny.

Whenever in former times attempts were made to remove this picture, there occurred in consequence in the castle such ghostly disturbances and noises, such banging of doors and shaking of windows, such cracking of hunting-whips in the passages, &c., that on every occasion, in order to ensure nocturnal rest, the portrait was restored to its original place. Even the late proprietor, Count von Wylich, formerly Ambassador in Switzerland, although a man of very free opinions, has not dared to find a place in the attic for the portrait of the Lord of Forno.—"Magikon" of Dr. Justinus Kerner, Vol. V., Part II., p. 186.

## REVIEWS.

ESOTERIC BUDDHISM. By A. P. Sinnett. Trübner, 1883. Price 7s. 6d. Or may be obtained from the Office of "LIGHT."

## FIRST NOTICE.

It may safely be said that so much definite information about mankind and the universe as this volume contains, has never before been given out in so compact a form within literary or linguistic memory. Mr. Sinnett's style has a business-like directness and an effectiveness which compel his reader to take him in earnest and to be in earnest with him. Doubtless this is largely due to the fact that he is delivering a message rather than imparting the results of independent speculation. A highly intelligent and educated mind, trained to explicit statement, and with a peculiar power of familiar exposition, has been charged with a task requiring all these qualifications in an eminent degree. For the undertaking is not a slight one. Western intellect and culture, having despaired of truth, have become "critical." That is to say, all past and present systems of religion and philosophy are regarded as mere historical moments in the development of thought. This view, which is in part correct as regards the form popular beliefs and speculations have taken, recognises no such exception as "esoteric" knowledge. Secret doctrine, indeed, there was and must have been, whenever men philosophised in advance of dominant superstitions. But an esoteric science of things beyond physical ken supposes transcendental faculties of observation and verification; and the existence of such faculties must itself be proved. We are, perhaps, emerging from the time when no proof would be allowed or listened to. Indeed, no time could be more appropriate for urging the claims of esoteric science than the present, when research is being so widely and earnestly directed to the facts which can alone make it probable that such a science exists. The proof of clairvoyance, for instance, carries the mind far beyond the limitations of the faculty as open to ordinary verification. For it then becomes not only easily imaginable that this sense is susceptible of a high degree of development by training and cultivation, but antecedently probable that it belongs to a distinct order of educible powers, giving an indefinite extension to the range of human observation. It does not require any great credulity to conceive that this psychology may actually have been pursued with success by generations of practical students, wholly devoted to its acquisition. It is no new thing that we are asked to believe. Indian philosophy, as may be read in any of our treatises on the subject, not only asserts generally the existence of transcendental wisdom and powers, but defines and classifies their species with much particularity. The sceptic, who finds an easy explanation of popular beliefs, must be perplexed to account for the growth of such systematic exposition, if it has no basis of experience. Incredulity on the part of Spiritualists, on the other hand, is almost illogical. Among them, Dr. George Wyld has the merit of being one of the first to point out \* that all the powers we ascribe to disembodied intelligence in even its higher states must be latent in ourselves, their development being only a question of conditions, not necessarily incompatible with physical existence. The realisation of this fact in knowledge and experience is what is meant by Adeptship. For all who believe in spiritual evolution, however little they may have already systematised the conception, the onus of presumption in regard to actual adeptship is shifted. There are forcing processes in nature as in art; and the possible is ever also the actual, if we knew where to look for it. The "rare efflorescence" is not a miracle, it is at most an unreasonable phenomenon. Nor is it even the latter, unless it can be shown that individual development can never outstrip the kosmical. The scientific exposition of the latent principles in man, and of the course of their regular (as distinguished from their exceptional and extraordinary) evolution, is given by Mr. Sinnett in connection with the great scheme of universal manifestation, wherein the same causes, and the same system of their orderly succession, are apparent.

In another respect this book is peculiarly well-timed. The breach between science and religion has widened to a chasm which threatens to engulf the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the "organised hypocrisy" of our churches will be as crying a scandal to human intelligence

as monasticism had become to human morality three and a half centuries ago. And when it comes it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly react with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to "the bloodless and innocent record of Buddhism" will be added this claim upon human gratitude and love?

Nothing, certainly, can seem less probable to the student fresh from the pages of Dr. Rhys Davids, and others of the nihilist, or at best agnostic, school of interpreters. The authority of scholars, who brought to their task the utterly unscientific conceptions prevalent in the West about the human soul, has been largely committed to the statement that Buddhism makes no provision for an enduring individuality, and even expressly and emphatically denies it.

There are plenty of passages in Buddhist writings which seem to bear out this view; and in default of the key, which only a deeper philosophy could supply, they had to be left in paradoxical juxtaposition with doctrines implying the very reverse. Attempts to explain away such cardinal tenets as rebirth, the retributive force of karma, hyper-physical existence, &c., are of necessity lame and sophistical. The ordinary student of Buddhism is in the same position as the outsiders who questioned Gotama himself as to the meaning of his doctrine. When the wandering monk, Vacchagotta, in the dialogue translated by Dr. Oldenberg from the Samyuttaka Nikaya, asked the Buddha concerning the existence of a true individuality ("How does the matter stand, venerable Gotama; is there the Ego?"), we are told that "When he said this the Exalted One was silent." "How, then, venerable Gotama, is there not the Ego?" And still the Exalted One maintained silence. Then the wandering monk, Vacchagotta, rose from his seat and went away. "Then comes the disciple, Ananda, and asks the reason of this reticence. He gets the following explanation: 'If I, Ananda, when the wandering monk, Vacchagotta, asked me: 'Is there the Ego?' had answered 'the Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in permanence. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'Is there not the Ego?' had answered, 'the Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believe in annihilation. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'is there the Ego?' had answered, 'the Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhammas) are non-ego? But if I, Ananda, had answered 'the Ego is not,' then that, Ananda, would only have caused the wandering monk, Vacchagotta, to be thrown from one bewilderment to another; 'My Ego, did it not exist before? but now it exists no longer!'"

Such passages as the above should surely have warned our interpreters of the danger of misconceiving the apparent negations of Buddhism. So of Nirvana. "It would be ludicrous," says Mr. Sinnett, "to turn to the various discussions which have been carried on by students of Buddhism as to whether Nirvana does or does not mean annihilation. Does the last penalty of the law mean the highest honour of the peerage? Is a wooden spoon the emblem of the most illustrious pre-eminence in learning? Such questions as these but faintly symbolise the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation." That this should ever have been an open question among our scholars,\* argues a certain lack of what may be called metaphysical common sense.

All the more remarkable on this account is the influence, even the fascination, which Buddhism, so far as already understood, has begun to exercise over Western minds. It is no very uncommon thing now to meet in society men who declare themselves, "if anything," Buddhists. The moral ideal of Buddhism is not only pure and beautiful: to a larger extent than in the case of any other religion it has been effective. And now that the

\* It is perhaps, no longer so; Dr. Rhys Davids, however, regards it as the sinless state of the Arhat in this life.

\* In his essay on "Man as a Spirit."

materials for comparison are at hand, there is a growing disposition to judge religions by their fruits. A candid estimate of the causes which determine the character and history of races admits that this is a hazardous test. But broad contrasts leave an ineffaceable impression: and after all, it is a poor apology for a religion that it has not caused the cruelties and follies associated with its history, but has only failed to realise the spirit which is opposed to them.

But Christianity is defective in a still more urgent matter, with reference to the needs of the present time. The present unbelief in individual immortality is greatly owing to ignorance of any rational and logical alternative to materialism. We have, it is true, our idealistic philosophies, satisfying, perhaps, to the metaphysician who does not ask for practical information. But it is the simple fact that nearly nineteen centuries of Christian teaching have left the plain unphilosophical man without a single clear conception of himself, his history, and his future. The clergy have long shirked statements on these points which once were definite enough. But we are without any positive or authoritative instruction to set off against dogmas which common sense repudiates as shocking or preposterous. Buddhism, on the other hand, retains conceptions inherited from the untold antiquity of Brahmanism, and which yet seem almost framed in response to the demands of modern intelligence. Our philosophy is beginning to see that if this physical existence is not the end, neither is it likely to have been the commencement. Buddhism speaks of former as of future births. We ask that the moral order of the world shall be vindicated by causation as necessary as that which science discovers in the physical order. The East answers us with the inflexible justice of Karma. We are revolting from the notion of an eternal state irrevocably determined by a few precarious years of earth-life under accidental conditions. Buddhism replies that no condition is accidental, and no state everlasting. Our religion has never got over the shock of the discovery that this earth is not the centre of the universe. Buddhism never required or admitted that supposition. Above all, we seek for a more spiritual conception of God than that of a Being in external relation to us and to the world. Buddhist negation of such a Being is charged against it as Atheism; whereas the Bodhi, Wisdom, or Logos, is represented as the inmost principle of all that is. Yet all religion recognises our connection with superior powers; and the so-called "Atheism" of Buddhism is not inconsistent with adoration, prayer, and worship. We have been speaking only of exoteric, or popular Buddhism; and we find that it avoids all the fallacies which modern enlightenment rejects in a religion, and that it fulfils all conditions which we can see to be essential.

If, now, this pure and reasonable belief can also be shown to be the outcome of a philosophy, or knowledge of Nature, relating scientific to spiritual conceptions, and effecting the reconciliation so urgently demanded, we may confidently expect that the light thus offered will be recognised and welcomed by our best intelligences, and that the closing years of the nineteenth century will be brightened by a new hope for humanity. But whether the book before us justifies this expectation; how far it succeeds, and in what respects it seems to fail; of what problems it opens a prospect of solution, and what others remain involved in obscurity, or are insufficiently dealt with,—these are questions which must be reserved for examination in future articles.

C. C. M.

THE SCIENCE OF MAN, A MANUAL OF ANTHROPOLOGY BASED ON MODERN RESEARCH. Second Edition. By Charles Bray. London: Longmans, Green and Co., or may be obtained from the Office of "LIGHT."

This is a somewhat ambitious attempt to unravel the "Mysteries of Man" and the universe. In order to accomplish the herculean task, the writer has laid a general embargo upon the writings of modern physicists and metaphysicians.

The region of metaphysics is proverbially barren of definite results, and there is in it a wide field for the most latitudinarian speculation.

In physics, however, notwithstanding the transcendentalism of its higher aspects, we are now within our recognised sphere, and in that region of inquiry the author of the "Science of Man" is painfully weak and antiquated.

Chapter I. is devoted to the physical development of the earth, and to the introduction of living organisms with sensibility and consciousness. To specify the errors into which Mr.

Bray has fallen in this department would be to review and practically re-write the entire chapter.

We shall select and briefly note the errors of a few paragraphs taken almost at random.

Mr. Bray says (p. 2): "The moon may be a dead and used up world, such as the earth is becoming, and may probably become, even before it falls into the sun towards which all planetary bodies are gravitating."

The last word of science is that the moon and planets are receding from the sun and from each other. Again, "The earth is gradually cooling down and is still conjectured to be in a state of internal fluidity," whereas the latest speculations of science point, not to the internal fluidity, but to the extensive hollowiness of the sun, earth and all planets.

Again, "By the aid of the spectroscope it has been demonstrated that planets, sun and stars are all made of one material." That has never before been affirmed except speculatively, viz., that all substances are allotropic conditions of hydrogen, but science recognises each body as of many materials.

Speaking of the air the writer says: "These suspended particles are living germs." Some certainly are, but the mass of matter in suspension in the air is mineral and inorganic.

Again and egregiously: "Astronomers now rejoice in the knowledge of eighty eight planets instead of seven." This must be a quotation from an old work, as the number now recognised is about 240, and they are being added to almost monthly.

Further, "The density of Mars is about three-fourths that of the earth." The fact is its mean density is greater than that of the earth, and greater than that of any planet except Mercury.

Again, "So all animal matter has been evolved from a shapeless mass of what Professor Huxley calls protoplasm." This is based on Professor Huxley's hypothetical Bathybius, the existence of which the professor himself does not now affirm.

Again, "If a drop of water can contain 500 millions of living animalcules, each manifesting very decided volitions, and, therefore, endowed with mind." It is very improbable that any one of these millions exercise volition or possess mind; their actions are entirely automatic, and they no more feel or think than does a healthy human heart or the iris of the eye under the stimulus of blood, or light; both are automatic and neither feel nor are amenable to volition.

Again, "Very few, however, if any of these ancient forms of animal life were identical with those which now live, certainly not one of the higher animals was of the same species as any of those now in existence." On the contrary, a fish known as Ctenodus lived in the long ago carboniferous lakes, and a similar fish known as Ceratodus now lives in an Australian river. We fail to see any generic or even specific difference between them, and yet one was a palaeozoic fish and the other is a modern fish, and no similar remains have been found in the formations which fill the intervening millions of years.

Finally quoting the author, "Minute creatures which shew evidence of volition." Their actions are really automatic and unconscious, and no more prove volition than do the automatic movements of Diatomaceae, Volvaceae, Desmidiaceae, and the animal which Mr. Bray says is all stomach, viz., the Amoeba.

The body of this work is filled with ordinary metaphysical speculations, respecting the relations between mind and matter, the subjective and objective, and the most salient feature is, that all our knowledge of mind here, is associated with nervous organisation, forgetful that the boundless manifestations of intellectuality in the universe, as a whole, can scarcely be referred to an infinite physical brain, and besides there are in modern times myriads of manifestations of human intelligence, or intelligence resembling human, apart from the possession of a visible physical organisation.

Notwithstanding its many scientific lapses and anachronisms, "The Science of Man" will well repay perusal, and should the book ever reach a third edition it is to be hoped that the author will submit the revision to the criticism of some discreet and candid scientific friend.

## BOOKS RECEIVED.

"First Lessons in Philosophy," by M. S. HANDLEY; "Natural Law in the Spiritual World," by HENRY DRUMMOND, F.R.S.E.; "Physianthropy; or, the Home Cure and Eradication of Disease," by Mrs. C. LEIGH HUNT WALLACE; "The Good Shepherd," by JAMES B. ALLEN; &c. &c.

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Light:

SATURDAY, JUNE 16th, 1883.

### TRANSCENDENTAL PHYSICS: OR, SOME ASPECTS OF MODERN SPIRITUALISM.

A Sermon preached by the REV. H. R. HAWES, M.A., at St. James', Margate, on Sunday Morning, June 10th, 1883.

My subject last Sunday was purely practical, and to-day, some of you will say it is purely speculative. That will not be wholly but only partly true. After all, speculation and practice ought not to be severed. Political speculation precedes all good government; scientific speculation precedes all discovery in science; and philosophical speculation precedes all progress in social life. No speculation is worth anything that is not closely allied to practice, and no speculation ought to be introduced in the pulpit, unless it has points of contact with morals and religion. The subject this morning is Transcendental Physics, or Some Aspects of Modern Spiritualism, and you will ask, What are Transcendental Physics? What is Spiritualism? What have they got to do with each other? and what have either of them to do with Religion? The ideas that arise in your minds as I say these words are doubtless of a very varied kind, and in speaking to a mixed congregation like this I shall ask your indulgence, while I try and put forward what I have to say in a manner to conciliate all reasonable prejudice.

#### Transcendental Physics and Spiritualism Defined.

What are Transcendental Physics? Transcendental physics deal with alleged phenomena outside the known laws of nature, such as mesmerism, trance, clairvoyance and perhaps, table turning, &c. These cannot be explained by the ordinary laws of physics, and they are therefore called transcendental physics. What is Spiritualism? That is a vague term and covers a large ground. It seems to deal with the borderland between physics, and metaphysics, and with various alleged phenomena including, as you know, various movements of furniture, trances, lights, the writing on closed slates, and some people say spiritual communications; at all events phenomena which are attributed by some to spiritual agencies, by others to animal magnetism, and by a great many people to imposture. That last point you should note carefully. Even the most intelligent believers in Spiritualism are quite agreed that there is an enormous amount of imposture connected with spiritual phenomena, and that the whole question has been exploited by interested persons and charlatans of every kind. The point interesting to the general public is—I can speak more calmly than I could ten years ago—not whether there is imposture—we are all agreed about that—but whether there is a substratum of fact which cannot be explained by the hypothesis of imposture.

#### Method of Treatment.

With reference to my method this morning, I shall exclude my own experience, because when a man begins to relate his own personal experience, there arise at every point questions which cannot be answered from the pulpit or asked from the pew. I shall exclude also relations of particular occurrences. I am not here to deal out to you a number of marvellous narratives of which your own friends can tell you, and which, if they have not occurred to them, have occurred to somebody else. There is another reason why I should not relate personal experiences or particular narratives. You might say I was silly; or that I was lying; or that I had been taken in; or that what I said could be explained by the known laws of nature,

but that I, being a very weak-minded person, had been deceived and had fancied that it was supernatural when it was really natural, whilst you with your superior cunning would have seen through the trick. I could not meet these charges in the pulpit.

#### These Questions are of Great Interest.

It is impossible to deny that there is very great interest in all these questions in our days; that side by side with the material philosophy which denies the immortality of the soul, and sweeps away various traditions of the past and the superstitious aspects of religion, there is a keen desire to know whether there is anything beyond—whether there is any ground for believing that we have a spirit capable of surviving the shock of death, and whether there is a spiritual world around us into which we may emerge beyond the grave, and also whether there are points of contact between the two worlds with inter-communication going on between them. These thoughts are agitating the minds of people in the present day, and they are intimately connected with the phenomena of the borderland of physics, such as mesmerism and other phenomena which do not range themselves under any known laws of nature. The reason why I put them alongside with Spiritualism is because the two interlace, as it were. The subjects of the one are the alleged subjects of the other. The whole class hangs together, and seems to form a sort of Transcendental science.

#### The Two Propositions to be Considered.

The propositions I desire to lay before you this morning are two which will commend themselves to all seriously minded people, and they connect the whole subject practically with some of the most vital aspects of religion, and especially the Christian religion.

First—That the phenomena of mesmerism, trance, clairvoyance, clairaudience, thought-reading, and many of the alleged phenomena of Psychicism or Spiritualism are worthy of serious attention and investigation.

The Second is in the words of Mr. Henry Sidgwick, the eminent author of "The Methods of Ethics":—"If only a tenth of the spiritualistic phenomena recorded are bona fide that fact is of the utmost importance to science, and very nearly touches some of the dearest interests of religion."

#### The Attitude of Literature and Science.—Lecky's Argument.

I need not tell you that we are stopped on the threshold by the contempt of literature and science. If we would be stopped we should be stopped. Literature meets assertions, and propositions of the kind I have laid before you, with flat denial. Thus Mr. Lecky and others say in effect: "Yes, in the past there were people who believed in miracles, and in all kinds of abnormal phenomena; but, as the world has grown wiser, and the light of science has advanced, all these things have disappeared into the limbo of forgetfulness, which shews that they were the result of imposture, or that what was once thought marvellous and miraculous can now be explained by natural laws. We no longer believe in ghosts or the possibility of communion between this world and any other." That sounds very good and very philosophical, and it commends itself to a great many thinking persons who, looking over past history, notice that one after another the superstitions of the ages have faded out, and that many things once thought miraculous are capable of a natural explanation. The only flaw in an assertion of that kind as regards Spiritualism, is that it is not true. If it were true it would be most convincing; but it is not, for the thing is not dying out, nor is there any cessation of the alleged phenomena.

#### The Number and Status of Believers in the Phenomena.

You have millions of people in the Old and New Worlds believing in a great many abnormal and apparently miraculous phenomena—things which cannot be explained by any known laws of nature. In addition to these millions of the masses, you have thousands of people in both hemispheres who are known to be educated and intelligent persons, who believe in it. So you see it is not only the ignorant masses who accept these phenomena. But besides these millions and these thousands there are hundreds well known to the public as above reproach—people of position, lawyers, doctors, and others—who also bear witness to these things. And you have also some tens of people whose names are counted as amongst the most illustrious in science, literature, art, philosophy, and every branch of human learning. You have witnesses, therefore, who range from the ignorant masses to the most educated of the civilised world, so that the literary position would be excellent but it does not agree with facts. You have four newspapers in England alone devoted to this subject, and numerous societies throughout the civilised world. We had the Dialectical Society, and now we have the Psychical Research Society, under the presidency of Mr. Sidgwick.

#### The Attitude of Science one of Repugnance and Fear.

Then there is the attitude of science, which is one of repugnance in the first place and fear in the second place. There is something which seems to repel our scientific men from the investigation of this subject. What it is I don't know, unless it is that their present methods seem futile and useless when dealing with Spiritualism. Perhaps it is as Goethe said long ago: "Incredulity has become like an inverted superstition for

the confusion of our age." There is also what I have called fear of the subject in the scientific world. This is strange, but true. They advise you not to look into it, because people who were before otherwise quite sane have looked into it and have gone off their heads. This is very simple. You look into it; you become convinced; and people say you have gone mad. You must not investigate, first because it is unworthy of attention, and in the second place because if you do you might become convinced, and that would be a great calamity for you. Upon such pleas as these science will not have anything to say to Spiritualism.

#### The Narrowness and Bigotry of Science.

Now such an argument is not one entirely to be listened to, because we have, alas! experience that the scientific world is in its way almost as narrow and bigoted as the theological world. You can look back and see that every new invention has been scoffed at by the scientific world. You will remember the contempt thrown on the notion of electric telegraphy and the lighting of the streets with gas, the steam engine, &c., &c.—these instances are amongst our common-places. If you want to go farther back there's the well-known instance of Galileo. The Astronomer Royal of his day refused to look through his telescope for fear of seeing a planet he did not believe in. Science was wrong in all these cases, and its authority is not any more infallible than that of the parsons or the high priests of art. There seems a point where human prejudice and narrowness and slavery to method comes in to prevent science from giving a fair hearing to what may after all be the words of soberness and truth.

#### The Triumph of Mesmerism over Opposition.

Take the question of mesmerism and you will see an illustration of what I say. There was a good deal of imposture connected with it, but many of us are old enough to remember the turn of the tide as to its main facts. I think it was between the years 1825 to 1831 that there was much talk about mesmerism, in France, and at last a number of doctors and scientific men of the Academy of Paris determined to make an end of mesmerism and met together in a committee to expose it. Amongst them were Itard Fonquier, Geursent Bourdois de la Motte, &c. But these distinguished men, after examination, were compelled to draw out a report bearing witness to the facts of mesmerism. The most important point established was that of its therapeutics—the wonderful power mesmerism has to alleviate suffering. I remember the case of a relative of my own who was suffering from internal cancer, who got two hours every day of most perfect happiness and peace—of entire freedom from pain—through the agency of mesmerism. Some years ago there was a mesmeric hospital in the Marylebone-road, where people were put to sleep and their legs were cut off, and numerous surgical operations performed without the slightest pain to the patients. Mesmerism was making vast strides, and what killed it in England was the use of chloroform forcing itself upon the attention of medical men. It was found to be much more speedy in its action, and that destroyed the interest in what was the most convincing phase of mesmerism, viz., its anesthetic uses. Well, as I have said, all these scientific men bore witness to the main facts although before they scouted it. I suppose there are now very few people who have not had some kind of experience of mesmerism in one way or another.

Now we come to the phenomena of Spiritualism which cover many classes of facts—all roughly comprehended under the general name, "Spiritualism." I think as long ago as 1830, Lord Brougham said, "Even in the most cloudless skies of scepticism, I see a rain cloud, no bigger than a man's hand: it is modern Spiritualism." These are very remarkable words to come from such a man.

#### The Facts and Theories of Spiritualism.

You may ask me to describe roughly what I mean by Spiritualism. I allude to a large class of phenomena, such, for instance, as the movement of furniture in various ways, to sounds and noises, to cold winds passing over the hands of people, to the appearance of lights. Mr. Crookes told me once he had made a special study of these lights which had often been placed in his hands—sometimes as large as an egg—but he could not make them out; they baffled him to explain on ordinary grounds, and as far as he was concerned he—a critical, analytical chemist—had not been able to analyse them. Then there are the so-called materialisations, substantial to some and filmy to others; also the phenomena of clairvoyance, clairaudience, and others. Many theories obtain amongst Spiritualists to account for these things. It is supposed by some that there is a fluid aura given off by certain persons which is capable of being collected and stored in somewhat the same way that electricity can be collected and stored in a Leyden vase, which can be made to explode with a report; and in like manner the furniture and the rooms where these things take place act as receptacles for the storage of this nerve-fluid. Then there is another theory that this force once accumulated is used by an intelligence external to those sitting in the room. Then there is the theory of imposture, which says that everybody who says he sees anything does not do so; he is deceived, and all that occurs is the result of conscious or unconscious imposture. This is a rough description of modern Spiritualism. The remarkable thing is

the growing attention which the subject is meeting with. People at first said it was in the hands of charlatans, and that only ignorant people believed it. But then, Lord Brougham was interested, so was Lord Houghton and Lord Dunraven, Sergeant Cox, William Crookes, Mr. Wallace, &c., and a great many people who did not care to lay themselves open to aspersions of character. It was soon found that there was a mass of evidence floating about in favour of these things. Then there was Mr. Thackeray, who published an account of a séance in the Cornhill, and sent down its circulation by 30,000 copies. Thereupon he got frightened, and said with a good many others similarly circumstanced, "Well, it is a very interesting subject, and perhaps I shall take it up by-and-bye, but I am now engaged in other matters." The real fact is, many people have not the courage of their convictions, and in dealing with Spiritualism all these things have to be noticed. I remember when Mr. Crookes hit upon the radiometer, a remarkable discovery, and interesting from a spiritualistic point of view as shewing the borderland between physics and transcendental physics, i.e., as revealing the extraordinarily subtle nature of the forces with which we are surrounded, how we can see a little and touch a little, but that what is seen and touched is as a tithe of what may be in the universe—I think it was at the time when Mr. Crookes was very much engaged with spiritualistic phenomena that his mind was dwelling upon the extraordinarily subtle forces there are in nature, and the result of his meditations was that possibly even light itself might have a dynamic force—the power of moving something. He then constructed in a vacuum a little weathercock with a silver side to it, and exposed it to light. The instant the slightest beam impinged upon it, it began to revolve slowly, and if you bring it into the far end of a dark room, and light a candle at the other end of the room, so sensitive is it that it will begin to revolve slowly, and in the broad sunlight will spin round with remarkable rapidity. Mr. Crookes attributed the motive power to light, but Sir Charles Wheatstone thought it was heat, and I do not know whether this question has yet been settled. It is sufficient for our purpose, however, to recognise it as an infinitesimally subtle force, and if you believe that the radiometer goes round, as you must when you see it, there is hardly anything connected with nerve force or vibrations that is beyond the bounds of possibility though you may relegate it to the realm of transcendental physics.

#### The Wide Testimony to the Truth of Spiritualism.

As I have said, an endeavour has been made to explain all this away. People were impostors: they did not understand science; they were specialists and had no critical power; or they were a weak-minded lot, and lived chiefly in America, where everything seems to be believed. Perhaps England also was a little tainted, because English people were not very critical—and, yes! sceptical France might have gone a little wrong—but it was said that Germany, the land of science and philosophy—Germany did not go in for these things. And then in 1877 Germany, too, went wrong, and although such great names as Carl Vogt and Haeckel are dead against spiritualistic phenomena, you have others equally illustrious testifying to their reality—as, for instance, Weber, Scheibner, Fechner, and Zollner, and the Emperor of Germany's Court conjurer. All these men have examined and become convinced. They got one of the most eminent mediums and kept him for weeks experimenting upon him, and at the end of the time he bore witness to the phenomena of trance, slate writing, and a variety of other things. It is most remarkable that a professional conjurer should have been called in. This was done because other people should not say it was trickery, and they, not being experts, had been taken in. Bellachini, the Court Conjurer, bore witness before a public notary as follows:—"I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. But he is not the only one. So long ago as 1847 Robert Houdin said he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. And Mr. Maskelyne, who is supposed to expose all these things every day at the Egyptian Hall, when pressed by the Dialectical Society, was obliged to confess in writing: "I have never denied that such manifestations were genuine." The general impression is that he denies it every day, but I suppose we must accept this statement as from any other gentleman who sometimes says contradictory things which we cannot reconcile. Jacobs, the European conjurer, in 1880, professed himself at Paris not only a believer in the phenomena, but presented a memorial to the Society at Paris with tests to enable people to distinguish between the false phenomena and the true.

Do you remember the proposition with which I started? Do you think I have established it? Do you think it is a sober proposition, not quite dependent on my opinion? I have shewn you that, as a matter of fact, there are literary men,

scientific men, professional conjurers and philosophers—reasonably average reliable people—who have conspicuously borne witness to the reality of these phenomena. Does this not establish, to a great extent, what I premised—viz., that the phenomena of mesmerism, trance, &c., and the alleged phenomena of Spiritualism—not are true—but are worthy of attention and investigation?

#### The Historical Evidence for the Phenomena.

But when I take a broader and wider view of this subject, and look through history, what do I find? Why, that these very phenomena are part and parcel of the history of the world. No doubt they have been dismissed into the limbo of things utterly incredible by modern philosophers, but you have only to open the Old and New Testaments to find all these classes of phenomena there. Some of you profess to believe your Bible and if you turn to that you find records of all these things. They are generally connected with certain striking personalities, the great leaders and prophets, who stand out and who seem to have been persons abnormally gifted, and in whose presence many striking things are said to have happened, sometimes associated with prayer and at others with fasting, concentration, religious feasts, or sacrifice. Do you not call to mind the trances of David and Solomon, the voice heard by Samuel, the lights seen in the presence of the Shekinah and the use of the crystal in connection with the Urim and Thummin. Many of these things may have been mixed up with superstition and fancy. We are not concerned with that. What we are concerned with is the nature of the phenomena—the things are of the same kind as those which are said to occur now-a-days. Why, the Bible is full of witchcraft as well as of messages from the Lord. We find these phenomena were not confined to specially good spiritual agencies—the power seems to have been due to some physical quality, and the gifts were to be found in exercise amongst the good, the bad, and the indifferent just as everything in this world is mixed up with the good, bad, and indifferent. When the phenomena occurred amongst the heathen, they were said to be due to witchcraft; when in connection with a high Spiritual power amongst the priests and prophets of the Hebrew race, they were claimed as coming from the Lord. But the whole thing is there. The very occurrences which are detailed in our Spiritualistic newspapers, and which occur at séances to-day, have their prototypes in many passages of the Old and New Testaments. So with the gifts of the Spirit. The gifts of healing and of inspiration—variously exercised through the influence of the hands, the eyes, or the breath—are there. "He breathed upon them and said, Receive ye the Holy Ghost." I could go through the Old and New Testament and shew you that all these remarkable occurrences were found in the lives of Abraham, Moses, Samuel, Saul, and in those of every prominent character of the Bible record. Just to shew you what a common thing it was in those days I may mention the case of Saul seeking to find the strayed asses through the agency of Samuel, the seer. He went to him and was at first afraid he would not have enough money wherewith to pay the seer—for such persons seem to have received payment for their services—but in the end he consulted "the man of God," who told him where the animals would be found. It was a commonly accepted thing to have these men about the courts of monarchs in those days. You cannot imagine it was wholly imposture. In the New Testament also you have recurrent classes of spiritualistic phenomena. There they are more rife than ever. There you find people laying their hands upon the sick. James says if you pray with concentration and lay your hands on the sick they shall recover. If there is anything more like therapeutic touching than that I never read it. You often read of the place where people were assembled being shaken; at times there was a rushing wind going through the room; at another time lights appeared when they were assembled together—"cloven tongues of fire." In other places you read of the transfiguration of the individual, as in the case of Stephen, whose face shone as the face of an angel. In the Corinthians Paul goes through all the various phases of trance mediumship and explains how people spoke with tongues and how strange and unknown things came from their lips; and in another epistle he refers to his own spiritual experiences. That is exactly paralleled by the alleged trances going on now. There are also remarkable words of our Lord's. I need not tell you that in His life the miraculous phenomena are not of a different kind from what are recorded in the Old Testament in connection with the prophets, but are rather of an intensified degree. When people wondered at His miracles He merely said that greater miracles could be done by His disciples through faith. He recognised their abnormal character, but did not speak of them as peculiar to Himself, but as something vested in highly sensitive conditions of humanity, of which He was, no doubt, a most perfect specimen.

#### Three Views Possible.

You may take now three views. You may say: In the Bible these things happened, but we do not believe they happen anywhere else. But people may answer this by saying they appear in heathen history also. There was the spirit-rapping of the sacred tripod of Apollo, the appearances as of "Gods"

at the Eleusinian mysteries, the oracles of Delphi, and the gifts of healing amongst the Egyptian priests. Precisely the same kind of things have been going on amongst all nations and in all times.

You may then say: We reject them all—in the Bible and out of it—the sacred as well as the profane. We deny all the miracles of history; we make a clean sweep of all the supernatural in the Bible or in Church history.

Or you may take up the position that doubtless there has been much superstition, much misconception, much charlatanism, but nevertheless the phenomena are so universal, so recurrent both in sacred and profane literature, and so little likely to disappear in this nineteenth century, that we are inclined to think that there is evidence of unknown forces—of forces which have not yet been analysed—at work amongst us connected with special personalities, and we are inclined to think that these forces may sometimes be used by spiritual agencies and by intelligences extra human.

#### How Science and Religion are Affected.

Now, both these points affect science and religion. If there are any unknown forces that fact concerns science. If a sensitive can put his hand upon the face of a compass and affect the needle, that means a modification of force of some kind, and such modifications surely concern science. If there has ever been a single case of force at a séance which has not been directed by the people present, nor been caused by complicity or imposture, or by a manifestation of the force of the people there assembled in connection with their wills, do you not see in that a crowning point which affects religion, which makes it so important to us to know whether these things are true? It does not matter whether the intelligence is high or low. I will admit that much of what passes current at séances as far as the order of the intelligence goes, is beneath contempt. The point is, Have you evidence of any intelligence whatever acting apart from a brain and nervous system? It may not be human intelligence but that does not matter. Such evidence, if it exists, strikes away the physiological argument against the survival of the soul. This argument is that there is no such thing as soul; that intelligence is the product of matter and force; that without a brain and nervous system you cannot have intelligence; that when you dissolve matter and force in the body you dissolve the soul, because intelligence is entirely dependent on molecular motion. If you can present conscious intelligence of any kind acting outside of a brain and nervous system you have overthrown the materialistic argument. That is what the scientific people are struggling with us about. If you shew that mind can exist and work apart from matter and force then you have established—I do not say the exact truth of our survival—but the possibility of it. If any mind or intelligence can exist outside the body then yours can exist, and you have a new view of the immortality of the soul and the possibilities of your survival; you have a new insight into the philosophy of a spiritual world and you have inflicted an incurable wound upon the heresy of negation and the giant despair of materialism.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### The Graduation of the Phenomena.

To the Editor of "LIGHT."

SIR,—Accustomed to obey my impressions, I am constrained to supplement my letter of last week with a second, hoping I shall not be thought obtrusive in so doing. The present discussion is of great importance at the present time, when, as you say, an extensive inquiry is taking place in regard to Spiritualism.

I would venture to suggest that each person contributing to this discussion will be sure to write from his own standpoint; every one write and speaks of Spiritualism as he views it. How true it is that Spiritualism is to each of us as we conceive of it, and that its effect upon us is determined by our perception, capacity, and susceptibility; remembering this, we shall be generously tolerant of the inevitable and infinite diversity of opinion herein exhibited.

I would respectfully suggest further, that each one's personal experience will be the safest guide to him in any opinions he may offer upon this question, and from this principle I deduce two others, viz.: first, that no one can claim to advance opinions that are not legitimately based upon personal experience, and secondly, that no one's experience qualifies him to be an infallible authority to others. The advantage of this discussion, therefore, at the utmost, will be the wisdom and suggestion gathered from the aggregate of individual opinions.

My first experience of Spiritualism was to witness the movements of a little table produced by unseen intelligences, whereby I and others were able to converse at any length with those invisible intelligent beings. This was in the sacredness of a private home, in a company of earnest Christian friends, including four "preachers of the Gospel." The effect upon myself was such that I did not, strictly speaking, see the table; what I really saw, that is, looked at—what arrested my attention was the intelligent agency, the mighty mysterious power, which produced these movements. That little table was to me simply a door opened between this earth and another world, the existence even of which I had not suspected; and the opening of this "door" poured a blaze of light upon me, as when a door is opened between a brilliantly illuminated room and a dim apartment, where I had hitherto been, knowing nothing of the splendid apartment adjoining. There I first discovered that our friends, yea, the countless myriads of human beings who had departed from material life, had not "left" us at all, but had simply extended the range of their existence and experience; and were able at their pleasure to return to the tiny point (earth-life) whence their sentient existence commenced.

From this time, April, 1879, to January, 1880, I saw no phenomena beyond that little table, but this did not signify. I had found one doorway and did not need many; but during those nine months, with reading the literature of Spiritualism and converse with the invisible friends through that little table, I experienced such a "graduation" of thought, of soul, and of experience, such as I had never received from all my years of religious and theological training. In January, 1880, Mr. E. W. Wallis, the eminent trance speaker, came to Plymouth where I then was, and my introduction to him marks a distinct epoch in my experience of Spiritualism. Whilst with Mr. Wallis, I was lifted for a brief moment to the Mount of Transfiguration; but after he had gone I was again left with the little table for another nine months, until October, 1880, when it pleased the spirit world to commence that work at Plymouth, the history of which is known.

During the whole of this time I was labouring in the denominational ministry; in January, 1881, I was called to account and "suspended" for my connection with Spiritualism; then I found that the spirit world had directly chosen and prepared me to become a pioneer of the new era of Spiritualism which commenced with 1881. To very few persons in any part of the world has the year 1881 the significance that it has to myself.

I hope, sir, I shall be pardoned for making these personal references. What I want to ask is: Is it not this graduation of thought and feeling, of mind and soul that is needed, and is the graduation of phenomena, in any case, of use, without some measure of this? Is the result worth the pains in the case of those who see nothing but the phenomena? I am distinctly of the opinion that the advanced phenomena will be thrown away upon those who have not sufficient perception to appreciate the humblest manifestations. This, of course, leads logically to what Mr. Barkas and other experienced Spiritualists contend for, viz., that improper minds should not be admitted where delicate and advanced experiments are being made by the unseen workers. Here, therefore, we are entirely at one. What I wish to emphasise is that no "graduation of phenomena" is of any use to unspiritual persons, and, on the other hand, that those who are inwardly enlightened do not need any such "graduation"; the simplest manifestation will have an effect as great, relatively, as the highest phenomena. At any rate, it has been and is so with myself. The falling of a little apple revealed as much to the mind of Sir Isaac Newton as the grandest phenomenon in Nature could have done.

The outcome, sir, to my own mind, of the principles here laid down is this: that you should omit one half of the heading to this discussion as being entirely superfluous. What is wanted is the preparation of inquirers purely and simply, preparation of mind and heart and soul, then only will they be fitted to have communion with the spirit-world.

In conclusion, I beg to say again, that I pay the profoundest deference to the views of more experienced Spiritualists. When I read the works of "M.A. Oxon," Mr. Barkas, Miss Houghton, J. S. Farmer, &c., I feel how little I know; whilst, therefore, feeling deeply and earnestly in all that relates to the purely spiritual, I gladly sit at the feet of such teachers in all that relates to the "graduated phenomena."—I remain, sir, yours very truly,

CHARLES WARE.

11, West View Terrace, Exeter.  
May 20th, 1883.

#### Popery and Spiritualism.

To the Editor of "LIGHT."

SIR,—The Bull against Spiritualism was too evidently apocryphal to need explanation; but I think something may be said respecting the alleged Encyclical of 1856. If such a document exists, it cannot be known to Catholic priests, bishops, or even cardinals. I knew priests in America who were much interested in Spiritualism, as being in accordance with the faith held by the Church and the phenomena of Catholic miracles. The lives of the saints, even as recorded by so careful a writer as Butler, are filled with spiritual manifestations. The facts of Spiritualism confirm the faith of Catholics in the supernatural, and Catholics have no difficulty in accepting the facts of Spiritualism, even if they believe them to be diabolic.

The late Cardinal Wiseman was well acquainted with the facts of Spiritualism, and looked upon them as a means of spreading Catholic doctrine, and disposing people to join the Roman communion. I know personally that he did not, in some cases, discourage spiritualist investigations. Had the fact been as stated by your correspondent, "A Quondam Romanist," is it likely that he would have not only not forbidden, but actually encouraged, such investigations?

It is evident to me that Spiritualism favours so much the very basis of religious belief that every denomination should rejoice in its advent and influence.—Yours truly,

T. L. NICHOLS, M.D.

#### The Spiritualist Craze.

To the Editor of "LIGHT."

SIR,—Your strictures on the article contained in the *Baptist Magazine* under the above title were as appropriate as they were courteous. One erroneous statement of the writer of that article has, however, been left unchallenged, and I claim your permission to reply to it. The reviewer says: "Many statements in their pages" (meaning the literature of Spiritualism) "are so obviously the sheerest fabrications, and many more of them so unmistakably the product of the wildest delusion, that," &c., &c., &c.

With regard to the delusion this is the old plea which one would think had been left a stage behind, but when he speaks of fabrications I give a blank denial to this thoughtless assertion. As I am loth to ascribe to the rev. reviewer the intention of wilful misrepresentation, his statement proves either his utter ignorance of the spiritual literature or of the phenomena connected with the new dispensation. Let me for one, who have perused nearly all that has been written on the subject in England, America, France, Germany, Italy and Spain, for the last thirty-five years, assure that gentleman that the statements of facts contained in the vast literature of Spiritualism are only an insignificant modicum of the phenomena that have actually occurred in every part of the world. I may add that the phenomena experienced by myself during a very long career of experiment and research are far in advance of anything that has hitherto been described in our pages; phenomena of so transcendent a nature that I dare only communicate them to the most advanced Spiritualists, and which if brought to the knowledge of that rev. gentleman would send him into an ecstasy of bewilderment.

It is to be hoped that the reviewer of the *Baptist Magazine* will, in future, be more cautious in his assertions in regard to the veracity of Spiritualists, lest he lay himself open to the suspicion of intentional misstatement.—Respectfully yours,

G. DAMIANI.

29, Colville-road,  
Notting Hill, W.,  
June 10th,

LANGHAM HALL LECTURES.—The attendance on Tuesday evening last was not nearly equal to that of the two previous evenings, mainly owing, no doubt, to the counter attractions of Mr. Bishop's trials at St. James' Hall, the Dalton Bazaar, and Mr. Howitt's paper before the Anthropological Institute, as much as to the advanced state of the season. In view of this latter circumstance the committee have thought it wiser to defer extended action until the autumn, when they hope to be able to announce a long series of lectures for the winter 1883-84. The present short course of lectures have been thoroughly successful, and we think the committee are acting wisely in not jeopardising that success by continuing the series now that the summer months have come. The balance sheet will be published in these columns after being submitted to the Council of the C. A. S.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"World Gods." The controls of Mr. Morse were clearly in exceptionally vigorous action on Sunday evening last; for, quite apart from the unfailing impress of intellectual power, and penetrating analysis of motive and conduct—always directed practically to the amendment of the conditions of life—to which we are accustomed, as characteristic of the lectures at these rooms, there were oratorical graces of manner to a quite unusual degree. Man himself—the being whom they know, with whose history and prospects they are acquainted, whose inner nature is their always loving theme—supplies to these controls an inexhaustible basis for the exhibition of moral, mental, and spiritual truth, of the highest consequence to the development of the individual. From his surroundings, or his appetites, or tendencies, man has manufactured many World Gods, created many an ideal of the supreme, and will, probably, go on blundering till he comes to see the essence of an all-pervading Divinity which is within himself, and a real part of himself, as the positive and abiding source, in exercise and in promise, of all goodness and of all power. Men have found their World Gods in their sensuous lives, and associated the Supreme with sustained bodily indulgence; they have found them in the opposite extreme of philosophy, which recognises only mind and spirit; and in a large and perplexing variety of intermediate combinations; but there is much danger, and always error, in these extreme, isolated views. The compound nature of man, and the wisdom and goodness of God, being fairly understood and righteously esteemed, there need be, and there will be, no disposition to exclude the bodily functions from cultivation and use, nor, on the other hand, relatively to magnify unduly the mental and spiritual possibilities of being, or to deify any mere presentation of either. Thoughts, speculations, moralities, and systems of each, blossom and bear fruit as World Gods until, in the multiplication of philosophies, the world grows confounded, and earnest souls are as troubled as when the senses ruled. Speaking generally, a man's religious ideas, collectively considered, represent his God; and pitiful, indeed, sometimes are these ideas; but then we must remember that after all they are only attempts to paint Him. Gods of this formation are, unquestionably, the most powerful of the race, because the strongest emotion of our nature is associated with our religious belief; but they are, in their range of consequences, the most pernicious also. The World Gods growing out of the creeds, the doctrines, and the litany of the world, are, nevertheless, of use, in so far as they evidence an aspiring habit and active thought, seeking, under the pressure of the whirl of time, the rest of eternity.

It is also true that religions exist because of the vital truth within each of them, and that that truth will endure while the system which temporarily enshrouded it crumbles away, for religion is the voice of God speaking to the souls of men—the Supreme speaking to His own child.

There are intermediate agencies for the transmission of this voice, and a great mistake is made, said the control parenthetically, when Spiritualism is thought to mean phenomena only, high and heavenly intelligences executing, each in his degree and in combination, the purposes of God, by the cultivation and exercise of their own qualities and powers for the sustenance of humanity. Thus it has happened that all the great teachers of the world, Christ, Buddha, Mahomet and others, have been strong in proportion to the mighty spiritual force within and behind them, although the influence of the not infrequently associated idea of incarnated Gods is distinctly pernicious because it militates against the truth that the Divine spirit is everywhere, running through and therefore intimately affecting the life of every sort and condition of man. What the world needs is not a few Gods who shall be the embodiment of Divinity, or of its own fancies or prejudices; but a recognition of the truth, actively influential in the life, that all mankind should find, within themselves universally, the expression of the Divine principle. The true God is within each of us by essential nature, and a perfected and glorified humanity will one day disclose Him. S. B.

## LIVERPOOL.

On Sunday last, in Rodney Hall, Rodney-street and Mount Pleasant, Mrs. E. H. Britten delivered two lectures. The subject of discourse in the morning was "Evil Spirits." The lecturer took advantage of this theme to trace out the origin of evil, which she claimed to be the unsolved difficulty both of science and religion. After tracing out rapidly the various attempts that were made to solve this problem, she gave illustrations of the mental conditions of the primordial man in the savage state, depicting the various causes of difference which must arise under the influence of disease and ante-natal or hereditary tendencies. In a word, she insisted that the causes of disease, want, war, crime, and wrong all lay in man himself, and that the growth and unfolding of the race tended to multiply these differences until in the progress of ages they

produced the present heterogeneous conditions of society and the immense variety of grades, both of character and fortune, which mark the condition of humanity to-day. As, therefore, the causes of that which we call evil arise in man himself, so also with man lay the true springs of reform. The lecturer dwelt largely on the value of knowledge as the motor power from whence true reform must spring, and whilst elaborating her theme by carrying forward the results of evil doing on earth into the life beyond, she claimed that, though progress was the genius of creation, man himself must be the lever to work it out, and that a true understanding of the causes of evil would be the best means of promoting a steady and healthful growth in purity and goodness, and an ultimate annihilation of all that we now call wrong and evil. In the evening the lecturer gave an elaborate review of the addresses of the Earl of Carnarvon, at Exeter Hall, on "Modern Infidelity," and the Bishop of Manchester on "Religious Inquisitiveness." There was a large and attentive audience.—*Liverpool Daily Post.*

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Spiritualism in this district is spreading among all sections of society with wonderful rapidity. I have been astonished of late in my rambles amongst various classes of people to find the most unlikely persons who were firm believers in the subject. Several of our local magistrates, Churchmen, and Methodists, at the present time are, I hear, having wonderful experiences. I hope they will have the courage of conviction.

The Newcastle Society have been favoured of late with a visit from Mr. Ogle and his subjects, Mr. and Mrs. Nesbit, who are two of the best mesmeric test clairvoyants I have seen. If their services could be secured in the South for a short time, I am of the opinion they would be of some benefit to the scientific investigator. On Sunday morning and evening last, Mr. Brown, trance speaker, of Manchester, discoursed to the friends at Weir's Court. His lectures were of a serious and aspiring nature, and they shewed an earnest effort in the direction of truth.

We notice that our North Shields friends are making strong endeavours to spread a knowledge of the subject in their district. They have engaged the large Oddfellows' Hall for the first Sunday in every month, and should the attendance be continued as at first, they will be highly successful. Mr. W. C. Robson, on Sunday evening, spoke at their regular meeting house, Tyne-street, upon "The End and Aim of Religion." The audience was a large one, and the address, which was a masterly one, met with the highest appreciation.

Our Gateshead friends are still jogging on steadily and surely. Last Sunday evening their president, Mr. Henry Burton, lectured upon the opposition that was ever being hurled at our movement by scurrilous and sceptical opponents. During the course of his remarks he referred to an article recently published in the *Family Herald* upon the supernatural, and criticised somewhat strongly the ridiculous position taken by the author of the article. We hear from good authority that some time in July Mr. J. J. Morse, of London, will be giving a course of lectures at Gateshead, Newcastle, and North Shields.

## NORTHUMBERIA.

## TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us marked copies of newspapers, magazines, and references to books containing articles or items of interest to Spiritualists.

The members of the General Purposes Committee of the C.A.S. are particularly requested to attend the special meeting fixed for Tuesday next, June 19th, at 6.30 p.m., at 38, Great Russell-street, W.C.

MR. HAWES'S SERMON.—We have printed an extra quantity of this issue of "LIGHT" and shall be prepared to supply copies at the rate of 6s. per 100; 3s. for 50; or 12 copies for 1s. Early application is imperative.

MR. SHORTER'S LECTURE.—At the close of Mr. Shorter's lecture on Tuesday evening last, entitled "What are the Uses of Psychological Science?" a desire was expressed for its publication; and one gentleman offered to subscribe two guineas towards the five guineas requisite. A verbatim report was taken; and we shall be very happy to carry out the idea if desired to do so.

MR. JOHN M. SPEAR, OF PHILADELPHIA, U.S.—Many of our readers will be interested to hear that the venerable Mr. John M. Spear, of Philadelphia, one of the pioneers of modern Spiritualism, is expected to be present and take part in the conference of the London Society for the Abolition of Compulsory Vaccination, 114, Victoria-street, Westminster, on Monday evening, June 18th, at half-past seven, when an address will be delivered by Mr. Thomas Shorter, as mentioned in our last issue. It may be remembered that Mr. and Mrs. Spear founded the first spiritual association in England, and have devoted their lives to the interests of human progress. Their sojourn in England, we understand, will be of brief duration.

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TUESDAY, JUNE 19th.—At 6.30 p.m. Special Meeting of the General Purposes Committee.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Some of my correspondents are anxious to know what I make of Bishop and the £5 note. Not very much. As the *Daily News* said of the Psychological Society's thought-transference, "We cannot accuse the thought-readers of collusion, we cannot suggest additional precautions to avoid guess-work or cheating; we can only say that we remain unconvinced," so in a measure say I. I am quite unconvinced, and it would require a much more carefully conducted experiment than that most disorderly one at St. James's Hall to convince me. Accounts vary very much, and it is hard to get a clear notion of what did occur. But it seems that Lieut.-Colonel Statham held a note which Colonel le Poer Trench got from his bankers a week previously, and the number of which he did not know. There would seem, then, to be no check on any attempt to change the note; and in the disorder that reigned it is conceivable that such an attempt might be successful.

It may, perhaps, seem that this is hypercritical. But Mr. Bishop inspires criticism, and all experience hitherto is dead against the possibility of performing such a feat as Mr. Bishop claims to have done under such conditions as those in which he is alleged to have performed it. When Mr. Bishop first came to England his pretensions were of a much more modest nature (if the use of such a word, in such a connection, may be pardoned), and this writing "with great rapidity" on the first trial, and with no conceivable clue from the subject, 66,894, is, to the last degree, suspicious. Moreover, Mr. Russell's bank-note was rejected, and Mr. Bishop fenced about "amid groans of weariness and disgust" until he apparently got what he wanted. If he could write off the five figures without a pause when Colonel Trench's note was in Colonel Statham's hands, it is not a little curious that he should have risked disgusting his audience, alienating the gentlemen who were on the platform—Mr. Haweis and another gentleman seem to have left in disgust—and converting sympathetic friends into angry foes by his equivocation and wrangling. Mr. Bishop is too astute to do that without some strong cause. And the natural suggestion is that he knew that he could not get the number of Mr. Russell's note, but that he could get "with great rapidity" the numerals 66,894.

However this may be, it is necessary that the experiment be repeated under more sensible conditions before the claim made can be admitted. Nothing is impossible; and it is not impossible that Mr. Bishop may be able to do "what no human being has ever done since the commencement of the world," as Mr. Labouchere rashly says. But having regard to what we do know, it will require excellent and unimpeachable proof to add that as a fact to our stock of knowledge. Spiritualists, instead of being the credulous

race the world imagines them to be, are used to sifting evidence, and they want something better than the disorderly scene on the platform at St. James's Hall. Mr. Labouchere's letter of June 13th, to the *Times*, renews his challenge in terms to which no fair objection can be taken. It is not surprising to read that Mr. Bishop will have none of it, for the preposterous reason given in this paragraph—"Mr. Irving Bishop will not accept Mr. Labouchere's second proposal to test his powers of thought-reading until the member for Northampton has paid the wager which, in Mr. Bishop's view, he lost in the early part of the week. Mr. Labouchere does not acknowledge that the wager was lost, and has, of course, no intention of paying the money."

In a rejoinder of inordinate length to Mr. Labouchere, Mr. Bishop avails himself to the full of the opportunity to advertise himself. He does not, however, in the least, explain why he declines to avail himself of the chance of transferring £1,000 from Mr. Labouchere's pocket to his own. The amusing part of his very 'cute letter is his account of his reasons for declining to operate on his "friend," Professor Lankester. Nothing more amusing has been read for a long time than the narrative of the Professor's demand for two guinea stalls for the entertainment on the sacred name of friendship, and of Bishop's consequent high-minded refusal to deal with him, lest it should be imagined there was collusion between these two searchers after truth. It is not uncharitable, I hope, to suggest that Mr. Lankester would have been not unwilling to be selected as a "subject," especially as his "friend" did not exact the guinea for his entry. He might then experiment in his own way on the "elusive wild beast;" think (for instance) of the wrong number, or of none at all; and so the failure would have been all the more signal. It was very pretty, and Bishop's counter-move was very shrewd. Of course Professor Lankester does not believe in Bishop's pretensions, and would catch him with glee. He says in effect, in his letter to the *Times* (June 20th), that he is a mere conjurer. Probably; but the correspondence is not yet ended.

It was inevitable that some attempt should be made to supply the vacant place caused by the cessation of the *Psychological Review*. This has been done by the publication this month of the first number of the *Spiritual Record*. The aim is somewhat different from that of other magazines. A large amount of space—"at least two-thirds"—is to be devoted to the record of facts "gathered from the old range of scientific observation—the old and the new." This is the "first and most important work—to set forth the phenomena." Accordingly we have in No. 1 some facts about Slade; some narratives from the proceedings of the Psychical Society; some evidence from Mr. S. C. Hall, Mr. T. P. Barkas, and Dr. Nichols; and the photographing of Katie King, besides other matter. The area from which facts can be drawn is now very great; the facts themselves are very numerous, though whether or not most of them are recorded with precise accuracy is a very different matter. There can be no doubt that the recording in accessible form of any facts is good work. But, unless I am mistaken, it is the collation of those facts and the framing of a philosophy that shall explain and interpret

them that the age now needs. They are being verified with most scrupulous care by the Society for Psychical Research. What is needed now is the mind to group and collate them, to distinguish their causes, and to give us a philosophy that shall interpret them. The tendency of thought is all in this direction: and that, to my mind, is one of the hopeful omens for the future. That work is one of vast magnitude, and it will be aided, in no slight degree, by the careful collection of evidence such as is proposed in the *Spiritual Record*.

Mr. Haweis' sermon was a bold and outspoken utterance even for him. He has accustomed his congregation, which includes a larger number of advanced thinkers than any other in London, to a free use of Reason in all things. It is not till a man habitually brings everything to that test, and uses the faculty which God has given him on all questions that concern him, that he can be fitly said to think. Many men who pass for intellectual giants never think at all about what demands clearest and best thought. Many a scientist never thinks or argues outside of his own subject, and though profound and widely informed in respect of it, talks mere nonsense on such a subject as that handled last Sunday week by Mr. Haweis. If in any church receptive minds may be looked for, it is among Mr. Haweis' congregation, and it is a subject for thankfulness that he was moved to provide them with the food he then gave them. It is hard to believe that good will not come of such a candid and lucid exposition of truth.

It is, indeed, very cheering to find efforts at the promulgation of truth from the world of spirit so frequent now. It leads to the conviction that the unseen Teachers are finding vehicles for their messages in the most unlikely and divergent quarters. Through no one medium can the whole message be transmitted. To no one mind is it given to grasp the many-sided truth. He will get most who lends a listening ear to most that comes through these various channels. He will learn least who thinks that he knows most already. Broken lights of the Sun of Truth are flashing all around us, and it seems as if the discord and chaos of the past years were about at length to yield to harmony and order. The time is ripe for a philosophy of our complex subject: and efforts are being made in nearly all lands to supply it from all points of view. And that we may not lose our hold on what the world calls objective facts, the Psychical Society is verifying them anew and pinning down our attention to the very foundations of faith. So that from all points of view that impact on our intellectual lives, on our moral code, and on our religious aspirations, which a "sickly faith" has well nigh ceased to exercise, seems to be in process of realisation.

In his review of Mr. Sinnett's new book, "C.C.M." puts the case with profound truth in a passage of singular beauty, which I may be pardoned for extracting from a review of a book which may not command universal interest:—

"The breach between science and religion has widened to a chasm which threatens to engulf the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the 'organised hypocrisy' of our churches will be as crying a scandal to human intelligence as monasticism had become to human morality three and a-half centuries ago. And when it comes it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly re-act with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to 'the bloodless and innocent record of Buddhism' will be added this claim upon human gratitude and love?"

It is because I believe that the Religion of the future will be founded on the Science which is now being demonstrated by Occultists and Spiritualists, and that so Science and Religion will meet together and walk hand in hand, that I am hopeful and trustful as to the future.

M.A. (OXON.)

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### SECOND NOTICE.

"The esoteric doctrine finds itself under no obligation to keep its science and religion in separate water-tight compartments. Its theory of physics and its theory of spirituality are not only reconcilable with each other—they are intimately blended together, and interdependent."

That is a statement which every reader of this book should keep in view, for on its verification depends the value of the doctrine expounded for Western thought. Does the conscious life of man take up and carry on the process of Nature, fulfilling her purpose in its own development? In other words, is there a point in evolution at which Nature becomes humanity; at which the unconscious impulse no longer suffices, but finds the possibility of further realisation in the very fact of self-knowledge? In that case we should expect to see the biological process which carried Nature up to man resumed in consciousness. The universal will which heretofore worked as forces of nature would henceforth appear as the voluntary striving of the individual; the manifestation of the higher principles belonging to the ideal life. The natural philosopher would thus be compelled to recognise the moral and spiritual law as a continuation of that with which he has been conversant in his own department. By a comprehensive extension of the domain of science, the so-called supernatural would be understood as the negation, not of law, but of finality; and the belief in it as the conscious presentiment, indeed the very working, of further evolution. That is to say, the idea of evolution, maintained in its integrity, and carrying with it the law of its operation as recognised by the previous observations of science, is transferred to the soul. What the unscientific believer in soul had hitherto regarded as the unknown subject of his temporal and habitual consciousness, is now seen to be a well-spring of principles. The discovery of these principles becomes, from the very nature of the case, their realisation also; and this, which constitutes the religious life of man, is also the consummation of science. Thus, also, the mystic aphorism that "to know is to be," is justified and explained. Science, which supposed that its province was purely intellectual, will find with astonishment that in order to advance it must become "religious"—not, indeed, devout and ceremonial, but aware of the spiritual principles whose exposition is conscious development. That, in future, is the field of scientific observation, and observation and experience are then identical.

Every mystic, that is, every one in whom religion has become vital, or in whom the next principle—the sixth in Mr. Sinnett's classification—has commenced its conscious evolution, has had a necessary perception of this truth. Hence many phrases in the higher religious literature which seem merely figurative when not absolutely unintelligible to ordinary minds, and yet are expressive of this advanced experience, such as "Regeneration," "Christ in us," the "New Man," &c. Here the esoteric and felt truth blends with, and invests itself in, the forms derived from traditional teaching. For this experience rarely results in intellectual negation, though it has frequently ensued thereon. In the first case you have the orthodox mystic, who, because he has found a language in which he can symbolically clothe his perceptions, will contend that this spiritual meaning is the true, inner, and *a priori* intention of the language. That was the case with Swedenborg, who read his doctrine of degrees into the Bible, and deduced a theory of verbal inspiration,\* the latter being the continent of a spiritual, and that of a celestial meaning. It does not signify what the religion or sect of the mystic is. He will identify his sixth principle with the personal and historical representative of his exoteric creed, whoever that may have been. Certainly, the mystic comes very near to the conception of evolution as expounded in this book, when he asserts that a divine germ is ingenerated in all mankind from the beginning; just as we also find the doctrine of the "Fall" corresponding with the account here given of the gradual materialisation of life on the downward arc of the grand cycle of our world chain. But the unscientific form of religious experience cannot represent the process in consciousness, the energy of a deeper Will, otherwise than as the convertive influence, fructifying if not actually creative, of a distinct personality. And that is because the religious mind has the ordinary conception of indi-

\* It is, of course, not meant that the idea of verbal inspiration originated with Swedenborg.

viduality as already complete, of the soul as a finished entity, *terres alque rotundus*. The view to which this book introduces us, while testifying to the same facts of real religious experience, is a wholly new one as regards human individuality. That man has grown out of nature is an idea which the speculations of the last twenty years have made familiar enough. That this has taken place within the largest period which science can assign to organic life on our globe has always been a difficulty with Darwinian evolutionists. And they will be slow to accept the conditions on which the theory is here shown to be truly maintainable. We are more immediately concerned now with the fact that this psychology represents our conscious life as manifesting one only of the principles of universal Nature, and therefore also of its own. The individual microcosmic unit germinally or latently includes from its first appearance on the scene of evolution all the principles, seven in number, whose successive manifestation is necessary to its perfection. Thus individuality is coeval with cosmic nature itself; but for its manifestation in consciousness, its self-recognition and life as an Ego, the process must be completed, and until this happens the personality of any given stage is not coincident with it. The personal Ego belongs to whatever principle it expresses; it cannot say, I am the imperishable individual; it has to become that, or to follow the fate of its principle when the world period has arrived, for this to be superseded by the manifestation of the next higher (or deeper) degree of life. The personality of a principle—in humanity at our stage the fifth—must, as we understand the doctrine, be regarded as covering all the incarnations which, so far as memory is concerned, will appear as themselves distinct personal existences. The plunge into matter at each incarnation obliterates the personal memory which is conserved in the long intervening periods of rest, or Devachan; but the Ego remains the same, and inherits its past Karma, or merit, with all the consequences for its new earthly life. Yet that Ego is not the individual, any more than a part is the whole. The Ego of the fifth principle cannot represent the sixth or seventh. The sixth principle, when ready for evolution, will suppress or assume the fifth. But evolution having arrived with humanity at the conscious stage, can only be carried on in the consciousness of that principle which the higher, or evolving, principle thus raises to itself. That enables us to see that the fifth principle Ego must, by willing admission and realisation of the sixth, "work out its own salvation." But it cannot, so to speak, keep the universe waiting for it to do this. There comes a critical time in the vast history of human development when the sixth principle must take possession of the world stage—of the seven planets which form the theatre of our evolution. It may be asked—How can that time be fixed if the process is voluntary on the part of all the Egos concerned? And why, in that case, have they it not in their power "to keep the universe waiting"? We suppose the answer might be somewhat like that which a statistician or actuary would give if asked for the data on which uniformity of results is anticipated from the actions of human caprice, or the accidents of human life. Individual cases vary, but averages are certain. The laggard Egos would then find themselves in the presence of a race becoming more and more superior to themselves, and that would happen to them which happens to savage tribes when confronted with a higher civilisation. The Ego of the fifth principle would find it increasingly difficult to obtain re-incarnations in a world gradually getting to be composed of sixth principle entities. The consciousness in Devachan being exhausted, they must, therefore, lapse into lethargy, and at last into complete oblivion until the return of the universal life impulse to their appropriate stage in the next manvantara. Then they wake up and try again.

It will thus be seen that the doctrine of "conditional immortality" in the Adept teachings refers to the self-conscious life of forms, or ideal entities, which are themselves imperishable. It follows with strict necessity upon the fact, that evolution from a certain point must be carried on in the conscious and voluntary life of humanity. But the personal Ego of the fifth principle not being sunk in, or identified with, any one of its many objective existences, does not lose consciousness—or from an Ego lapse into a mere potential form; in the rare case of such an existence being blotted out from the grand memorial life the Ego would recover in union with the sixth principle. "That complete remembrance," says Mr. Sinnett, "is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is retained far later on in the progress of the vast cycles of evolu-

tion. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure, even though many such pages will then seem to him most likely very dull reading, and will not be frequently referred to." And in this "book of the resurrection," we are told, "there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally, during its passage through this world, been linked with personalities [objective Egos] so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex, that spiritual individuality in such cases will have attained in its own affinities no trace or taint of them. These pages will, as it were, have been clearly torn out of the book." Far more important is it whether the fifth principle Ego itself can "tide over" the great crisis of its destiny—the middle of the fifth round, when the turn of the sixth principle has arrived for conscious evolution. As long as the fifth principle is the super-jacent deposit in the stratification of life, its Egos are safe. "If it seems to any one horrible," observes the author of this book, "that an 'immortal soul' should perish, under any circumstances, that impression can only be due to the pernicious habit of regarding everything as eternity, which is not this microscopic life. There is room in the subjective spheres, and time in the catenary manvantara, before we even approach the Dhyan Chohan or God-like period, for more than the ordinary brain has ever yet conceived of immortality. Every good deed and elevated impulse that every man or woman ever did or felt, must reverberate through aeons of spiritual existence, whether the human entity concerned proves able or not to expand into the sublime and stupendous development of the seventh round. And it is out of the causes generated in one of our brief lives on earth that exoteric speculation conceives itself capable of constructing eternal results!"

Of the conditions of conscious evolution, we learn much that is new, and entirely consistent with the general tenor of this philosophy. Up to a certain point, everything is done for us, or, which is the same thing, Nature has not yet become self-conscious in humanity. If we ask what responsibility means in this system, we find it in the relation of the developed fifth to the undeveloped sixth principle. The latter for us now is the spirit. The distinction between intellect and spirituality is, perhaps, less clearly explained than would be desirable. But by intellect, Mr. Sinnett means the discursive or ratiocinative faculty—the *dianoia* of the Greeks—as distinguished from the higher ideality or *nous*. The knowledge of the latter is intuitive. But the objects of these two faculties are also different. "There is one thing which intellectual processes do not help mankind to realise, and that is the nature and supreme excellence of spiritual existence." We may perhaps illustrate the relative functions of the two faculties by the operations of genius. A great idea does not result from any amount of reasoning. It is the intuition of the sixth principle, but it can only enter our consciousness by taking on an intellectual form and getting worked out by an intellectual process. The intuitions of a sixth principle consciousness, on the other hand, would entirely supersede all such work. But more than that; it would grasp at once the multitudinous ideal relations which distinguish whole truths from the half or partial ones attained by intellect at its best. It would be exempt from the danger of "a little knowledge." We can thus understand also the Satanic nature of the sixth principle will, which not having the excuse of ignorance, to be wicked must consciously say, "Evil, be thou my good." For that too is possible, according to this startling doctrine. Spirituality, while it is the condition of survival into the spiritual, or sixth principle period, is not identical with goodness. That position is stated by Mr. Sinnett with his usual uncompromising clearness. "It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and of necessity on the question of spirituality, as compared with physicality. The point is not so much, 'shall a man live, is he good enough to be permitted to live any longer?' as 'can the man live any longer in the higher levels of existence into which humanity must at last evolve?' Has he qualified himself to live by the cultivation of the durable portion of his nature? If not, he has got to the end of his tether."

But upon this an important observation presents itself, for which we are also indebted to Mr. Sinnett. Although virtue has its direct and appropriate reward in the long, though temporary states

of post-mortem rest, or Devachan, as also in the improved conditions of future earth lives in the present period of humanity, it also gives the *Ego* an immense advantage in the struggle for existence which is to ensue at the critical transition period. For while the evil will of the fifth principle very rarely develops the spirituality of the sixth, the good moral consciousness is eminently conducive to it. We may safely assume that of the *Egos* which tide over the crisis, a great majority will be potential demi-gods, and comparatively few will be potential devils.

But the possibility of the latter accounts for the difficulty of obtaining initiation into practical Occultism. For not only would the possession of its powers by a will not *seen times* purified from every taint of selfishness be dangerous to surrounding humanity; but these powers belonging to another principle, the latter must be developed for their full attainment. Practical initiation, with its premature forcing processes and training, might just as easily, as will be seen from Mr. Sinnett's explanation of spirituality, develop a devil as a demi-god. Now the Adept, Ariat, or Mahatma (for we learn that they are all the same) is more than an accomplished Psychical Researcher in our sense; he is one who has in himself forced or antedated the regular progress of evolution. So, at least, we are told. We further learn that his great object in the service of humanity is to swell the number of successful *Egos* at the great transition. But there is no hurry; and in view of the danger aforesaid, he prefers to wait for a later race—which will consist, he it remembered, of just the same *Egos*—better prepared by nature for the attempt. In the meantime, however, it is thought by some of the fraternity that the time is ripe for imparting a speculative knowledge, of which mankind may make a great and fruitful use. Hence this book.

The British Lodge of the Theosophical Society reposes a provisional faith in these statements. Its attitude is not one of blind credulity, or of reason surrendered to authority. But many of its members believe that there have already been given the outlines of a great philosophy. They have entered the school within which they expect those outlines to be filled up and completed. And, like rational scholars, they do not begin by questioning the knowledge of their masters. That must be tested by ability to solve the doubts which arise, and to remove the difficulties suggested by instructed criticism. The above article has touched but one of the subjects—though all are intimately connected—comprised in this book. It will be impossible to refer to all of them on the same scale. The book itself—there are only 215 pages—must be read and re-read by anyone who would be qualified to form an opinion upon the questions it deals with. But next week, with the permission of the editor, I will refer to some metaphysical questions which have been purposely reserved from the foregoing review.

C. C. M.

Mr. T. P. Barkas, F.G.S., writing to the *Newcastle Daily Chronicle* with reference to thought-reading and thought-transference, asks, if any of the readers of that paper have mesmeric sensitivities under their control, to be allowed to try some crucial experiments in thought-reading and clairvoyance. Perhaps some of the readers of "LIGHT" can help Mr. Barkas.

**THE VALLEY OF DEATH.**—The Valley of Death in the island of Java, where "the deadly Upas tree" exerted its baleful influence over all forms of life, turns out to be a huge imposture. The scientific curiosity of Dr. Otto Kuntze, the celebrated German explorer, impelled him to visit Pakamamm for himself and to investigate its potent death-sleeping effects. His guides and servants would not countenance such temerity, and one of them tried to hold him back from certain death by sheer force. But he pushed on, and found instead of myriad skeletons of beasts, serpents, and birds, that such a thing as even a dead fly was not to be discovered, after a long and careful search, and that the valley was quite as healthy as any other part of the island.

**THE BIBLE MIRACLES EXPOSED.**—Dr. Lynn, who is now at the Crystal Palace, announces an *exposé* of "the handwriting on the wall as practised by the Medes and Persians." We do not remember any other historical instance of this beyond that which occurred at the feast given by Belshazzar to the Babylonian nobles, and certainly the minds of nine people out of every ten will revert to this story as told in Daniel v. when they read the advertisement. Probably the "patronisers" of these "exposers" of Spiritualism—the clergy and other so-called pillars of the Church and State—will be exceedingly gratified! However, the position is a logical one. Refuse to credit modern miracles, and you are quite justified in ruling the ancient ones out of court also. We see no escape from that standpoint.

## A BURNING KISS.

About the year 1869 or 1870, I went with a friend named B. F. on a visit to an old house in Scotland. I had heard nothing of any rumour of the house being haunted, but the first night I arrived our host said, "You and B. are going to have the two large rooms in the tower; you won't mind?" I said, "Oh no, it will be jolly, and I am glad that B. will be in the next room." He said, "I am sorry to put you there, but the house is quite full." When I saw my room I was delighted with it, for it had one window to the North and another to the South, with lovely views over the park and hills. I was glad to tumble into bed, for I was very tired, but before doing so I fastened my door and also tried another door which looked as if it went into B.'s room, but it appeared to be screwed up and had not any keyhole. I asked B. through the door if it opened into his room. He said there was a similar door in his room, but it was fastened up. (I went the next day and found it secured as tightly as my own.) I then shouted good-night, and was soon asleep.

I was wakened in the night by what seemed to me a burning kiss. It appeared to sear the flesh through to the cheek bone. I jumped up in bed and distinctly saw the half body of a lady pass from the side of the bed, go down the room and through the door that was closed up, as if going into B.'s room. I jumped out of bed and went at once to the door and tried it, but it was as firm as a rock. Both my windows had the curtains undrawn, and the moon was shining into the room almost as light as day. I then struck a light and went to the glass, expecting to see my cheek blistered, but there was no mark, though it ached as if burnt. I then went down the stairs and tried if my lamp outside could in any way produce such a spectre, but it did not. I then turned into bed again, feeling cold and uncomfortable. In the morning, directly I heard B. moving, I went to his door and said, "Oh, I have had a most horrible thing occur." He said, "Stop, don't say another word. I have also; you tell some one and I will tell our host." We did so, and our accounts exactly agreed, the figure in his case also disappearing into the closet between our two rooms. It was a beautiful face, but there was a gloomy, hard look of misery; B.'s term was, "a look of despair." I was nearly telling it at breakfast, but a look from our hostess stopped me, for she was afraid it would alarm the other guests. A lady who was staying there before I came had alarmed the whole house by saying that some lady had been lying with her head on the pillow by her side, and when she tried to touch her there was nothing to touch, but she could see her distinctly.

One night, a week or ten days afterwards, I was sitting up late, writing letters home. All had gone to bed, when the door of the room I was in suddenly opened wide. It was a heavy oak door studded with iron nails, and very heavy to open. It seemed as if an iceberg had come into the room, but I saw nothing; yet the same kind of uncomfortable feeling passed over me. I put away my papers and marched off to bed. Going down the corridor I saw the same face again looking through a window. I turned my light full upon it, and had time to notice it distinctly; but I did not see it again, though I should have liked to do so; and yet there was such a very strange feeling both times. They told me that the lower half of a female had been seen many times walking in an old graveyard that there was in the park, and sitting on the gravestones there.

From what I could gather, one of the old Lairds was jealous of his young wife, and after giving it out that they were leaving home for some time he murdered his wife in the tower, cut her body through, and put it in a chest in the closet in the wall between the two rooms. He disappeared for some time, then came back intending to bury the body, making up a story that she had been drowned.

He had taken half the body to the graveyard and buried it, intending to bury the other half another time, but he was found dead at the entrance to the tower, supposed to have been killed. That was one version, but there were others also, fairly agreeing as to the murder having been committed and the body divided. But this is all hearsay. I can only vouch for what occurred to me. I am not in the least superstitious. If I had been so, the old place and the gloomy staircase up to the tower might have made me fanciful, but I went to bed charmed with my room and with the novelty of the whole place, and I had not a thought of a ghost on my brain.

E. J. S.

The foregoing letter was not originally addressed to me; but, having obtained a copy of it, I submitted the MS., in its present form, to the writer (a gentleman well-known to some of my friends) for his authentication. He further referred it to his companion on the visit, and to the gentleman who was their host on that occasion. They all three accept it as an accurate account of the occurrence.

In a letter from a common friend of the parties, communicated to me by the lady addressed, he says that he took the occasion of a visit from the host of the haunted house to question him about the story, when he told him that there was not the slightest doubt of it, and that the apparition had been seen by three other people, none of whom knew anything about it beforehand, making five in all who saw it. Only the face was described by the other witnesses as being extremely repulsive. The very unpleasant kiss was only inflicted on the writer of the present narrative.

31, Queen Anne's-street.

H. WEDGWOOD.

## CLAIRVOYANT DREAMS.

I am allowed by Mr. John Mackenzie, 1, Greig-street, Inverness, an Associate of the Society for Psychical Research, to send to "LIGHT" for publication the following cases within his own experience:—

"In the month of December last, my eldest son, about twenty-three years of age, was on his way to the West Indies. On or about the morning of the 14th of that month, my wife, who, like myself, has a strong propensity for dreaming, said, 'I dreamt last night that Davie was shipwrecked.' In less than a week after I was startled by seeing a paragraph in a newspaper to the effect that the ship he sailed in struck on a reef of rocks, four miles from Barbadoes, on the 13th December, 1882, and that all hands were rescued by boats from the shore on the following morning.

"Now, with the exception of the exact date of the dream, I am prepared to give satisfactory proof for the above in every particular. First: That my wife informed myself and the members of my family of the dream several days before we heard the news. Second: That my son, who at present fills an office in Barbadoes, was in that ship when wrecked, and was one of the last two men rescued from her. And lastly, I attach a paragraph quoted from military authorities as to the actual occurrence of the wreck and the narrow escape they had."

The paragraph enclosed by Mr. Mackenzie is a cutting from a newspaper, the material part being as follows:—

"Royal Artillery. The Field-Marshal Commanding-in-Chief has expressed in general orders his high appreciation of the conduct of Lieutenant-Colonel W. H. Wardle, R. A., and the officers, non-commissioned officers, and rank-and-file under his command, on transport *Bolivar*, when it was wrecked off Barbadoes, on the 13th December last."

"About eighteen months ago, I dreamt of seeing my only sister, who resides about a hundred miles from me, in a most pitiful plight, lying in bed, and her face the very emblem of suffering pain. In the course of a few days after, I receive tidings of her having accidentally broken her ankle bone, from the effects of which it took her several months to recover."

C. C. M.

Special attention is directed to the notice of removal on page 290 of this issue of "LIGHT."

## PROPHETIC DREAMS OF THE DERBY.

In the spring of 1871, the year that Favonius won the Derby, Mr. Ramsay, of Croughton House, Brockley, was intending to back the horse called King of the Forest. But in a dream one night, about two months before the event, he saw the race run, and being below the stand he saw that King of the Forest came in second, and a horse that he did not know, first. On looking at the numbers on the board over the Judge's box he saw Nos. 5, 7, and 23 for the first, second, and third places.

At the same time he understood that No. 23 would only be third if one of the Dawsons ran a horse, and, as it turned out, there was none from their stables that year. When Mr. Ramsay came to Epsom he told all his friends of the dream, and on the numbers coming out on Wednesday, he backed Favonius (No. 5) to win, and King of the Forest (No. 7) for a place among the three first. He had distinctly seen him come in second in his dream, and observed his colours, yellow and black cap. Only seventeen horses ran, so that there was no No. 23 on the list.

Among those to whom Mr. Ramsay told his dream was Mr. Severne, of Wallop, M.P. for South Shropshire, who, with Mrs. Severne, was one of a large party at a house near Epsom for the race week. Mr. Severne related the dream he had from his friend at dinner on Tuesday evening, and he and some others determined to back the horse which should be indicated by No. 5, an intention which he carried out next day when it proved to be Favonius.

At the actual running Favonius came in first, while Albert Victor (No. 6) and King of the Forest (No. 7) ran a dead heat for the second place. Digby Grand (No. 17) got the third place. The dream, it will be seen, two months before the event, was true as far as it went, though it was incomplete. It shewed the position occupied by King of the Forest, the important point to Mr. Ramsay, but it took no notice of the other horse that came in even with him. At the same time the conjuncture is too complicated to be reasonably regarded as a case of accidental coincidence. The facts foreshewn were, first, the success of No. 5; second, the occupation of the second place by King of the Forest; and third, the designation of the latter horse by No. 7. If we take it as an even chance that King of the Forest was one of the three first, and again an even chance whether of those three places he was first, second, or third, his chance of being second would be 1-6th, while the chances of each of the other predictions coming true would be 1-17th. Thus the chance of all three coming true would be  $\frac{1}{17 \times 6 \times 1734}$ , or 1733 to 1 against the conjuncture foreseen.

I had the account of the original dream from Mr. Ramsay himself, while the fact of the communication to Mr. Severne and his announcement at the Tuesday's dinner was told me by Mr. Severne in the presence of his wife, who was one of the party. I took the result of the running together with the numbers of the horses from the account of the race in the *Daily Telegraph* of May 25th, 1871; so that the evidence of the case is as complete as it is possible to be.

By an odd coincidence a friend to whom I had written on the Tuesday after the last Derby, asking him to look at the Racing Calendar for 1871, in his reply says: "General B., who dined with me on Tuesday, told me that a lady friend of his dreamt just before the last Derby that she saw a chestnut colt win the race, ridden by Wood, the jockey, but the name of the horse she did not learn in the dream. Down went B. to Epsom on the Derby day, took 5 to 1 on Wood's mount, when he saw him on St. Blaise, and brought home £25."

H. WEDGWOOD.

June 14th, 1883.

Letters for insertion in the current issues of "LIGHT" should reach our office not later than Tuesday morning.

TEMPORARY OFFICES OF "LIGHT,"  
39, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Woburn Street.)

[The Editor of "Light" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "Light." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

#### SUBSCRIPTION RATES.

The Annual Subscription for "Light," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, 2l. Whole Column, £2 2s. Page, 4l. A reduction made for a series of insertions.

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#### NOTICE TO THE PUBLIC.

"Light" may be obtained direct from our Office, and also from F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, JUNE 23RD, 1883.

### IMPORTANT NOTICE.

#### REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

### THE REV. H. R. HAWES'S SERMON ON SPIRITUALISM.

Notwithstanding our having printed an extra quantity of the number of "Light" containing this address, the supply was speedily exhausted, and, as an alternative plan, several of our readers have expressed a strong desire that this report (which we may mention is the only *verbatim* one) should be issued in the form of a pamphlet for general distribution. We shall be pleased to accept the suggestion if a pretty general desire is expressed to this effect. If friends and intending subscribers will kindly notify their wishes to us, not later than Tuesday morning next, we shall, in the event of a sufficient demand arising, be pleased to put the work in hand. The intention is to issue it in somewhat the same form as the Church Congress Pamphlet at 1d. each, and we feel sure that the widest distribution would result in much good being done in an effective way. We leave the matter now for the decision of our readers. Communications should be made to the Editor of "Light," 38, Great Russell-street, W.C.

A facility of disposition, and delicacy of feeling, when exposed to a frequent contact with the ungenerous, is one of the most serious misfortunes that can befall humanity. A person so constituted is obliged to endure a thousand affronts; and, if by any means, he is roused to resentment, he is called irritable—for no other reason, but because he is uniformly expected to be submissive.

### SPIRITUALISM AS AN AID TO THE CHRISTIAN CHURCH.

A short time since we referred to the indications of renewed interest in Spiritualism which were springing up on every side, and we think those who have watched the announcements made in this journal week after week since that time, will have recognised the justice of our remarks. Obviously we cannot make public all that comes to our knowledge. Could we do so, many people would be surprised at the rapid strides which are just now being made. A regular wave of interest in Spiritualism seems to be passing over society, and one hears every day of fresh developments in widely different directions. As someone well competent to express an opinion said to us the other day—"You can almost see it grow."

The most pleasing feature about this, however, and the one for which we are most thankful, is the absence of the noisy, blatant element which unfortunately characterised the old Spiritualism. That is a thing of the past. The old Spiritualism gradually died—the process of dying probably culminating in the times of spiritual conflict, unrest, and apathy through which we have recently passed. In Spiritualism, as in all else, "the old order changeth, giving place to new."

And what of the new? What are the signs of its coming? It is being ushered in by many a ripple on the waters of social and professional life. In art, literature, music, the drama, and in the Church, you see these indications everywhere abounding. Not the least notable of these ripples was the sermon preached by the Rev. Mr. Hawes, and reported in last week's "Light"; and scarcely less important as one of the floating indicative straws was the attack made by the *Baptist Magazine* on Spiritualism, and which we noticed in "Light" for June 9th. We had not then seen the book which served as a peg for the discourse in question, but since then have ascertained its name and received a copy. It is entitled "The Good Shepherd," and is written by a Mr. J. B. Allan.\* There is very much in it of interest, and we think we cannot give the book a better notice, and at the same time more efficiently commend it to attention, than by quoting rather copiously from the last few pages.

#### The Scriptural Evidence for the Conscious Existence of the Soul Beyond the Grave.

Were the spirits of two persons once living upon the earth to make their appearance, and to identify themselves to the perfect satisfaction of several witnesses of the most trustworthy character, there would in such a case be no longer any doubt of the soul's conscious existence beyond the grave. In the affairs of this life any judge or jury in court would consider such evidence as conclusive. All legal uncertainty would be removed. But there is on record evidence of a similar kind as regards the conscious existence of the soul beyond the grave. The evidence that the soul of man survives the ruins of the earthly tabernacle is as follows:—

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold there appeared unto them Moses and Elias talking with Him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. Whilst He yet spake, behold a bright cloud overshadowed them, and behold, a voice out of the cloud which said, This is my beloved Son in whom I am well pleased: hear ye Him. And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man until the Son of Man be risen from the dead. And His disciples asked Him, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of

\* Elliot Stock, 3s. 6d., or may be obtained from the office of "Light."

them. Then the disciples understood that He spake unto them of John the Baptist."

In this passage there is recorded the conscious existence of Moses and Elias after they had left this earthly scene. The proof of this fact rests on the testimony of three witnesses of unquestionable integrity.

#### The Gospel Proof Fails to Convince the Sceptical Mind.

But the proof which the Gospel historians have recorded as to the reappearance of the dead, fails to convince the sceptical mind. Persons of this class have no faith in the leading doctrines of the Bible, and, therefore, set aside its authority. They want evidence of a stronger and more direct kind. Though they believe in profane, they are not disposed to believe in Gospel history. As to the reappearance of the dead, the unbeliever wants facts, demonstrable facts, as a proof of such reappearance. Can such evidence be given? Is it within the range of human experiment and testimony? Is there to be found in our times faithful and trustworthy witnesses of the return of the departed? To meet the demands of the sceptic, of him who believes in no hereafter, of no existence beyond this life, the Christian reader will not, we trust, be offended should we take the liberty of culling a leaf from the pages of modern Spiritualism, for any evidence which can confirm so grand a truth as the immortality of the soul must meet the acceptance of every one who wishes well to his fellow men. If this blessed doctrine be rejected, religion will be bereft of its power to support and comfort the soul in the trials of life. Remove from the mind of the Christian pilgrim the hope of enjoying the heavenly home, and what is left? Nothing but a solitary ruin of God's love, comprising a few pleasures mingled with many cares and troubles and closing with sickness and death. It is, therefore, a matter of the greatest importance to have this article of our faith well grounded, as its denial forms the foundation of almost, if not all of our infidelity.

#### Present-Day Evidence of Continued Existence.

The literature of Spiritualism, comprising hundreds of volumes, silently testifies that the dead reappear. For more than a quarter of a century streams of periodicals have flowed from the Press, confirmatory of the great truth of man's immortality. These, like a great cloud of witnesses, have gone forth into all the world, and told the blessed news in almost every clime, causing the sceptic to lay aside his dark faith, and to walk in the light of a hopeful immortality.

But Jesus and His Apostles did not only teach, but also exemplified the doctrine of immortality. The remarkable fact recorded by Matthew took place on "a high mountain apart," and was seen by Peter, James and John. Moses and Elias, the honoured and devoted servants of God during their eventful lives on earth, reappeared, and were acknowledged by the three Apostles. This return of these two distinguished personages had, no doubt, an important object to fulfil. Such an appearance of the departed dead was an ocular demonstration to the apostolic mind of the blessed truth that man has a conscious existence beyond the grave. Jesus knew that evidence of this kind was necessary to overcome the various forms of scepticism of the age in which He lived, and doubtless foresaw the opposition which, in the course of time, would arise to so grand a doctrine. This séance on the mountain was, most probably, preceded by prayer, and, as many suppose, took place during the night.

#### The Present Age Requires this Demonstration.

If such a demonstration of immortality was required to overcome the infidelity of that age, and to remove every shadow of doubt which might linger in the minds of the three Apostles, does not the age in which we live also require such a demonstration of this great foundation of all religion? Does the preaching of the pulpit overcome the scepticism of the age? Does not infidelity increase? To thousands and tens of thousands is not the Bible a dead letter? . . . If, then, in the most civilised parts of the world religion and morality are languishing, and infidelity and sin are increasing, do we not require such demonstration of immortality as that demonstration which took place on the mountain in the presence of Peter, James, and John. If there be anything more powerful than another to overcome the wave of scepticism and vice, it is the evidence of the senses as to the return of the dead. In most, if not in all cases, infidelity has its chief foundations in the disbelief of the soul's conscious existence beyond the grave.

#### The Religious Influence of Spiritualism.

When the sceptic has this basis of his unbelief removed by the

testimony of his senses, and knows as a certainty that the dead do return, he is not far from the Kingdom of God and its righteousness. By such testimony many have laid aside their scepticism, believed in the Gospel, and become followers of the lowly Nazarine. Multitudes of professing Christians who have been disturbed, even tortured with doubts and fears with respect to the soul's conscious existence after death, have had them totally removed by the reappearance of departed friends. The mother who has wept and mourned for the loss of a dear girl or boy has had her sorrows soothed, her heart comforted and cheered by once more beholding the object of her undying love. On the border line which separates the two worlds, the widow has met her husband, and been consoled; the orphans have beheld their dear father, and have enjoyed his affectionate embraces, and both widow and orphans have thanked God for so great a blessing. Many, too, over whose minds the prospect of death shed a melancholy gloom have had the darkness dispersed by sensible and certain proofs of immortality. They know and are assured that the principle within them, which thinks, judges, and reasons, which loves, wills, and rejoices—yea, that principle within them which feared death—does not die, but begins a new life that knows no end. Following "the way, the truth, and the life," embodying the excellencies of the *Prince of Peace* in their daily walk and conversation, they "know that if their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens." Such facts, such knowledge, such certain prospects of a blessed immortality sweeten the path of earthly life, inspire the mind with joy, and shed a bright and heavenly light over "the valley of the shadow of death," and enable the dying pilgrim to say, "O death, where is thy sting? O grave, where is thy victory?"

If such, then, have been the blessed effects of Spiritualism on the character of sceptics and many professing Christians, would it be unscriptural or unadvisable for Christian communities to adopt this agency, in order to stem the torrent of infidelity and vice, which threaten to overwhelm in their gloomy depths the sacred ark of heavenly truth? From what has already been said, it might be considered advisable on the part of the Church to employ this spiritual agency in order to oppose the onward march of an enemy so destructive to Christian truth. Whatever has its basis in truth, whatever is found to advance the substantial comfort, the moral interests, or the permanent well-being of man, ought, when properly considered and understood, to be received with feelings of gratitude by every follower of the humble Nazarene.

#### An Argument for Progress in Religious Truth.

All men, indeed, act upon this principle. The Christian, how strict and stringent soever he may be in adhering to the dogmas of his sect, feels no difficulty in adopting any honest improvement which is made in the course of his business. If any of his workmen is deficient in morals or skill, he finds no difficulty in replacing him by others better fitted to accomplish his designs; should any new or useful invention commend itself to his intelligence and appear suitable to his department of trade, and to widen the sphere of his interests and speculations, he has no hesitation, if the means are at hand, of taking it into his service. The mechanic, the artist, the merchant, the statesman and the philosopher will, if circumstances allow, endeavour to carry out this principle. But should Christian communities pursue a different course of action? Do they neglect the means which would strengthen and extend their religious views? Are there ignorance, drunkenness, and infidelity in the village or town? To overcome these enemies of truth, tracts are circulated, Sabbath schools are formed, lectures are given and missionaries are employed. From what has already been said in favour of Spiritualism and its blessed effects, would it not then be advisable for all Christian communities to employ this mysterious agency in order to stop the onward march of enemies which neither the pulpit, nor Bible, nor the religious issues of the Press are able to subdue? Do not reason and morality and religion unite their voices, and say that it is advisable to employ this supermundane power—a power which demonstrates immortality, destroys one of the great strongholds of infidelity, which comforts the mourner, dissipates the fear of death, and has for its object the love of God and the best interests of the human family? Would not such an auxiliary be in perfect harmony with the general principle acted upon by all Evangelical bodies? Would such an alliance despoil the tree of life of any of its life-giving fruits? If rightly used and not abused, as many of the blessed truths of Jesus have been, it will neither adulterate nor

destroy any of the teachings of the loving and lowly Nazarene. The adoption of Spiritualism by Christians does not therefore appear inadvisable.

#### The Adoption of Spiritualism not Unscriptural.

But would the adoption of Spiritualism by professing Christians be scriptural? Is there any direct and positive passage in the New Testament which can prove the affirmative of this question? Could such a passage be found, it would settle, or ought to settle, the question between the Spiritualist and the Divine; but should such a direct and positive scripture not be found, would Spiritualism, prayerfully used and not abused, as many of God's blessings have been, be at variance with the teachings of Christ and His Apostles? No, the absence of such a scripture would be no proof that it was in opposition to the blessed truths for which the Redeemer lived and died. Is there any direct and positive passage from the New Testament, as proof for the formation of Sabbath schools, for the institution of Bible societies, for the holding of bazaars, and for many other schemes? Yet these are considered to be in harmony with Evangelical truth, though no direct passage from the New Testament can be adduced in favour of their adoption. It does not therefore follow, though there were no verses either from the Gospels, or the Epistles, directly in support of Spiritualism, that it would be at variance with Evangelical truth. An instrumentality which demonstrates immortality, dissipates the fear of death, comforts the mourner, destroys the great stronghold of infidelity and vice, and teaches man to follow the footsteps of the meek and lowly Jesus, has claims upon the Christian professor surely as great as Sabbath schools, Bible societies and showy bazaars. If the one class of objects is in accordance with the spirit of the Gospel, is the other class of objects less in accordance with the spirit of the Gospel?

#### Scriptural Authority for the Practice of Spiritualism.

But is there any passage in God's Word which would give authority, or serve as an example, for the practice of Spiritualism? If the affirmative of this question can be shown, professors of every religious denomination ought to lay aside their opposition and identify themselves with such a practice. In the brief narrative of the Transfiguration as recorded by Matthew, Mark, and Luke, there appear the leading features characteristic of modern seances. At the close of day, when the shadows of Egypt fell over Galilee, Jesus with His three beloved disciples—Peter, James, and John—climbed the mountain side to hold communion with God. Such was the usual custom of our Lord when he had finished the labours of the day. After the great Medium had poured out His deep and strong desires to His Almighty Father, a strange and extraordinary spectacle appeared. The face of Jesus glowed like the sun, His apparel became white as the snow, a bright cloud overshadowed Him, and stranger than all, the dead reappeared. Moses, who had led the hosts of Israel to the border of the promised land, and John the Baptist, who suffered martyrdom for reproving the royal adulterer, stood in the midst of this little band of Spiritualists. They beheld, with astonishment, both the great Lawgiver of the Jews, and the hardy forerunner of the Messianic reign. During the course of this seance, the three disciples also heard a mysterious conversation between the two materialised spirits and their beloved Master Jesus. Finally, a voice came from the luminous cloud which overshadowed them, saying, "This is my beloved Son, in whom I am well pleased; hear ye Him."

#### Bible Facts Paralleled by Modern Experience.

In this brief account of the Evangelists the chief elements of the modern seance appear. There is the Medium Jesus; there are the sitters; there is the going apart, there is the quietude of the mountain, there are the materialised spirits of the dead; there are heard the voices of these holy ones; and here is also the wonderful change which took place in the appearance of the great Medium. To these the leading features of the modern seance bear a striking resemblance. There is the medium, there are the sitters, there is the quietude of the house or hall; there are the materialised spirits of the dead; there are heard the voices of the departed; and there is sometimes also a wonderful change in the appearance of the medium. Darkness is another feature in which the two seances are like each other, as the one on the mountain top is generally considered to have been a night seance. And in addition, as the one was preceded by prayer, so the other is often preceded by prayer. The correspondence existing between them is certainly very remarkable. Had there been anything in these manifestations on

the mountain, in opposition to the purity of Divine truth, or at variance with the spirit of holiness, Jesus and His three disciples would never have set such an example before the world. He who was the purest, the wisest, and the most excellent of men, who could look into the distant future and read the pages of the world's history, and finally gave up His spotless life to benefit and bless His fellow-men, was not likely to give an example of anything which would prove injurious to those whom He came to save. It is quite the contrary. Every act of the great Master has been a blessing to man. He has, indeed, ever been esteemed by His followers as the perfect pattern of a holy life and of a self-sacrificing death. Can it, then, be either unrighteous or unscriptural to follow the example of one so distinguished for wisdom, goodness, and piety? Can the Christian err in doing that which Jesus, and Peter, and James, and John, did at the top of the mountain? If converse with the materialised spirits of the dead was in accordance with the spirit of Jesus, it cannot be wrong in any of His followers to follow His blessed example: yea, to follow His example is not only right but is the duty, the happiness, and the joy of every believer in the Saviour. To hold communion with the spirits of the departed is scriptural, having the authority both of Jesus and His three elect Apostles.

#### Spiritualism the Ally of the Christian Church.

If then, infidelity and consequent vice are making progress so rapidly and extensively in these kingdoms would it not be both advisable and scriptural to employ an agency which is calculated to destroy the great stronghold of so dangerous an enemy, which neither the pulpit, the Church nor the Press can successfully oppose? If ever there was a time in which some powerful instrumentality should be called into exercise in order to combat the evils which menace the Christian faith, it certainly is the time in which we now live. Hear what Sir John Holker, M.P., the late Attorney-General, speaking at Preston, says: "There is one characteristic of this seething, throbbing age of excitement which is very alarming." (He alluded to the advance of scepticism upon religious subjects, and to the rapid advance of positive infidelity.) "It is an appalling feature, and if infidelity advanced with anything like the rapid strides which it had made up to the present time it must result in the destruction of the Church, which was so dear to them, and the undoing and breaking up of all bonds by which society was held together." In such a state of things would it be unwise on the part of Christian professors to adopt some measure by which they might be able to uphold their sinking cause? If the respectable and pious merchant be convinced that his speculations in trade are likely to terminate in bankruptcy, he will gladly avail himself of any just and legal measure by which he can prevent so undesirable an event. Should the follower of Jesus be less prudent in the management of the heavenly treasure with which he has been entrusted? Should he allow himself to become bankrupt when the means of continuing solvent are at hand? When Spiritualism, rightly interpreted and prayerfully used, teaches man to love God supremely, to love his neighbour as himself, to advance the temporal and eternal well-being of his fellow creatures and follow the footsteps of the loving Saviour, can the Christian have any objection to identify himself with such a blessed ally? Already throughout the different parts of the world, Spiritualists are being counted by the thousand, yea, by the million, and amongst its advocates and sympathisers are found not only working men, but the doctor, the lawyer, the minister, the philosopher, the statesman, and many of the aristocracy. So rapid and extraordinary has been the progress of this wonderful agency as to awaken the prejudices and stir up the hostility of the pulpit and the religious Press, perhaps ignorantly concluding that their craft was in danger. The pure and beautiful truths taught by the blessed Saviour, and founded as they are on eternal truth, will continue to shed their heavenly light through all future ages of the world. True it may be, that, in the course of time, the traditions, the dogmas, and inventions of the priesthood may be swept away; but the pure and genuine truths taught by Jesus shall remain.

IS DEATH THE END?—Mr. W. M. J. Savage in his "Belief about Man" has a chapter under this heading, in which he contends within the material body of man there is another body which is ethereal, the inner form occupying the interstices of the outer one; for the molecules of visible and tangible matter never (in the opinion of some scientists) really touch each other, but have spaces between occupied by something akin to the ether that fills up the spaces between the stars. Death, according to this theory, may be only the falling away of the outer body; the inner and more ethereal form retains its life and rises liberated and free.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—There are some things in which Roman Catholics are united, and without which unity the Church could not exist; but Spiritualism is not one of these things. Every Catholic is *de facto* a Spiritualist, but each must judge for himself or herself whether the Spiritualism of others—be they Catholic, or Protestant—is genuine, and also whether it be from good or bad spirits. Few will deny that mischievous manifestations may be as genuine as those that are beneficent. Much is said of the attitude of the Church toward Spiritualism. Catholics and others will tell you that the Church, as represented by the Pope and the Prelacy, has condemned Spiritualism. This is not, and cannot be true, because each individual instance of spirit manifestation must stand or fall on its own merits; and no Pope and no Prelacy can examine all cases. A Pope may express his opinion of a series of manifestations. Any prelate may do the same, and he may try to save his flock from what he considers evil; but this is not speaking from the chair of St. Peter with authority. As I came into the Church, and brought some twenty others with me, from spiritual manifestations, I have a right to speak on this matter. I, as a medium, spoke, as it is termed, *inspirationally* on the seven Sacraments of the Church, when I did not know their number. I saw clearly an early Jesuit who was martyred, and who gave his name. He was afterwards identified in Catholic history, and I heard the sermons he preached, and repeated them to my circle. Catholic priests who knew the faith declared that these sermons contained it. I wrote out a comprehensive account of these teachings, and a learned Jesuit said of it "every item is of Catholic faith," though he was careful to add "I do not know where you got it."

From our coming into the Church there was difference of opinion about us. One said, "The devil has brought them into the Church." To this a bishop replied, "The Lord sent them, if the devil brought them." I have reason to know that on the subject of Spiritualism Catholics are just like other people. They differ. One says, "The manifestations are diabolical." Another says, "That cannot be, for great numbers have been brought into the Church by them." An irritable and irritated Catholic once threw his rosary on a table, around which some persons were seated having a seance. The manifestations ceased instantly. "There," he said, "that proves it is all diabolical." Now I was member of a circle into which one of our members came, in an angry mood. The manifestations ceased after this was communicated: "Cannot sit with us. He has offended by being angry." The one proved diabolism as much as the other. When we had been some four years in the Church, a distinguished Catholic Doctor of Divinity examined through a rapping medium, and also through my mediumship, some of the phenomena. He was greatly interested, but our civil war broke out at the time, and I was induced by another priest of great learning and goodness to give my word that I would not practise Spiritualism—that is, that I would not sit in seances, and would try to hinder myself from being clairvoyant. Under this promise I saw the doctor who had been investigating with me—he rebuked me sharply for putting myself in bonds. He said, "You have submitted to be directed by a man whom you ought to direct." At this juncture we left America and came to London. I soon found myself in very burdensome bondage in trying to keep my promise. I went to my confessor, who was a young man. He said, "I dare not absolve you from your promise. I advise you to go to Cardinal Wiseman." I did so. After telling him my case he set me free, saying, "I could deny my faith as soon as I could deny what comes to Spiritualists." And he told me of a lady who he said was quieted as I was, and he added, "It always comes out all right." More than this, he said he could bring me to know people who would value me none the less because of my being a Spiritualist, and he promised to give me a director who should help, and not hinder. He died soon after this. I obtained what I desired, but whether by his aid or not I do not know. If Cardinal Wiseman had been in the least doubt about my Spiritualism he would not have set me free to practise it. A

priest, to whom I went to confession afterwards, and to whom I mentioned the subject, refused to give me absolution; unless I would promise to give up the whole thing, and place myself where I was before I saw the Cardinal, he would not give me absolution. I said, "Father, you are not my director." He answered very properly, "Go to your director for absolution." As he was not in town I went to the parish priest. I was in error in mentioning the subject to a confessor at all. Confession is simple and according to rule, and does not admit of disputation. If a Spiritualist wishes to convert his or her confessor, he had better make the effort out of the confessional. There, within recognised limits, he is master and arbiter. Conversation is not confession. The zeal of converts to anything gets them into trouble. I remember when I wanted to convert my confessor to Spiritualism. Now I don't care whether he is converted, further than to be a Catholic Spiritualist. I have learned to wait for all things—that green apples may become ripe; that materialists may become spiritually-minded. It is all in growth, and growth has its bitter and incapable periods—witness the bitter fruit, and the helpless babe.—Yours,

MARY S. G. NICHOLS.

#### Preparation of Inquirers for Spiritual Intercourse.

To the Editor of "LIGHT."

SIR,—Under the heading I have given to this letter, I have the impression that earnest workers in this cause might, as the result of their experience, contribute to your columns many valuable practical suggestions. I eagerly offer my mite to this object, respectfully deferring to your pleasure as to the publication of the same.

The "graduation of phenomena," it seems to me, is a matter entirely for the education of Spiritualists, i.e., those who believe in, and seek to cultivate communion with the spirit-world. So far as the purely uninitiated are concerned, the discussion of that question, it seems to me, can serve no practical purpose whatever.

Your readers will probably be surprised at my rushing upon your columns in this way; it is, however, but natural that those who are prominently and persistently labouring to promote a knowledge of Spiritualism, should desire to make known fully and comprehensively their views and opinions, as taught by much observation and experience. Besides, are we not all "lights," from a farthing rushlight to a flaming torch, and should we not contribute all the light we can to the columns of a paper which seeks to be a focus for the concentration of as much "light" as possible upon all spiritual matters?

Concerning the subject under consideration then, sir, I have done my best to make it clear that no "graduation of phenomena" can prepare or qualify inquiries for spiritual intercourse. The preparation required is of a purely subjective nature; in the absence of this no objective phenomena will produce the required result. Hence I repeat that phenomena presented to unspiritual persons will be entirely thrown away. I would earnestly advise Spiritualists to cease wasting their time and resources on that unprofitable object. I contend that no objective phenomena, independently, can produce a substantial spiritual result. The practical purpose and value of phenomena are solely to quicken, strengthen, and give definite form and fashion to existing subjective states. The effect of objective phenomena is to bring to light the subjective states of those who view them. The inference from this is, that the preparation required relates exclusively to the subjective condition of the individual.

The real object, then, being defined, in what way shall it be accomplished? In the first place, I hold that the utmost publicity should be given to all the facts of Spiritualism—the full truth should be published to the world. This is a very different thing from the "proselytising" referred to by "M. A. (Oxon.)," a few weeks ago. I have never attempted to make a "proselyte," yet I distinctly aim to publish the full truth of Spiritualism to all the world, and to afford every individual every facility for knowing all that is to be known about this subject. I cannot imagine Spiritualists placing any restriction upon individual testimony to, or a public proclamation of, all the facts and teachings of Spiritualism. I have heard it said that Spiritualism is not for everybody, but I hold that it is for everybody, although "everybody" is far from being prepared or willing to receive it. But I hold that all that Spiritualism offers is everybody's property, everybody has an interest therein; and it must be made known, not a little of it, but the whole of it, to every human being.

For my own part, I embrace every opportunity to give it the widest publicity. The other day an overwhelming impression came upon me to write a letter on "Spiritualism" to the *Daily Telegraph*. I did so; it was not published (of course), but the chance of reaching a quarter of a million readers was worth the experiment. Let every worker establish a sort of "Secular Press Bureau" on his own account. What we have to recognise is, that everywhere there are minds ripe and ready to receive the truth, this fact being a constant stimulus to myself—on account thereof, I feel impatient to introduce Spiritualism into every town and village.

In the second place, the utmost care must be observed in the selection of those who are to compose the "circle" where intercourse with the spirit-world is sought. Here there cannot be too severe a restriction. The sitters must be, as I have before said, of a proper disposition, of a right spirit. They must be teachable in mind, gentle in temper, moral in character, and spiritually aspiring. If it be asked, what about those who are not of this character, I answer they must become such before they can be admitted to spiritual intercourse. Those who hug their beliefs and opinions as the "heathen" do their idols, must cultivate a free and open mind; those who are "inveterate" sceptics must learn to love truth for its own sake; those who indulge in immoral practices and bad habits must cultivate purity and self-sacrifice; and those who are involved in materiality must realise to some extent their spiritual needs. The fact is, the preparation of the people for spiritual intercourse consists mainly in what they must become before they are qualified for it. As to genuine "inquirers," they should receive all they are inquiring after, for inquiry is the desideratum. I think, sir, I have said sufficient for the present on this topic.

Before closing my letter I should like to say how much interested I am in Mr. Haweis's discourse. But what will be the fate of that gentleman? When Canon Wilberforce delivered his address at the Church Congress, I wondered whether he would be "suspended" or not! It is very attractive to me to be able to preach Spiritualism and still occupy the pulpit, but I am afraid I shall not soon regain that enviable position. If these good clergymen can still retain their pulpits and their emoluments whilst preaching Spiritualism, I hope they won't forget to throw a crust to a poor brother who is not only cast out from the ministerial fold, but therewith completely stripped of all its social and pecuniary advantages, and all this purely for believing in Spiritualism!

However, in being compelled to go forth "with-out purse or scrip," I suppose I am more truly a successor of those who said, "Silver and gold have I none, but such as I have I give thee."—I remain, sir, yours very truly,

CHARLES WARE.

11, West View-terrace, Exeter,  
June 17th, 1883.

## PROGRESS ON THE CONTINENT.

The following are translated from the *Revue Spirite* of June:—

**SPANISH CLERICALISM.**—The *Union Democratica* of Albacete says that the officiating priest of Penas de San Pedro has refused to baptise an infant because its proposed godmother, in whose arms it was brought, was a declared Spiritualist. The civil authorities of Albacete do not approve of this, and have taken some action in the case.

**PROGRESS IN RUSSIA.**—Prince Adeka writes of Mrs. Kate Fox Jencken's visit to St. Petersburg. Professor Wagner has reported some of her sances in the Press. Boutlerof has arranged to give lectures upon the subject. M. Aksakof has conducted sances at the office of the *Rebus* for scientists and physicians under conditions which protected the medium from the disturbing and negating influences of those who wanted to witness novel phenomena rather than study their causes, and who perhaps did not want to have their existing notions disturbed. Experimental sances, conducted by such scientists as Boutlerof, Wagner, and Aksakof, with such a medium as Mrs. K. Fox Jencken, must be of the highest value, and we look forward for their report with interest. Altogether we think the year 1883 will be a memorable one to the Spiritualists of Russia.

**SPIRITUAL FEDERATIONS.**—A federation has been formed between the societies of Spiritualists of France and of Belgium. Now those of Spain and Italy propose to join. This has stimulated the Spiritualists of Lyons and its vicinity to confederate. A meeting with this object was held at the Elysée, Lyons, last month, to which M. Leymarie was invited from Paris to assist. Above 1,200 subscribing adherents were present. M. Leymarie, in his address, at the conclusion of the business, dwelt upon the opposition they must expect to meet with, on the one hand from the Materialists, because Spiritualism demonstrates that life does not end here on earth, and on the other, from the clericals of every denomination, because, say they, the devil is at the bottom of it; the truth being that it teaches men their relation to God without clerical intervention.

Incidentally, he called attention to a recent book by M. Simon, on China. M. Simon had lived and travelled in that vast country for twenty years. He informs us that

the Chinese have, for ages, had systems of communicating with the spiritual world; they hold their ancestors in reverence, and seek their approbation and counsel. Through the prevalence of this spiritual belief the Chinese have settled long ago most of the problems which embarrass our law makers and social economists. Believing that there is an after existence in which a happy advancement succeeds to a right life on earth, the charities and mutual good are cultivated, and there is little need for the employment of policemen and clericals.

M. Leymarie expressed his anticipation of a great European federation of Spiritualists; for the knowledge of Spiritualism was extending in every nation. "Spiritual belief and doctrine," he concluded, "advancing hand in hand with the spirit of progress, must modify the religion of the future, make it truly a religion of peace—peace universally, because there will be a universal interest in making it a reality."

## SPIRITUALISM IN LONDON.

### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

The controls of Mr. Morse undertook, on Sunday last, to answer the question—"For which: Heaven or Earth?" and to determine, from their standpoint of knowledge of both conditions, whether, as a regulating principle of life here, the concerns of the world as we know it, or of a more or less fabled heaven, should receive preferential regard and really influential consideration.

The unquestionable fact that the prevailing so-called religious tendency would be to urge the immediate transfer of our affections to "things above," not only did not deter these always frank and courageous teachers from affirming the contrary proposition, but gave special occasion for an instructive explanation of their reasons for that contention. Such, however, is the force of prejudice in favour of the regulation methods of working out our own salvation by a concentrated gaze upon the future, that we must hasten, if our mouths are not to be closed before we can utter another word upon the subject, to say that, in electing to recommend a sustained and diligent, if not exclusive, attention to the duties and obligations of earth-life, the controls have in view the unassailable truth of the continuity of individuality, and the sequence of its conditions. The argument and the recommendation are then alike acceptable and convincing. As a concession, one may, indeed, be permitted to say, "Live for Heaven," certainly; but that must mean living up to Heaven, and must regard this stage of life, with all its incumbent and relative duties, as already the vestibule of Heaven. This is, surely, most wholesome theory, and justly described as the very essence of the practical teaching of Spiritualism, which in no way involves any anticipatory discredit or contempt for the higher life, but rather its diligent cultivation here—in the form of the discharge of present duties—as a necessary precedent condition for its prompt realisation there; so true is it that—

"Where our duty's task is wrought  
In unison with God's great thought;  
The near and future blend in one."

The two worlds, or states, should be understood as united, for there is no Heaven in the future that does not arise out of Heaven here and to-day.

Upon this foundation, which seems, when rightly understood, to conciliate all views, there is fair prospect for the introduction of a common sentiment and combined action. And it must be remembered that whatever there is of value in the world is the result of the associated work of human mind and human muscle—not of religious dogma, nor of blissful expectations. Strip the pursuits of art, of science, of philosophical speculation, and of every form of toil and bubble, of the veneer of pretence, and the pursuit of happiness may be advanced as an alternative phrase. But happiness is impossible outside of the recognition of the current conditions of life, of our obligations towards earth and its beauties, and earth and its duties; while the hopes and fears which are commonly directed exclusively to another and frequently fanciful form of being, are potent enemies alike of this and of that. We are thus brought to a comprehensive appreciation of the real needs of the present, as centred in earth; and of the abiding issues of life as developed in Heaven, and can agree with W. J. Fox that—

"Not for self-inflicted pain,  
Borne to purchase heavenly gain,  
Did God make man;  
But for wisdom, happiness,  
Blessed life, and life to bless,  
Love, the soul of Deity,  
And progress through eternity,  
Did God make man."

S. B.

On Sunday evening next, the 24th inst., Mr. Morse's Controls will deliver an address upon the subject, "Man—his Place and Purpose."

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 130.—Vol. III.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The *Harbinger of Light* returns to the subject of psychopathic healing, and the mysterious influence of faith. It sets itself to show that faith is not an essential pre-requisite. If my critic will refer to "LIGHT," Nos. 106-107, he will find that I never said that it can be so regarded save in a very small proportion of cases. I specially described it as "a factor to which it is hard to assign an exact value," though in a few cases, such as those recorded in the Gospels, and that of Mrs. Skelton, which I specially adverted to, the power of faith "in the action of a governing and controlling spirit from without" seemed to be "a necessary pre-requisite." These cases, I repeat, are but a small proportion of the mass, and my observation applied to them alone. The question is easily arguable. A medium comes to an absolute disbeliever in the existence of spirit, and says, "You are suffering from cancer. I, as a medium for spirit-power, can cure you." "I do not believe in you or your spirits," is the rejoinder. "There are no such beings, and you are an impostor." Does the *Harbinger* contend that "a positive vital fluid transmitted by the operator" would have any effect on that unresponsive body? Mesmeric healing might conceivably have some slight influence, but healing by spirit-power transmitted through the person of the medium would have small chance, compared with that which it would have in the case of a recipient whose faith was active and energetic.

The cases adduced in support of the editorial contention that faith is not essential to healing are all cases of mesmerism. Undoubtedly faith is no necessary pre-requisite there; but there is no necessary interference of external spiritual agency. I quote one of the cases referred to:—

A. C. was a neighbour who had suffered for several weeks from sciatica, never free from pain save when asleep, and only sleeping when exhausted nature compelled it. We magnetised his leg and relieved the pain at the first operation, but it returned about two hours after. On the second day the relief lasted four hours; the third six or seven; and so on progressively until we had nearly bridged the twenty-four hours. Ten a.m. was the hour for him to attend, and on the morning we refer to he did not put in an appearance punctually, and having an appointment in town at eleven, we magnetised a glass of water by making steadily passes over it with the hand, and bringing it to an assistant told him to inform Mr. C. that we could not wait, but had left the contents of the glass for him to drink. As we were leaving the premises we encountered Mr. C., and delivering the message to him returned and handed him the tumbler without

saying one word to indicate what was the nature of its contents. He drank it as desired, and then asked what it was; we replied, water. He then asked, "What did you put in it?" Though scarcely correct, save in a material sense, we answered, "Nothing;" and then asked why. He replied that it tasted different from ordinary water, "as though it had a tasteless oil in it." Whilst speaking he suddenly placed his hand on his hip, and on being asked what was the matter, he replied that he felt "like warm water running down the part," and a subsidence of the pain. Then, and not till then, was he informed the water was magnetised.

"Letters from a Mystic in the Present Day," is a little book full of suggestions for thought, rather than of elaborate argumentation. The letters, or extracts rather, are some addressed to friends by the anonymous author, who occupies, I presume, some position that qualifies him to speak as a teacher, and were written without thought of publication. They are all the fresher for the absence of constraint, and deal very suggestively with various problems and perplexities of the inner life. The point of view is "the immediate rather than the mediate relations of the life-giving Spirit with man," and the end in many of them is to "awaken the consciousness of our actual union with God and with one another." This—the hope of union with God—is one of the central truths of universal religion, preserved and insisted on alike in the most Evangelical section of the Church of England, in the changeless Churches of Rome and the East, and (as Mr. Sinnett shows in his most recent book) by the Buddhist in his aspirations after Nirvana.

Respecting the subject already alluded to—the answer to the prayer of faith—our "Present-day Mystic" writes:—"With regard to miraculous (so-called) answers to prayer, in the shape of healing, &c., do you not think they present themselves rather as expressions of intimate fellowship with the mind of God than as evidence to convince the gainsayers or inquirers? I do not see that such miracles can do any more in this respect than scientific discoveries have done—viz., assure us of a beneficent mind behind physical nature. . . . I am inclined to think that the spiritual aspect of things can never be so put into words that an objector can be intellectually convinced of the truth of a spiritual perception, for spiritual perceptions are matters of interpretation appealing to the sympathetic instinct, not to scientific proof. Consequently I should rather sympathise with a scientific man shrinking from so-called miracles; they cut right across his lines of pursuit, and tumble all his perceptions into confusion. They belong to the path of the Spiritualist rather than to that of the Scientist, and the latter had better leave them alone until he is prepared to enter that plane of inquiry or perception on which they have an orderly setting, where they will be recognised as belonging to the methods and order of another series of laws."

The latter part of this wise reflection is one to which all who concern themselves in any way with the things of spirit are finally driven. "Spiritual things are spiritually discerned" obviously; but, in a far wider sense, a dwarfing course of minute investigation into some one of the properties of matter, or some cramped question of physics, has a tendency to pin the mind down, to prison it within a groove, and to render it incapable of appreciating such a view as

that of our mystic's, or such conceptions, vast and far reaching, as those embodied in "Esoteric Buddhism." Such minds would not intelligently question and seek into the truth of these mental concepts, they would simply be unable to understand them, or to grasp their real value. There are exceptions (let us be thankful!), but this is the rule, and to refuse to recognise it is to run one's argumentative head against a brick wall.

As to the proof given by certain answers to prayer of any "intimate relation between the mind of man and the mind of God," or even of "a beneficent mind behind nature," I am not so sure. If all prayers were answered, I fear the "beneficent mind" would cause a sad confusion. If only those are answered where, hypothetically, the mind of the suppliant is "in coincidence with" the mind of the Supreme Ruler, the result would presumably have been the same without the prayer; or, at any rate, the evidence on which the answer is assumed is scientifically weak. It is interesting to contrast with this exception the ideas of the esoteric Buddhist, as set forth by Mr. Sinnett. I speak with all reserve (for I have not mastered in its entirety the magnificent conception of which he is the lucid exponent), but I can find no room in that scheme for any Personal God at all. I see nothing but the reign of inflexible law, the endless evolution of progressive existence. I can hear nothing but the rhythmical grinding of the mill which, so far as I can see, has set itself a-going, and which, for aught that I can tell, will grind—tho' it be not a "mill of God"—"exceeding small" and quite pitilessly to the bitter end. Majestic; but quite loveless! Cosmical in its proportions is the conception, but one shrinks and looks about timidly for the "God to whom all flesh comes"—the God "that heareth prayer."

Truth devotes fifteen columns to a review of the Labouchere-Bishop incident. In the midst of a mass of familiar and irrelevant matter, there are some allegations as to Mr. Bishop's antecedents, and especially as to his "pin-trick" at Liverpool, which he will find it well to deal with, and which may indefinitely prolong a tiresome wrangle. With these I have nothing to do. But as to the thought-reading experiment at St. James's Hall, nothing that I have subsequently read about it causes me to alter my expressed opinion. At the same time it is right to bear in mind that Bishop is stated to have read four figures out of five on a bank note in the possession of Sir John Lubbock in the presence of Canon Basil Wilberforce, at the Deanery, Southampton. That is to me much more credible than the subsequent story. The necessary conditions were (presumably) not so conspicuously wanting as they were at St. James's Hall. It remains to be desired that the matter should be tested by a series of careful experiments. One is not enough; and the disorderly elements must be got rid of before any value can be attached to what is done.

Such an opportunity seems to be supplied by a proposal made by Mr. Bishop in the *Times* of the 25th. He proposes to write to each of the fifty unimpeachable witnesses named by Mr. Labouchere, requesting him to conceal a bank-note, the number of which he has committed to memory. He "will then call on each one in turn and endeavour to ascertain before responsible witnesses the number of the bank-note, which shall be known only to the subject of the experiment." This seems to me good and sufficient. The pity is that such an experiment was not tried before. Mr. Bishop may possess the power he claims—there is some good evidence that he does—but he has so mixed up the arts of the conjurer and the showman's patter with what he does, that he has only himself to thank if scepticism prevails respecting him.

M.A. (Oxon.)

# SCENES FROM BEYOND THE VEIL.

[During the last two or three weeks an announcement has appeared in our columns with reference to the proposed publication in this country of a new work from the pen of Mrs. Hardinge Britten, whose talents and reputation in the literary world are already too well known to the readers of "LIGHT" to require any special reference on our part. We, however, gladly avail ourselves of the opportunity which Mrs. Britten has very kindly afforded us of making one or two extracts from the MSS. copy of the book, which is to be entitled, "Spirits and their Work in Every Country of the Earth; or, Nineteenth Century Miracles." We have dipped into the various chapters with an ever-growing sense of their deep and absorbing interest, and a conviction that the volume will be a most important addition to the literature of modern Spiritualism. The following extract is a fair sample of the contents of the book, which contains a very large number of similar original narratives, and we have no hesitation whatever in commending the book most heartily to the attention of our readers.—Ed. "LIGHT."]

Some ten years ago there resided in New York, U.S.A., an aged lady of German birth, the widow of an eminent American merchant, by name, Madame Walter. This lady having become deeply interested in Spiritualism, communicated to Mrs. Hardinge Britten the particulars of her own early experience, at a period of her life when she had been a patient of the renowned German physician, philosopher, and writer, Dr. Justus Kerner. The circumstances of her case were so remarkable that Dr. Kerner had noted them down with a view of incorporating them with other narratives of a kindred character, in a forthcoming volume. At Madame Walter's earnest request, her experiences, which seemed to her at that time too sacred to be entrusted to a cold materialistic world, were simply recorded in MSS., but not published. At the time when the strange tale was communicated to Mrs. Britten, the narrator deemed it her solemn duty to offer her record, as a contribution to an age better prepared than formerly to receive it. It need only be added that in addition to the high and unimpeachable character of the venerable lady from whom Mrs. Britten received the history orally, she is also in possession of Dr. Kerner's MSS., from which she has already drawn some details for her published sketches, and which she now deems worthy of being presented in more complete form.

Dr. Kerner stated that it was in the year 1827 that a medical friend of his, residing in the neighbourhood of Weinsberg, expressed a wish that he, Dr. Kerner, would take charge of a singular and interesting patient, a young lady who had been placed under his care for medical treatment.

To this proposition Dr. Kerner assented, and thus he became acquainted with Mdlle. Olga Schwartzberg, the daughter of the Baroness M—, of Vienna.

At the age of twenty, Mdlle. Olga had become the victim of a severe nervous and epigastric disorder, which had determined her mother to send her to Weinsberg, to the care of her trusty family physician.

The mother herself was a gay, heartless, fashionable widow, who had just contracted a second marriage with an immensely wealthy, but very aged man, the Baron M—, who had become captivated with the fair widow's remarkable personal attractions.

Under the treatment of Drs. Kerner and Moran, Mdlle. Olga not only began to recover her health, but she displayed, to a wonderful degree, the faculty of clairvoyance, and, by the magnetic passes administered to her, became a somnambulist of extraordinary lucidity.

In the magnetic sleep she could speak in several foreign tongues she had not studied; play on any instrument presented to her, though entirely unacquainted with music, and discourse most eloquently on various scientific subjects. Besides these interesting results of the sleep waking condition, Mdlle. Olga, in her normal state, could see, and accurately describe, the spirits of many deceased persons known to those around her, yet wholly strange to herself. Notwithstanding the peculiar excellence and accuracy of these descriptions, Mdlle. Olga treated the whole subject of spiritual existence with the utmost scorn and derision, and insisted on attributing the apparitions she perceived to the reflex action of the minds of those with whom she came in contact.

As this young lady had been brought up by a worldly-minded, atheistic mother, Dr. Kerner was at no loss to account for her total disbelief in immortality, and her contempt of all religious ideas; still it pained him to perceive that her rare gifts of seership made no other impression on her mind than to furnish food for ridicule, and denial of spiritual agency.

It was on a certain night in October, 1827, that Mdlle. Olga was left by her physician in a peaceful magnetic sleep, her maid Anna Matterlich occupying a couch in an adjoining apartment, to restrain—as her mistress gaily alleged—any undue flights of her somnambulant wanderings "beyond the confines of earth."

At a very early hour the next morning, Dr. Kerner was summoned in haste to attend his patient, and he then received from her pale lips the following astounding statement:—

"Dr. Kerner," she said, "the sleep in which you left me must have been of very short duration, for the moment after your departure I became so wide awake that I heard and could have counted the number of your retreating footsteps. At the instant that you closed the door behind you, I felt irresistibly impelled to rise from my bed, throw on a dressing gown, and seat myself by my writing table. Whilst I sat, abstractedly gazing at the still blazing fire, to my unspeakable astonishment, my door was opened noiselessly and my mother entered the room, and without attempting to salute me, took a chair, and sat down by the fire on the opposite side to myself.

"If I was astonished at her unexpected appearance, I was still more so at the extraordinary change manifested in her person.

"Her dress—the splendid lace in which she was married to the Baron M—gave me the idea of a cold so intense that it froze my very marrow to look at her; indeed, I felt, though she did not complain, or shiver, that she was perishing with cold. I had always been accustomed to hear my mother spoken of as a very beautiful woman, and I had often gazed at her myself with admiring wonder, but oh! what a contrast did she now present to the loveliness which had so fascinated all beholders! Her hair was loose and hanging around her shoulders in disorder, but to my amazement I perceived that it was nearly all false, and from its lack of arrangement failed to conceal the grey locks which it was designed to hide. One cheek was coarsely patched with rouge, whilst the other was deadly pale. A set of false teeth was in her hand, and her neck and arms were only half smeared with enamel.

"I had never seen my mother at her toilette, and these disclosures fairly overwhelmed me, yet all this was forgotten, totally overlooked, whilst gazing on the unutterable expression of woe which marked every lineament of that wretched face. I had never seen despair, rage, and remorse so awfully depicted on a human countenance, nor did I deem it possible that those passions could find such a fearfully vivid expression.

"I seemed to see, moreover,—and wonderful it was for me to perceive it,—my mother's entire past history, all written,—I could not tell how or where,—yet impressed clearly upon her, and obvious to every eye. And, oh Heaven! may I never again witness the naked deformity of an ill-spent life, thus indelibly imprinted on the form!

"Aghast and speechless, I listened in silence, whilst my mother spoke to me; but her very tones were changed, and instead of the soft silvery accents of other days, her voice was hollow and faint, and seemed to come from an illimitable distance off, and in no way to proceed from the forlorn figure that sat before me. It said: 'Olga! I have come to tell you of a very, very terrible dream I have had, a dream you ought to know, and one which, if I had realised before, I should have been happier—happier now!' She sighed;—and oh what a sigh of anguish was that!—then motioning me to the writing table by my side, she bade me take down the words she was going to speak.

"Mechanically I obeyed her, when she continued as follows, speaking so slowly and with so many pauses, that, though I never seemed to possess the courage to address her, I was enabled to transcribe her words faster than she uttered them:—

"I was dressing, as you see, to go to court, when a sudden faintness seized me, memory fled, and consciousness only returned in the form of this horrible dream."

"Here a shudder of agony seemed to shake her frame, and after a long pause she said:

"I found myself on the brink of a dreary, high cliff, overhanging a wild and stormy sea. The air was thicker and heavier than night; yet it was not night. All was lonely, wild, black, and dreary. It seemed as if I had stood in that awful solitude for ages, yet why or how I came there, I knew not."

"Suddenly, the ground rocked and parted beneath my feet. Shrieking in mortal terror, I caught at the earth, blades of grass, the very motes in the air, to stay my fall, but all in vain. Down—down—I was hurled! oh, how long I was in falling! Surely I must have spent years in that awful descent, for the whole of my past life, even to its minutest details, passed in solemn march before me as I fell. Not the vivid flashes of sudden remembrance, but the stately panorama of every year, hour, and minute unrolled itself before me as clearly as in the time when each event was enacted. I saw my own pale mother sinking into an early grave, but the bitter causes of that untimely death came with her: my disobedience, ingratitude, and desertion. Every unkind word or act of folly I had committed against her was engraved on the funeral pall from which her faded form seemed to emerge.

"I saw dim effigies of young, timid hearts that my idle coquetries had broken. I saw the charms of beauty and intellect with which God had endowed me, first adorning, then disfiguring my own phantom likeness, with the semblance of reptiles and loathsome animals. I saw faces of many a weary drudge whom I had sacrificed to my service; and those who had bowed to me and cringed before me, now reviled me and pointed with foul grimaces to my unfinished toilette.

"All this and more, more than tongue can speak, I saw, and knew, and felt, during that tremendous fall.

"I tell you, girl, a thousand years must have passed in that downward flight. At length I landed—landed on a distant shore, where thick haze clouded at first my straining vision, and the cold winds swept around me with such a piercing, icy chill as I never dreamed to exist before.

"As I shrank and shivered in their tempestuous cruelty, myriads of ragged forms flitted before me, and I knew they were wretched creatures whom I had passed by unnoticed in my town drives, and then I wept to think I had never done anything to alleviate their misery. They mocked at me now, and then they passed away. I would have helped them, but the bitter blast sighed out, 'Too late! Too late!'

"Lies I had spoken, and trivial follies long since forgotten, seemed now to assume tangible shapes, and rose up to meet me so palpably that I felt with shame and horror they were fastening themselves upon my form—my very dress, and would be seen and known by all beholders.

"I strove to hide myself for very shame, but millions of eyes were upon me, and all seemed to read me through and through.

"Then arose the wild and agonising wish, since I could not conceal my true self, that I were changed.

"I screamed aloud a frantic prayer to return to earth and lead a new life; do something—anything to begin life over again, and be a better, truer, and purer woman; but again the bitter winds sighed out the doleful cry, 'Too late! Too late!' In my despair I cried to those who surrounded me that I was not fit to be seen. I must and would be something better; and then I remembered what the priests had taught; how they had preached that the blood of Christ would cleanse the worst of sinners, and redeem all who believed in Him from the penalty so justly due to ill-spent lives. I had never believed this; I had never been taught to believe, but I would do so now, and then with frantic haste I sped on to find a priest. With the wish came the realisation. A celebrated minister of the Christian Church, long dead and gone, started up suddenly in my path alive again, and offered me a crucifix. But, oh, horror! As I gazed upon this man I saw he was worse than I was. He was a hypocrite, a base deceiver, and his changing form was marred by the wild, despairing images of thousands of shipwrecked souls whom his false teachings had misled. Still a shadowy hope was left. I would cling to the crucifix. Pictures of faithful believers thus redeemed, flitted before my eyes; but even as with outstretched arms I strove to clasp the image, it spoke, and in sweet, though relentless tones it said: 'Not everyone who saith unto me, Lord, Lord! but he who doeth the will of my Father who is in Heaven, he shall be saved.' Then I shrieked out: 'Is there then no salvation?' The answer came: 'Work out thine own salvation.' 'But how?' 'In action.'

"But," I cried again, "I am dead, there is no hope, no repentance after death." "There is no death," answered the voice; so still, so soft, yet so full of power, that it seemed to fill the spaces of infinity. Confused and overwhelmed, yet still aroused and stirred by the strange new thought that there might be progress even beyond the grave, I asked: "Where then is hell?" No answer came, but yet I felt that answer, and it impelled me to look around through the murky air, on the bleak and barren prospect, and the dreary stunted forms of beings on whose faces I read images of mis-spent lives like my own. Then I cried, "Lo, I am in hell, and I myself have made it!"

"Then I thought, but did not dare to ask, of Heaven.

"Thought in spirit life is action, reality, and with the thought came a view! Oh, that I could speak of the radiant visions that one brief glance presented!

"The brightest and highest flights of ideality on earth fall short, far short of that blooming, sunlit land, and the happy, lovely people who inhabit it. And yet I saw what they had been, as clearly as I saw the evil lives of my associates. Some had been crippled, blind, starved, worked to death, or worn out with cares and toils, but all had been true and faithful unto death, and good to one another. All those that dwell in those heavenly spheres, those lands of light and beauty, that even to look at for a single instant is worth a thousand years of suffering, had been kind, patient, brave, or helpful.

"Oh, what a glory it was to look upon the good! Oh, that I had been good, ever so little! Oh, that I had left some record behind, to bless mankind! that single blessing would have saved me! But whilst I sighed in heaviness, with Milton's fallen angel, 'Me miserable!' the sweet, soft voice breathed in my ear: 'Up and be doing! prepare, and commence thy life anew. Work out thine own salvation. Arise, and go to thy Father.' I thought—for it was but a dream, Olga—I thought, and said, I will arise; and I did go, and I came here, as the first fruit of my new life and new resolution, for I found, that is, I thought I found, that the only way to help myself was by helping others, and so I came hither to warn my child; to tell her, that not in church, in pulpit, or in the good deeds of another, does the path to Heaven lie, but in her own strivings after good; in her deeds to her fellow mortals; in pure thoughts, good acts, kind words, and the motives for good, which move us through every second of our mortal pilgrimage. Heaven and hell are states, my child. No foot can tread the path by which we reach them, but our own; no mouthing hypocrite can teach us how to find the way, or save, or guide us, only the impulses to good and truth, which God has given to every

human soul, if we would but heed them. These are our saviours, Olga. Arise! and save thyself!"

"She ceased, and gaining self-possession from the cessation of the agonising tones that had so long rung in my ear, I cried out:—

"Oh, mother! tell me one thing more. In the name of Heaven, tell me how and when you came here!"

"Raising my eyes as I spoke, I sought to meet her glance, but I gazed on vacancy. The empty chair alone remained; the pen, ink, and *vel writing* inscribed with the fearful tale, were the only mementoes that remained of that awful interview!"

The lady concluded her narrative by adding, that after the disappearance of the apparition, she remembered no more, until she found Dr. Kerner and her maid bending anxiously over her. As a sequel to this terrible vision, Dr. Kerner stated that the Baroness M.—died at Vienna on the very night in that the Baroness had been found at her toilette half dressed, but covered with blood. The sudden rupture of a blood vessel had robbed her of life, in the very act of preparing to ensnare all hearts in the meshes of her unreal charms.

The appearance of the corpse in all respects corresponded to the apparition witnessed by her daughter, even to the set of false teeth still clutched in the hand of the mute but eloquent dead. It need only be added that to the last day of her earthly life Madame Walter's terrible vision bore fruits in her chastened spirit, by inciting her to ceaseless acts of benevolence, holy thoughts, and words of tender sympathy, which made all who knew her in life, and remembered her after death, "rise up and called her blessed."

#### REVIEW.

ESOTERIC BUDDHISM. By A. P. Sinnett. Trübner, 1883. Price 7s. 6d. Or may be obtained from the Office of "LIGHT."

#### THIRD NOTICE.

There is a sense in which all this doctrine may be termed a transcendental materialism, and in which it even announces itself as such. It is after some hesitation that we transcribe the passages which make this conclusion unmistakable. It may not be easy to explain to those who have not read the book that its main purpose—the exposition of the principles of kosmical and human evolution—is not really affected by abstract statements of this character. The metaphysical basis might be conceived otherwise, and yet what is positive, definite, and practical, would remain almost exactly as expounded, at least in formal outline. Nevertheless, the criticism we have to make on this part of the work, if well-founded, will not be unimportant. For if a perfect anatomy is combined with a defective chemistry, we shall indeed have an admirable skeleton, but a misleading biology. Metaphysics cannot be accepted upon authority; least of all when we find propositions of this nature put forward without any visible appreciation of the grounds which must lead one very important school of thought to reject them.

Occult science, we are told, "contemplates no principle in nature as wholly immaterial," the "clue to the mystery involved" lying "in the fact, directly cognizable by occult experts, that matter exists in other states besides those which are cognizable by the five senses." So far we are not much disturbed. Given the idealist conception of "matter" as objective manifestation, then the whole universe as open to any perceptive faculty whatever can be said to be material, in a sense that may be accepted, or at least allowed to pass. "Occult Science is wholly free from the logical error of attributing material results to immaterial causes." Force and primordial matter are in this book identified; and as force operates changes, that proposition also might stand, if only we put out of sight the law of the direction of force. As a distinguished man of science has lately demonstrated,\* the direction of motion is not given in the conception of motion itself. Exception may be taken to the form of statement of what is in reality the theory of Boecovich, adopted by Faraday, Ampère, Fechner, and other physicists, which regards "matter" as reducible to centres of force. The "Adept" position is probably more nearly that of Schopenhauer, to whom all natural forces were forms of the universal energy which in conscious manifestation we call Will, and all the rest mere representation or appearance (*Vorstellung*), than that of any other modern philosopher. Then in the chapter on "The Universe," at p. 176, we read, "The one eternal, imperishable thing in the universe which universal pralayas themselves pass over without destroying, is that which may be regarded indifferently as space, duration, matter, or motion; not as something having these four attributes, but as something which is these four things at once and always. And evolution takes its rise in the atomic polarity which motion engenders." Now here are the four most general

conceptions applicable to phenomena, abstracted from all differentiations, given an united hypostasis, and presented as the final truth and substratum of all things. Surely it must be apparent that these are first forms only, without life or law in themselves. Or if we have to read life and law into the statement, then these are the supreme facts, and Time, Space, &c., are their primary forms, or expressions in manifestation. In what follows, the active and passive (corresponding to the male and female) principles are distinguished, the first being described as the spiritual, the expansive, the life-giving; the second as the material, limitative, or contractive, fecundative. That is a very old statement. We find it at the outset of Jacob Böhm's mysticism, and it has received a philosophical development from the subtle and penetrating genius of Schelling. And perhaps the following, from the latter's "Philosophy of Nature," may help us to the real meaning of the passage we have quoted from Mr. Sinnett's book: "The expanding force must be regarded as the first positive factor, for it engenders the idea of spatiality and extension, or rather it is itself a self-extension. . . . Now opposite to this positive activity stands the negative, that process which circumscribes, limits, arrests, and by these very means determines and forms. To this activity corresponds time." But that is very different from positing space and time themselves—the forms of consciousness—as ultimate and absolute realities. The fault that the idealist must find with Mr. Sinnett's statement is, not that it leaves too little during the Maha-Pralaya, but that it leaves too much. The Maha-Pralaya, as the former understands it, is the cessation of all objectivity, and he could never consent to substantialise the most abstract forms of objectivity. The philosopher of this school only smiles when he is told that there is no personal God, as *First Cause*, in the manifested universe; though that there are "Gods many and Lords many" as "leaders" (in Platonic phrase) of the time cycles, or world manifestations, is a truth which Esoteric Buddhism seems to restore. As well might you think it necessary to tell us that the substance is not in the shadow, or that the less cannot contain the greater. "All existences" (phenomena) "are non-Ego," said Gautama; a proposition which modern idealism should be at no loss to interpret.\* "I have swept the heavens with my telescope, and have not found God," said Laplace. And really we are told much the same of the Dhyani Chohans and of the yet higher potentates of universal space. Our Adept teachers might have been content with saying through Mr. Sinnett, "Your personal God has no place or function in the objective universe; it is that alone we are concerned with, though with that as including an immensity which to your present senses and faculties is non-objective. We will shew you Law alone reigning over and fulfilling itself in every order of phenomenal existence, and we will thus account for all change and all manifestation; exhibiting within the limits of possible objectivity the principles of its evolution, the law of cycles, and the horoscope of time itself. We will do all that, and that is all the highest intelligences can express and explain; but concerning the unfathomable mystery of absolute subjectivity, or Being, we are silent." But we have no warrant in this book for crediting them with any such reserve. Their position is rather that of another French philosopher, who speaking of God, said, "Je n'ai pas besoin de cette hypothèse." And yet on their own showing they do need it. At the end of a planetary chain pralaya, we are told, it is living intelligence that imparts the impulse of evolution to the re-awakening worlds. These intelligences are the Planetary Spirits, themselves the offsprings of the last planetary manvantara. We are not mistaking them for creative Gods, but only calling attention to the fact that intelligent action has to be postulated to start the planetary system afresh. But how about the revival of the whole universe after a Maha-Pralaya? There are no Planetary Spirits, or any conceivable intelligences, left during the Night of Brahm: or if there are we do not hear of them. Of course, by analogy there ought to be; and equally by analogy are we compelled to suppose that if intelligent action is required to give the impulse to a planetary system, *a fortiori*, or at least with parity of reason, must it be needed for the similar purpose on the grander scale. There is no absolute beginning in time in this philosophy; so that living intelligence may be indifferently regarded as originating and as resulting. The Dhyani Chohans of a planetary manvantara are evolved, no doubt, from a previous one; but then there were other Dhyani Chohans to start the process, and so on *ad infinitum*. Of eternity as anything else than infinite time there is no hint

\* See an article, entitled "Evolution by Force Impossible," by Dr. James Croli, F.R.S., in the *British Quarterly Review* of January last.

\* Dr. Oldenburg seems wholly to have misconceived it, and is led to the strange conclusion that in Buddhism Nirvana does, after all, mean annihilation.

or idea. And in a cosmogony that is quite right, since all manifestation is under the form of time, itself the great principle of Maya.

A complete philosophy which adopted the analogical method at all would be thorough-going with its analogies; but that cannot be quite said here. If man is the microcosm, his individual subjectivity must correspond with the Absolute Subjectivity of the universe. It is just that consideration which, without attempting to define or philosophise further, enables the follower of the analogical method to hold fast by the idea of God. And for our own part we do hold fast by it with a faith which no formula can express. We may believe in the Night of Brahm—to which also analogy conducts us—the retraction of all manifest existence into the pure Subjectivity, without accepting an abstract material pulsation as the last word of eternal truth. If the profanity of a grotesque parallel may be pardoned, that conception reminds us irresistibly of the Cheshire Cat in "Alice," of which nothing remained but the grin. That at every minute, by the simplest and most necessary acts of organic life, the expiration and inspiration of breath, we do really represent the fortgoing and return of worlds and systems, is an idea we may reasonably entertain. But it marks the process, not the suspension of the process. The Maha-Pralaya would thus correspond to a period during which the breath is held, not to any such motion or pulsation in time and space as above denoted. And it is curious how we get a better hint of the true analogy in one of the early physical processes of the Yoga discipline. The first condition of developing a more interior consciousness is to hold the breath; a feat which practice is said to prolong for almost incredible intervals. If analogy is to be taken as our guide (and we have a right to demand that it shall be faithfully and exactly carried out), we should infer that behind the objective inactivity of a Maha-Pralaya is the most transcendent, though to us inconceivable, life.

So when we are told by Mr. Sinnett that occult science "contemplates no principle as wholly immaterial," we must deal with this proposition somewhat as Leibnitz dealt with another famous formula: "Nihil est in intellectu quod non prius fuerit in sensu"—"nisi intellectus ipse." To say that Law, the logic of nature, which on ultimate dissection turns out to be the truth of nature itself, is in any sense "material," would of course be pure nonsense; and to speak of law as *inherent* in nature is a mere evasion. As we advance towards the scientific goal, we come to understand that materialism is the last enemy that shall be overcome. But here, in opposition to one school of idealists, we may remark that what saves a theory from materialism is not the recognition of consciousness as giving unity to the universe, but the conception of law as that unity itself. It is in Kosmic Ideation, or the connected logic of forms, that we must look for the truth behind manifestation. For to make the world intelligible is to find the perfect manifestation of reason; to reduce all to form, the sensuous residuum being quite unreal in presence of this. Occult science has anticipated our latest and highest generalisations in the discovery that magnitudes, whether of time or space, are absolutely indifferent. The form, the law, stands out as the same in the vastest aggregates and in the minutest visible. The leaf is the miniature of the tree; the day is a little year; man himself is a microcosm. Nor when we turn to the grander scale of things, to Maha-Manvantaras and Pralayas, for instance, is reason baffled when imagination has to retire. Reason is not embarrassed by magnitudes. She knows them to be merely relative; vain and impotent attempts to escape her jurisdiction. Materialism, on the other hand, relies on fortuitous evolution, on natural selection as determined solely by environment. It cannot postulate law *ab initio*, or recognise the perfect *a priori* logic of nature, which in reflection is conscious mind. Every philosophy which does recognise an absolute law or order of manifestation, *ipso facto* acknowledges an universal mind or reason as the subjective truth of all that appears in time. It may, indeed, refuse to personify this conception; that is, to introduce into it the duality of subject and object, and that for two obvious philosophical reasons. For in the first place, we can never think a conscious subject except as determined and limited by the object of consciousness. Now if it is self-determined, as an Absolute Subject must be, then is the object itself the subject, there is no distinction between Ego and non-Ego, and the duality which every personal consciousness we can ever know or imagine must contain, is sublated. We suppose it will be admitted that Plotinus and Fichte are not bad representatives of ancient and modern idealism respectively, and this argument has been elaborately worked out by both of them. And in the second place, as little can we think this diremption of subject and object except as under the form of time, which is again a limitation. All consciousness is manifestation, and time is not a condition of being, but of existence or manifestation. That is what Hegel meant when he said that "in nature all forms are contemporaneous: only Spirit [consciousness] has a history." When, for instance, we speak of all effects being included, or pre-existing, in their causes, we transfer the category of existence from the order of time to the order of eternity; and are repeat-

ing, in modern phrase, what Plato said of the "impartible union" in "the One." The perfect and ineffable law of this connection is really the unity of mind, or is Reason itself. All true science tends to transcendentalism; for its aim and ideal are to exhibit logic in the universe, which would be vain and impossible if all that appears as process had not an eternal and most real subsistence as idea. Ideas are the only truth of things, and can they perish in a Pralaya? If they did, could there ever be another manvantara? "Thought is baffled," we are told, "say even the adepts, in speculating as to how many of our solar pralayas must come before the great kosmic night in which the whole universe, in its collective enormity, obeys what is manifestly the universal law of activity and repose, and with all its myriad systems passes itself into pralaya. But even that tremendous result, says esoteric science, must surely come." And what then, we will not say remains, but is? Shall we reply, all that in differentiation ever truly is—the Intelligible World of Plato? Mr. Sinnett, at least, should not forbid us so to speak, since he expressly asserts the correspondence of the Adept system with the Platonic philosophy. Did space permit it would be interesting to pursue that comparison. Certainly, one characteristic idea in both seems the same; involution precedes evolution. But in Plato, at every downward stage we see a departure from transcendent divinity; and the higher principles latent in man are represented by the successive orders of the gods; thus we are linked to all throughout the series; and these divine hypostases compose a most real theocracy. In Plato, man is never without his god, though he is not an immediate relation with the Great First Cause, as modern theology, borrowing its conceptions from a particularly unphilosophic and unideal race, supposes. It is probable that we have a great deal of misunderstanding to get over, and much further information to obtain, before we know what Esoteric Buddhism really teaches of the relation of humanity at any given stage to the divine beings who already represent in conscious life the next principle of evolution. But it would be equally ungrateful and unreasonable to complain of Mr. Sinnett. On the contrary, we have nothing but admiration for the singular lucidity and conciseness with which he has achieved a task of extraordinary difficulty. He has written a book within the most readable limits, which for grasp of the subject and excellence of literary exposition is excelled by none and equalled by very few with which we are acquainted.

C. C. M.

#### THOUGHT TRANSFERENCE.

The following letter appeared in the *Standard* newspaper for June 22nd:—

"TO THE EDITOR OF THE 'STANDARD.'

"SIR,—As the question whether one person can read another person's thoughts is exciting some public interest just now, will you permit me to give you a remarkable instance of it of which I myself was, so to speak, the 'subject.' Some forty years ago a noted charlatan, one Marcillac, was exhibiting a somnambulist, the well-known Alexis, whose powers of divination while under the influence of mesmerism were very extraordinary. Here is how, in the instance to which I refer, they were tested. "My father wrote the words Daniel O'Connell on a sheet of note paper, and pasted it at the back of a picture in our drawing-room, and taking me with him, and accompanied by E. A. Osborn, the pianist,—who is, I believe, still living and residing in London—went to Alexis. The latter having been mesmerised, my father was put in communication with him by giving him his hand, but the clairvoyant evidently did not see very clearly. He described the room, the picture, and the sheet of note-paper but stumbled at the spelling. He kept on repeating 'D O C,' 'D O C.' With a boy's impulse I exclaimed 'No, not O, at all.' Whereon Marcillac asked if I knew the word, and being answered in the affirmative, put my hand into that of Alexis, when he immediately uttered, 'Daniel O'Connell.' It strikes me that if the Thought-reader now engrossing public attention can do this, he will have established his claim. Let Mr. Labouchere write a complimentary sentence about, let us say, Lord Randolph Churchill; let him place it in the pocket of any member of Parliament whom Mr. Bishop may designate, and then let Mr. Bishop write out that sentence. If he does that even the senior member for Northampton must be convinced. But if he does not, the verdict must go against him.

"I have seen frequent cases of Thought-reading by people under mesmeric influence; but though there be occasions between very close and intimate friends or relatives when, as Tennyson puts it,

"Thought leaps out to wed with Thought,  
Ere Thought can wed itself with speech,"

I utterly disbelieve that one man in a normal condition can tell a number by putting his hand on the shoulder of another man who thinks of it, and any man claiming that power and shrinking from putting it to a decisive test lays himself open to the charge of imposture.

"I am, sir, your obedient servant,

"H. K.

"Paris, June 19th."

TEMPORARY OFFICES OF "LIGHT."  
38, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Woburn Street.)

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from R. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, JUNE 30TH, 1883.

## IMPORTANT NOTICES.

## REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

Consequent upon our removal to 38, Great Russell-street, we fear delay has occurred with respect to a few communications, especially those sent to our old address. We have not, since our removal, received any letters so addressed, and on inquiry at the post office we hear there are letters and book-packets awaiting certain formalities for delivery. Correspondents may, therefore, attribute any delay which may occur in answering their inquiries to this cause.

CENTRAL ASSOCIATION OF SPIRITUALISTS READING ROOM  
AND LIBRARY, 38, GREAT RUSSELL STREET, W.C.  
(Entrance in Woburn Street.)

We are requested to announce for the information of members and friends that these rooms will, until further notice, be open during the day, attendance being given from 10 a.m. to 5 p.m.

MR. HAWES' SERMON ON SPIRITUALISM IN  
PAMPHLET FORM.

The demand for this up to the present time has not been sufficient to justify us in proceeding with the work, and in ordinary circumstances we should at once abandon the idea. As, however, the missing letters may place a different aspect on the matter, we have determined to keep the sermon in type for one week longer, after which time if no material advance is made in the number of copies ordered we shall forthwith abandon the scheme. The price is fixed so low that we shall require to print at least 5,000 to cover expenses. At present 500 only have been ordered. Communications on this subject should be addressed to the Manager of "LIGHT," 38, Great Russell-street, W.C.

## NOTICE TO CORRESPONDENTS.

Owing to pressure on our space many communications stand over. Letters, &c., from Mrs. Penny, G. Damiani, Rev. C. Ware, Northumbria, A. D., and others are in type, and will appear next week.

S.—Your argument does not apply. The proceeds of the entertainment went to the Hospital Funds.

E. K.—The incident you send has already appeared. Many thanks for drawing our attention to it.

## THE IMMORTALITY OF THE SOUL.

Sermon by the Rev. H. R. HAWES, M.A., at St. James's Church,  
Westmoreland-street, on Sunday morning, June 24th.\*

## Immortality.

Most of you know that I am going to speak this morning on some of the modern aspects of the immortality of the soul, and you will infer, and you will infer rightly, that I am going to try and place that belief upon a scientific basis. The question is eternally interesting and recurrent. It is a question which most of the religions of the world have tried to answer, and every religion has had influence and retained influence in proportion as it has given some satisfactory account of man's spiritual nature, and given some satisfactory hopes of immortality. What are we? Where do we come from? Where are we going to? If you will think of what men have written and said upon the subject, you will find that there has been a constant disposition to believe that this life is not all; that we are not mere earthworms, a little more subtly organised; that we have spiritual affinities; that we converse with principalities and powers; that we have some control over the formation of that spiritual nature which is to survive the shock of death; that we have in our own hands very much the general character which the next stage of being shall assume; and, above all things, that such a state of being really does await sentient, intelligent, self-conscious beings like ourselves.

## Why We Believe In It.

Why do you believe in the immortality of the soul? or, to put it in another way, the survival of you yourself after your body has been lowered in the coffin into the grave? Why do you believe that you do not go out like a candle then?

Some people say they have a consciousness of their own immortality. But you cannot have a consciousness of anything except what is present, what is going on. You may have a consciousness of a certain divine sensibility, and you may infer from that divine sensibility, or that intuition, that you are spiritual, and that the spiritual in you will survive the shock of death. You may infer that from the divine sensibility, as you may infer from a physical feeling of hunger that there is something in the world calculated to satisfy that hunger; and you will be right.

Or you may say that your own intuitions upon the subject are strengthened by the general intuitions and consent of other people; that you find a very wide belief prevalent, and that it almost amounts to a generic consciousness of the race,—this consciousness of a divine sensibility from which you infer the permanence of your spiritual nature, the immortality of your soul. You will be right there, too. It is true that deeply embedded in the very constitution of our nature there is this kind of hungering and thirsting after what cannot pass away, this deep conviction that we ourselves, fundamentally, in our essence, cannot cease. Well, suppose this is so. There will be individual consciousness of a divine sensibility, and there will be the generic consciousness of the race, and you may say that this is a sort of argument for the survival of the spirit. You will be right there; it is a sort of argument.

Or you may say it is a hypothesis, a supposition which explains many facts; that this world would be so irrationally constituted were this little life all; that there are so many unfinished lives that the whole course of the world and the moral organisation of society would be chaotic; that so many things are left unexplained if you limit us to this life, and that if you introduce the survival of the spirit you at once introduce harmony into this chaos, you introduce a principle which will reconcile us to many things, many contradictions, many apparent injustices—to the passing away of people in the prime of life with their work unfinished, and their great ideas unfulfilled, and their hopes that never came to anything; people who have always seemed to be under a cloud in this world for no particular reason, victims of their own organisation, seemingly hampered, the immortal part of them, with that over which they have not had sufficient control. All kinds of thoughts come into the mind suggesting that if there is a development, a continuance, there may be an explanation. You revolt from a world irrationally constituted as this world would be in a moral and spiritual universe; you revolt from the idea that there is no conclusion to all these beginnings, and you may be right there.

Others believe in the immortality of the soul, or in what they call their own resurrection. They say that Christ rose, and because Christ rose, therefore they will rise. Well, I have often pointed out that this is not a very sound argument. It is used by St. Paul as a kind of argument. He says, "As in Adam all die, so in Christ shall all be made alive." Of course our connection with Adam is a physical one, but our connection with Christ is a spiritual one. When you say a spiritual connection you do not know quite what you mean, but you mean, at all events, something which is not a bodily connection. Then the more unlike us you make out Jesus Christ to be, the less likely is it that the argument will hold sound that because Jesus Christ rose, therefore we shall rise. It is rather an analogy, it is an illustration, it is a devout hope, more than an

\* NOTE BY THE PREACHER TO THE EDITOR:—"As you have reported this extempore sermon, it is only fair to say that I have used many of Mr. Page Hoppa's ideas as given in his "A Scientific Basis of Belief in a Future Life."—H. R. H.

argument. I have often showed that at considerable length in this pulpit.

## The Higher Christian Argument.

Then you may take your stand on higher ground, and say, "We believe we shall survive death because of what Jesus Christ has told us about God; we believe that His deliverance concerning the character of God and God's love for us is a real, true deliverance upon the matter; that if God really does love us, He takes care of us; that He has placed us in the seed time of the earth for the harvest of eternity, that He will never leave us, nor forsake us; that He holds us all in the hollow of His hands, and that His everlasting arms are round about us for ever." Well, if you take that ground I am with you. Yes, if Jesus Christ gave a true message concerning the love of God for man then we are immortal, then we shall survive, we shall not be snuffed out like a candle, we shall not perish when we are put into the grave. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." And we know as St. Paul says, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." So, if you take that ground I am with you; I say that is a good argument; it is an argument for those that believe, for those who are already Christians.

## Tendency of the Age.

Now you might think that as a Christian preacher I might rest there, that I might round off my sermon with those texts; and it would be well, only we live in an age when new thoughts and feelings are coming up. Every age has its own difficulties; every age has its way of re-stating the old questions; every age requires its own particular arguments; and every age has its own intellectual and moral characteristics. And what are the mental and moral characteristics of this age? A desire to have the foot planted upon an intellectual rock as well as a barque floated upon an emotional ocean. The tendency of this age is to trace a connection between cause and effect, to correlate all the different phenomena of nature. When anything new is pointed out the first thing which we ask is: What is its connection with that which went before? What is its general relation to a harmonious whole? And we must answer these questions. We must answer them not only in the field of history so as to make the historical personages of whom we read cohere, but we must answer them in the realm of philosophy, we must answer them also in the realm of science, we must answer them also in the realm of religion. Religion must not be an excrescence, however lofty, sublime, and spiritual. Religion and our theological belief must be welded into the very substance of our religious life and experience. That is what the present age does insist upon. Now the ancients did not trouble themselves with all that. They were quite content to rest upon authority, upon affirmation, upon analogy, and upon imagery; upon a show of emotional argument, even upon a propitious hope; they were inclined to believe what they wanted to believe. We want something more than that in religion. We do not want to believe what we should like; we will not believe merely what is agreeable; we want to know what is true, and if not what is absolutely, certainly true, what is possible and probable about our own souls, about our own bodies, and the survival of the spiritual principle. How can these things be? In the silence of your chambers this little sentence rings again and again in your ears: "How can my soul exist without my body? Has it any separate existence?"

## Immortality Stated.

Now let us put the matter clearly. What is it you do want? What kind of immortality do you really desire? Is it the immortality of the race, that other people will go on propagating the race to the end of time, whilst you will be dead? Well, that is one satisfaction, perhaps, to some people. Do you want the immortality of your thought, so that after you are dead people will read your books? Well, that may be a melancholy consolation, but you will know nothing about it. Do you want the survival of virtue? Well, that is refreshing, to think that the world is going to get better by-and-by, for it is bad enough now, but then you won't be there to take any account of it. Do you want to think that the atoms of your body will be taken up into cabbages and trees and flowers and plants, and so forth, so that you will go on circling through the various phases of vegetable and animal life long after you know nothing about it? Well, you may get what comfort you can out of that reflection.

No, my friend, what you really want is to feel that the dead are alive for evermore, that when you seem to die you do not really die. What you want is for your own personality to survive, not necessarily the same as it was in this world, any more than you at thirty are the same as you were when a boy or a girl. Of course there has been development and change. All the particles of the body have changed; your character has changed, as also have your associations, and your friendships. In one sense you are not the same, and in another sense you

are the same. What is meant is that there has been no breach of continuity, and there has been a steady development through the various phases, but that has landed you where you are in the body, in flesh, in time, and you hope by-and-by to be landed somewhere without a breach in continuity; you hope to go on developing, to start anew, to go on through another progressive phase. This is what you mean by the survival of your soul.

## What says Science.

What does science say to all this? Early in this century and from time to time science has said, "That is all a dream." Science is a little more careful now than it used to be. Only a few years ago it was speaking very confidently, and saying, "There is nothing but matter and force in the body; you are subtly organised; you are clever machines, the product of matter and force; but by-and-by the collected atoms fall to pieces, and you cannot hope to survive, because you are the product of matter and force." Well, what did we say? We said, "Can you get the phenomena of mind out of matter and force?" Then the scientific people went back to their laboratories, and tried to get the phenomena of mind, consciousness, thought, feeling, and all the rest of it, out of matter and force subtly organised, but they found they could not get it.

## Tyndall and Huxley.

Then I think about ten years ago what I may call the tide of materialism began to turn, and Professor Tyndall spoke some remarkable words at one of the scientific gatherings, where he admitted that if you wanted to get consciousness, mind, the phenomena of mind, what you call soul, and intelligence out of matter and force, you would have radically to change your conception of matter and force; then you might get a promise and potency of life out of it. Well, of course, if you put into matter what you want to get out of it, you may get it out. It is the old hat trick. You may put all sorts of things into it and take them out again. That is as simple as possible. So, if you radically change your conceptions of matter—that is, if you assume all of a sudden that matter is quite different, or if you put into it something quite different from what you supposed to be there before, you can get the promise and potency of life out of it.

Then Professor Huxley gave a little warning note. It was not his business to build up mind or spirit, or to deal with theologians who had dealt so roughly with him; but Professor Huxley is a very cautious man, he is a very large-minded man, a very wise man, a very good man, a very deep and earnest-minded man, and what did he say? He said he declined to assert for a moment with some materialists that there was nothing in the universe but matter and force. Then what did Büchner, the great German materialist, say? He confessed that before you could get consciousness and mind out of matter and force you want an "x"—that mind is matter and force plus an unknown "x." What did Professor Bain say? That we might conceive, no doubt, of mind and intelligence existing apart from a brain and nervous system in some manner that is difficult for us to imagine, because we have never had any experience of it scientifically. The conception that mind might exist apart from the brain and nervous system was not, he said, an irrational one. With all these great scientific utterances the turn of the tide came, and science ceased to fight actively against what we may call Spiritualism, not modern Spiritualism, but the spiritual existence of mind and consciousness.

## Three Spiritual Propositions.

What we want is to place the possibility of our survival on a scientific basis. As science has ceased to fight against it, can science fight on our side for it? This morning I will give myself up to two or three spiritual contemplations in your presence, contemplations which will be found to be grounded upon scientific fact. The first is this—hold it well in your minds—the absolute distinctness between mind and matter; between the phenomena of thought, feeling and consciousness, and bones, blood, flesh, nervous system—the absolute distinctness of the two. Secondly, the intimate connection between thought, mind, &c., and matter, brain, nervous system; and lastly, the possible further connection between mind and thought and invisible, or unseen, matter. We know that mind is connected with seen matter; we know that thought is connected with the brain, which is seen matter; but then we shall try to shew that there is an invisible universe, that there are invisible forms of matter, and we shall assume the probability and rationality of conceiving that the mind, as it is associated with seen matter, may also have a better association with invisible matter—what I may call the invisible incarnation of personality. If we can place these things upon a scientific basis, what comfort we shall have found for all who have lost dear friends, for all who sometimes think, "Science must be right when it tells us there is no life beyond the grave!" What comfort you will have for yourself! How you will look not only with calmness upon your approaching dissolution, which must take place in a few weeks, a few months, a few years. The longest life, how short it is! The moons wane, and the suns rise and fall, and your little life is passing away like the sand in the hour glass. You are drifting on the bosom of the great flood into the ocean of eternity; but you are not drifting to a homeless shore; you are going to a home that shall not be without a Father, that shall not be even without a body, it

may be, or without consciousness; you are not going down into annihilation; and when you feel this you have won a calmness and a hope that is full of immortality.

#### Distinctness of Mind and Matter.

First, there is the distinctness of mind and matter for you to consider. There is a union, a seen union, between mind and matter now. You know that the trick of the materialist was to confound mind and matter altogether, or to say that matter was, at all events, certain, and that mind was not very certain. Contemplate the absolute distinctness between the two. What do you know of them? All you know is that the phenomena of mind and matter arise simultaneously, that with every thought there is a change or vibration of molecules in the brain. The phenomena arise simultaneously and they cease. But you cannot pass from one to the other. You cannot express mind in the terms of matter, you cannot express matter in the terms of mind. As Buchner says, *mind is matter and force plus x*. You cannot tell how vibration becomes sensation. There is no likeness between cause and effect, and all that you are directly conversant with is the effect; you do not know anything about the cause. Even the wood of this pulpit that I strike is utterly unlike the sensation which it gives my hand when I strike it. There is no likeness whatever between the wood pulpit and the emotion conveyed to my brain through the sting which my hand receives; the two things are perfectly distinct: one is matter, the other is sensation. So it is with love, mind, thought, and imagination. You cannot put them in scales and weigh them; you cannot measure them; you cannot cut them up; you cannot discover what they are by cutting up a dead body or cutting up a living body. It was said that they resided in the grey nerve matter, but that, after all, is only a growth, an envelope, an avenue. It is absolutely distinct from the inner penetralia. What do our scientific men say about this? What does John Stuart Mill say about it? "These are his words: 'Feeling and thought are not only different from what we call inanimate matter, they are at the opposite pole of existence.'" What does Huxley say? He is very spiritualistic indeed upon this question; he says: "Our sensations are, in the strictest sense, immaterial entities. There is no likeness between the cause of them and the effect." So that Huxley calls a sensation, the sting which my hand receives,—that is, the impression made upon the brain which causes me to feel the sting through the sensory nerves,—a spiritual entity, an immaterial entity. Professor Allman, President of the British Association, says: "Between thought and the physical phenomena of matter there is not only no analogy, but no conceivable analogy." And what does Huxley say again? "Matter and force are, so far as we know, mere names for certain forms of consciousness; so that it will be almost truer to say that matter is a form of mind than that mind is a form of matter." What does John Stuart Mill say about the connection between the brain and thought? Does he think that that connection is necessary, or that it is accidental and simultaneous? Mill says: "The relation of thought to the material brain is no metaphysical necessity, but simply a constant co-existence within the limit of observation." As far as we observe matters, we see that thought is always connected with the brain and nervous system, but it is not a metaphysical necessity; or, as Bain said, there may be cases for aught we know where thought might have existed without the brain and nervous system, only we have no experience of it, therefore we cannot say that it is. "The uniform existence of one fact with another does not make the one fact a part of the other." So says Mill.

Now when you come to the mind, are you doubtful about the existence of mind? You may be doubtful about the existence of matter. I confess, you do not know what matter is; you do not know why it is, or how it is; but you do know what is going on now; you do know that you have a consciousness that there is a man in the pulpit who is perhaps uttering a dark saying, if not upon the harp without the harp; you do know that there is someone in the pulpit saying somewhat which perhaps you understand, and a good deal which he cannot make intelligible to you; you have a direct consciousness of that, you know that this is so; and thought, feeling, mind is the only thing that you have a direct consciousness of. You can be more certain of it than matter—but in any case the two are distinct.

#### Unseen Matter.

Well, you have certain experiences, you feel certain things, you are the subject of certain emotions, certain thoughts—are these connected with matter? You know that they are. Are they connected with seen matter? You know that the brain is visible, and they are connected with that and the spinal cord. Are they connected with unseen matter? You suspect that they are, for you hear of such things as nerve force, which must be assumed, which cannot be proved. You hear of the body having magnetic properties which cannot altogether be analysed. You fancy that the molecules in the brain when they celebrate thought, as scientific people say, are really connected not only with the growth of matter but with subtle nerve force, with invisible and unanalysable fluids, which you infer with a tolerable amount of certainty. Thus you are brought to the very borders of the invisible universe, the unseen world. How

can you say that your poor little five senses tell you all that can be about this wonderful universe? Why, my friend, if you had but one sense less you would be prepared to deny that there was any such thing as sound, and if you had but another sense less you might deny that there was any such thing as seeing; you might say that the only thing in the world was that which you could touch or taste, and when people talked about seeing and hearing you would say they talked sheer nonsense, for you had no experience of these things. You have your five little senses, but what a little way they go! How imperfect is your eyesight! The telescope convicts you of limitedness in one direction, the microscope shows you your limitedness in another direction. And how limited is your hearing! You can hear some sounds, but do you think you hear everything that might be heard? Do you not think that there are many sounds in the universe which you cannot hear because your ear is too defective? Why, a cat can hear more than you; it can hear higher sounds than you; and many dogs can hear further than you, and the savage man who has cultivated his hearing can hear better than the civilised man who has not cultivated it in relation to long distances. If your hearing were more perfect you might be cognisant of the humming of a forest as a mighty roar; you might hear infinitesimal sounds which now never reach the ear. If the eye were better you might see wonderful visions; you might see, for instance, the particles of odour that flow from the rose on a summer's evening as you walked in the garden. The whole space between you and the rose tree is filled with particles of matter inconceivably attenuated and subtle, and if the eye were better you might see these particles like a radiant prismatic mist floating between you and the rose. And when you apply the "keeper" to the magnet, or when you setup an electric action, were your eye not so gross, so much holden, you might in many subtle forms see beautiful arcs and radiations of electric vibration in bright waves, circling in the most lovely curves. You cannot see that, you see the effect; you do not see even that material manifestation of the vibrating waves of magnetic and electric action. Yet we are surrounded by people who say, "Tell us of things which are palpable to the five senses." I look out of my body through these five little windows, and in my self-conceit I say, "There is nothing in God's Universe but what I can see out of these five little windows; He could not make a sixth; He could not make a seventh; He has no power to shew more than this, nor shall I ever be in any state, or come into any condition, in which I shall converse with things more spiritual than what I can touch, and taste, and see, and handle."

#### Mind and Unseen Matter.

Have I not taken you to the threshold of the invisible world? Is it not possible that you may even at this moment be surrounded with principalities and powers, as the Apostle says; that there may be existences and phenomena in this air, in the church, in the interstellar spaces, which, if your eyes were not holden, and your ears were not dull, and your perceptions were not gross, might be unfolded to you in a marvellous additional universe, an unseen universe suddenly becoming seen and palpable to you because you had some sixth sense given to you, or some slightly heightened, or modified, form of your senses as they are?

Now we come to the possible alliance of mind with this subtle form of matter. You are bound to believe in subtle forms of matter because you infer them from actual scientific experiment. You have every form of matter, from granite to gas; but when you have got gas you have not got beyond matter; yet you often take no cognisance of gas; certain gases are so fine that you may pass your hand through them without knowing it. So Tyndall has shown us that the whole of the interstellar space which he calls the luminiferous ether, between ourselves and the distant stars, is filled with matter capable of taking vibrations such as the vibrations of light. The whole interstellar space is one mass of matter, yet because you are so grossly constituted now in the body you cannot detect it or analyse it; so that we have every conceivable form of refined matter, in gas, in odours which spring from plants, in radiant matter, in ether. Now is it not possible that the spirit may converse with these subtle forms of matter? Now while we are in the body it is not possible that there may be an inner body of life within a life in every one of us, which we call our soul? You say that is an old theological conception. Well, it is, but it is brought in these days into strikingly scientific relief by such books as the "Unseen Universe." Did you ever look at that book in which Professors Tait and Ralfour Stewart shew that as the sun's light is only operative upon a very small part of the material universe, as far as we know it,—whilst the heat and light are carried into immensities of space, we know not whither, only we know that they do not go out, that they must by scientific law change into something, be received into some universe, be stored up there, for they cannot die, cannot cease to be—so our molecular vibrations of thought are stored partly in the physical memory of the physical and seen brain, whilst part of the energy which goes to move the molecules of the brain and make it a vehicle of thought, passes into the inner body, the inner spiritual brain, so that we have the rudiments of a spiritual nature within us, ill-developed now, rudimentary. Well! that spiritual nature, that soul, is constantly being built up by the energies that pass first into the seen brain, and

then pass into the unseen universe, within every man, woman, and child.

These things, perhaps, may be too subtle to preach in a pulpit, but I am persuaded that I am speaking to many who have had these thoughts, and are familiar with the general notion that you are building up every day and hour by your thoughts and feelings and experiences an invisible, endless life within you, which is now rudimentary, but which by-and-by will break out and be the real survival of your real self, just as the grub that crawls on the earth and then rolls itself up and makes itself into a cocoon, is really a preparing and a maturing in a rudimentary manner for that bright creature, that butterfly, that *ψυχή*, that soul, which is the bright emblem of man's own immortality.

#### Recurrence of Testimony.

It is strange when you look down history, how this body, within a body, has haunted men; how it has come out in every possible form in theology and religion; how it has interested the minds of poets as well as theologians; how St. Paul alludes to it, who himself was a poet, a rhetorician, an eloquent man, and a devoutly spiritual person as well. Paul speaks of the natural body and the spiritual body. Tertullian says the soul hath the human form the same as its body, only it is subtle, ethereal, and delicate. And one of the modern German scientists, Ulrich, says the soul is a refined, continuous, subtle substance, permeating the whole material structure of the body, retaining the grade of spiritual being because it has attained to the grade of conscious, intelligent existence. If I had here the "Unseen Universe" I would go through the theory of the authors as to the way in which the soul within is storing up will power, and thought, and feeling, and developing consciousness, personality, behind the growth of the material brain and body. Swedenborg later on shewed the same thing in a certain masterly passage, which, as usual, whenever I have anything particularly interesting to read, I have left at home.

#### Relation to Christianity.

Now you will ask me, "What is the connection of all this with Christianity?" And it is legitimate that you should ask the question. In brief, Christianity affirms the thing that I have been laying before you. The modern spirit wishes for a reasonable ground apart from revelation. Is not that the key note of the sermon that I have been preaching this morning? Let us take away to-day from the midst of some subtlety something solid in our meditation.

Remember I have been pleading for the spirituality of man's nature and the survival of his personality. How have I pleaded for it? Let me sum up briefly and clearly, so that it may lodge in your physical memories.

First, I pointed out the alliance between seen matter and mind: that is proved. Then I shewed you the distinctness of mind and matter: that is proved. Then I shewed you that mind and matter were separated at death: that is most certainly proved; and I inferred a certain affinity between mind and unseen matter actually now existing: that was next door to proved. Then I inferred a probable, superior vehicle for mind which might be found in the universe of unseen matter.

How shall life be carried up and on? How will you bridge over the gap between the body and its next vehicle? Why, you must carry the soul's life on by evolution and continuity, and the principle of the conservation of force. If all particles of the body exist after the body exists, how do you suppose that such a thing as mind, if mind works out a crystallised personality—how can you believe that the higher will not also survive? If the lower survives in changed forms, the higher may also survive in changed forms. The principle of evolution, of continuity, of conservation of force, shews that nothing dies. If nothing dies in the physical world, and if the unseen world, the world of thought, of feeling, of hope, of fear, of consciousness, is as real as the causes of it, or those things which appear to some the causes of it; if physical things last, why should you suppose the higher victories of life, consciousness, thought, feeling, should not also last?

Personality (weigh, I pray you, these closing sentences) is the ultimate production of conscious spirit. Personality is the highest stage of this plane of being which has been achieved by evolution. We follow it on into a more appropriate sphere of existence, to find it at last organised and at home in the unseen universe.

The one further step to be made to-day should be made in the direction of the actual demonstrated alliance of mind with unseen matter. Have we any evidence that mind is so allied or ever has been proved to be so allied?

Modern Spiritualism ought to answer that question if it can. Have you any evidence that mind actually has been allied with forms of unseen matter? There lies, you see, the whole theological importance of modern Spiritualism. If modern Spiritualism can shew one single instance of mind, of intelligence, actually present unconnected with the brain and nervous system, then you see modern Spiritualism will supply the link between fact and faith, which will give us a sure standing ground in the unseen universe. It does not so much matter what these creatures at séances are if they are; it does not matter whether they are sprites, or devils, or fools, or idiots, or the dead that rap tables, or what

not, and get out messages; the point is whether they are there.

If they are there, mind, intelligence of some kind is there, and if, mind, intelligence of some kind is there without brain and nervous system, it is allied to some subtle form of invisible matter; at all events, it exists apart from brain and nervous system, and that is all you want. You do not care so much whether the next world or the universe is filled with a variety of beings, good, bad, or indifferent; what you want to know is, are there any beings there at all. If they are, then there is no reason why you should not be such a spiritual being with capacities for survival, with capacities existing apart from brain and nervous system, allied to some infinitely subtle form of matter which will enable you to begin your progress in some new and more highly spiritualised career.

So in the light of science itself faith will become the very "substance of things hoped for, the evidence of things not seen," while we look not to the things which are seen only, but to the things which are not seen, for the things which are seen are temporal, will decay and fall into the grave and become disintegrated; but the things which are not seen, capable of taking on for ever and for evermore the invisible as well as these visible particles of matter,—are eternal.

#### A SPIRITUAL BAPTISM.

A very interesting ceremony took place at Lilian Villa, Hendon, the residence of Thomas Everitt, Esq., on Thursday, the 19th inst., in which the highest and noblest significance of the great new spiritual dispensation was clearly manifested.

The occasion was the naming of the infant daughter of Mr. and Mrs. Kreuger—the latter *née* Rosa Everitt—by spirit influence, through the mediumship of Mrs. Emma Hardinge Britten. Notwithstanding the prevalence of a thunderstorm, at four o'clock p.m., a select party of ladies and gentlemen—most of whom had been present at the same place some twelve months before, on the occasion of Mr. and Mrs. Kreuger's nuptials—assembled to welcome the divine spark of life that had become a living creature, and now waited the benediction of the angels to give her a name and place amongst men. After the reading of a few selections from the Bible by Mr. Everitt, the spirit friends, who had assembled in far greater numbers than the mortals present, proceeded, through the writer's lips, to address the parents of the precious little one, upon the momentous responsibilities they had assumed "in launching upon the ocean of eternity, a living soul, who—for ban or blessing, weal or woe—was destined to make a mark upon the ages which no time could efface."

After describing in language which wise and far-seeing spirits alone could have prompted, the relations between parents and children, it was announced that two spirit godfathers were present, who would undertake in solemn reality that watch and ward over the life pilgrimage of the child which mortals were so prompt to promise, but often so lax in performing.

One of the sponsors had been on earth a gentleman slightly known to, but much interested in, the family; the other was the exalted spirit of the good Emanuel Swedenborg, who desired to adopt this babe, to testify the deep interest he felt in the noble work rendered to the cause of humanity through the peerless mediumship of the grandmother, Mrs. Everitt.

After dedicating the little one to the world of uses, by the names of Madeleine Olga Paulovna Kreuger, the spirit sponsors added, of their own accord, the title of "SYN," a name by which, they said, she was already known in the spheres, and one which indicated the powers and functions with which her Creator has specially endowed her. Sybil, on earth or in the spheres, will be a footprint on the boundary of both worlds; a link in the chain between men and angels, on which the life lightings will bring messages of eternal life and immortal blessing.

It should be added that, in place of water, as a sign of purification, fresh flowers were profusely scattered over the babe and those of the company nearest the speaker. After the ceremony, a bountiful cold collation was served. Many regrets were felt at the absence of Mr. S. C. Hall, whose venerable presence had graced the nuptials of the parents, but who was now in distant scenes. With this exception, no mental cloud overshadowed the delightful exercises of the day. The company lingered till far into the night under the spell of music within, and the anthem of the summer breezes chanting their hallicujahs of rejoicing in the tree tops which shaded the lovely dwelling without.

They separated at a late hour, feeling it was good to have been there, and leaving behind them the spell of a benediction, which must fall like a streak of sunlight across the path of "Sybil," and illuminate her way from time to eternity.—Written at request by the speaker of the occasion, Emma Hardinge Britten.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Buddhism and Christianity.  
To the Editor of "LIGHT."

SIR,—I have often wished C.C.M.'s valuable contributions to "LIGHT" could be reprinted in a more permanent form. Might I, however, venture to think that in recalling our attention to the profound truths contained in Buddhist philosophy, C.C.M. has done himself an injustice in the impression which his writings, more especially his last essay on Esoteric Buddhism, produces upon his readers? I am quite sure C.C.M. desires as little as I do to disparage the teaching and the life of Jesus of Nazareth, and the change that Christianity has wrought upon the lives of men. But in his enthusiasm for the venerable Gautama, C.C.M. remarks in a recent number of "LIGHT," "The moral ideal of Buddhism is not only pure and beautiful, to a larger extent than in the case of any other religion it has been effective," and hence as the light thus offered is welcomed by our best intelligences we may confidently expect that the closing years of the nineteenth century will find Christianity on the wane and Buddhism brightening the hopes of humanity. That is, I think, a fair representation of the conclusions of C.C.M.'s able essay.

As C. C. M. remarks, "There is a growing disposition to judge religion by its fruits." Let us therefore inquire what is the effect of popular Buddhism on the lives and characters of its adherents. For this purpose no better country could be chosen than Mongolia, which is as typical of earnest, practical Buddhism as Ireland is of earnest, practical Roman Catholicism. Competent observers tell us that over a Mongol Buddhism exercises a complete sway. "Meet a Mongol on the road, and the probability is that he is saying his prayers and counting his beads as he rides along. Ask him where he is going and on what errand, and likely he will tell you he is going to some shrine to worship. . . . There is scarcely a single step in life, however insignificant, which he can take without consulting his priest. . . . It would be difficult to find another existence in which any religion has grasped a country so universally and completely as Buddhism has Mongolia. . . . The Mongols themselves say that before Buddhism came to them they were in ignorance and darkness, given up to deeds of superstition and cruelty, but now 'see,' they say, 'what has been brought about by our sacred books.'" The foregoing is quoted from that truly admirable and fascinating book "Among the Mongols," by the Rev. James Gilmour, M.A. For twelve years Mr. Gilmour lived among the Mongols, learning their language, conforming to their ways and gaining the largest acquaintance with their inner life that has probably been obtained by any European on record. And what does Mr. Gilmour tell us of the prospects of Buddhism as a new hope for humanity? He says that whilst Buddhism holds out the greatest inducements to virtue and the highest penalties to vice, it utterly fails to make men holy or virtuous, and has long given up the attempt. He goes on to remark on p. 153:—

"Mongol Buddhism and holiness have long ago parted company, and it seems impossible for men and women, living among and partaking in scenes of unblushing evil, to be at the same time experiencing in their souls the effectual consolations of their religion. This seems at first sight almost incredible, but I am convinced it is true, and perhaps no more serious charge could be brought against any religion than this, which holds true of Buddhism, that, notwithstanding many excellent doctrines that characterise it as a theory, its practical effect is to delude its votaries as to moral guilt; to scar their consciences as with a hot iron; to call the morbid righteous, and send men down to the grave with a lie in their right hand."

It may be urged that this is the prejudiced view of a Christian missionary. But readers of the work from which I have quoted will, I think, be struck with the evident sincerity and fairness which characterise Mr. Gilmour's entire narrative. He seems to possess a singularly calm and impartial attitude of mind, but even assuming his judgment is warped by a mental bias, the picture he gives us of the fruits of the Buddhist religion is a very dark and sad one. It may be said further that this only represents a debased and distorted Buddhism. Doubtless, the lives of Mongol, Chinese, and Hindu Buddhists are very

different from the teachings of the venerable Gautama, but still, have we any right to expect that those doctrines will brighten the hopes of humanity in Europe when they have failed to ennoble humanity in Asia, backed up as they are in Mongol by a whole hierarchy of Lamas, most of whom are deeply versed in the sacred writings attributed to the founder of their creed!—Yours truly,  
W. F. B.  
Monkstown, Dublin.

## SPIRITUALISM IN LONDON.

## METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

The Controls of Mr. Morse introduced their lecture at these rooms on Sunday evening last, "Man: His Place and Purpose," by reminding us how old is the inquiry, "What is man that thou art mindful of him?" and of the large variety of views resulting from its consideration in the past. The pessimist idea, starting with innate universal depravity and developed in the darkness of despair, was peremptorily dismissed as the offspring of a fit of spiritual biliousness; the Controls were not prepared to define man as the "waste of God." They were indisposed likewise to fully accept the antithesis of this idea and to affirm with the optimist that all is good and grand, although, when you have pared away some of the too apparent surface uncleanness of the race, there is much to be said for the essence of this contention, and the true place of man is much more readily found in this direction than in any other. The obvious inconsistency, after such an expression of opinion, of placing man upon the materialistic pedestal, and of regarding him only as a superior animal, whose world is a cage, and death a prison-house, scarcely required the emphatic repudiation which it received. But the opportunity for putting in a good word for absolute freedom of inquiry, of opinion, and of expression of opinion, unaffected alike by the scare of conventional disapproval and other more demonstrative and forcible forms of persecution, was judiciously seized; and Spiritualists were reminded that they, of all men, whose faith is based upon their judgment of proven facts, should welcome the honest materialist whose mental aspirations only needed similar guidance. At any rate, the too popular method of unmitigated abuse of materialism will only, can only, stimulate its flood and flow; there are better ways than striking a man on the head with a hammer to convince him that iron is hard. The "place" of man is found, then, by recognising in him the embodiment of deific force; an individual representation of God in process of development, involving, at once a lofty position in this world, and an assurance of intimate relationship with Him for all eternity; a being whose permanent deterioration is as inconceivable as would be the black decay of the source itself of all soul existence. In speaking always thus of man, the Controls are expressing the judgment they have formed upon a review of all the facts within their cognisance, and they invite acceptance of the proposition by a consideration of the prevalence of a growing desire for better living, and of the common upward tendency of the individuals of the race, striving always after greater harmony of life and the repression of all the elements of discord. We were advised to think better of the being who can catch the sunbeam, chain, or direct the lightning force and flash, for whose dauntless mind the conquest of all difficulty and the regulated control of all Nature's forces is only a question of time.

What, then, shall be said for the second half of the subject—how describe man's "purpose"? Is it to eat and drink, to sleep and die: to minister only to his immediate necessities or animal desires: or, on the other hand, to cultivate a capacity for slander and abuse, and then to quarrel and fight with his fellows: to charter creeds, and to hang, draw and quarter those who cannot or will not accept them? God forbid! Following some, or perhaps all of these directions, has, under conditions, met purposes of a sort indeed; but they cannot be legitimately associated with the object of existence here. Nor, speaking strictly, can it be said that man fulfils the purpose of his being by simply laying himself out to help others, for until he has made himself great *within* himself, he can really bestow very little of greatness or goodness upon others. We may accept such efforts as an instalment of the duties of life; but the great purpose of being is to outwork the providence of God through a knowledge of Nature's laws and of the perfect harmony between God and man. Aiming thus high, it is incumbent upon each of us to respond worthily to our immortal destiny; to cultivate diligently every faculty of our common nature; and while remaining content to work out our "purpose" by stages of effort, securing one by one the now accessible advantages of knowledge and of the potency of divine realities, to look forward, with full assurance of ultimate success, to that greatest of all conquests, the scientific subjugation of Death itself.

The Controls concluded by inviting a large attendance for Sunday, the 1st of July, when, to close the second term of work through the Metropolitan Spiritual Lyceum, they will, for the first time, critically examine the laws and lessons of spirit-communion.

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"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

It was De Morgan who defined metaphysics as "the science to which ignorance goes to learn its knowledge, and knowledge to learn its ignorance: on which all men agree that it is the key, but no two upon the way in which it is to be put into the lock." Mr. Haweis, in the course of the striking sermon reported in the last number of "LIGHT," came near the "things too subtle to preach in a pulpit," as he said, but he dealt with abstruse matters that are too commonly neglected by our public teachers. In elaborating the conception of an inter-relation between mind and unseen matter, he drew out that which is among the most luminous truths that are now being learned by Spiritualists. Man is engaged ceaselessly by the acts and habits of his daily life in building up a soul—a spiritual nature, rudimentary now and imperfect, but indestructible and susceptible of infinite development in the future. This is the real man, the immortal being: and it is on himself that the responsibility rests—primarily and principally—of his future state. He is the arbiter of his own destiny, the architect of his own future, the final judge of his own life. This is a truth heard too little from the pulpit; and yet how far-reaching is its import, how necessary the knowledge of it for us all, how all-pervading, how stringent its effect, when realised, on the whole domain of morals and of religion!

"Imperator" put it long ago to me in words that have never passed from my mind: "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation." The greatest incentive that, to a life of holiness and purity; the greatest deterrent from vice and sin and sluggish idleness, if a man once believes that he sins against himself, and paralyses his chance of future happiness. It is a sign of the times that a doctrine so wholesome and so sweetly reasonable can find a place in the teaching of the Church of England without being supplemented and negated by that other doctrine which usually attends any admission of man's part in working out his own salvation. There is no doctrine more unanimously insisted on by spirit-teachers of all grades of development than this. If Mr. Haweis will refer to my "Higher Aspects of Spiritualism," he will find the idea elaborated in its relation to various social, moral, and religious questions that press now on public attention.

Mr. Haweis inquires whether "Modern Spiritualism

can offer any evidence that mind actually has been allied with forms of unseen matter." "If Modern Spiritualism can shew one single instance of mind, of intelligence, actually unconnected with the brain and nervous system, then you see Modern Spiritualism will supply the link between facts and faith which will give us a sure standing ground in the unseen universe. It does not so much matter what these creatures at séances are, if they are. . . . The point is whether they are there." In so saying, Mr. Haweis, with his usual intuition, has put his finger on a most crucial point. If Modern Spiritualism could not answer that most pertinent question with an unhesitating affirmative, I for one should cease to trouble myself about its pretensions. In Section 7 of my "Higher Aspects of Spiritualism" I have drawn out the relation between Religion and Science as affected by Spiritualism, and have shewn how in its light faith yields to knowledge. And a very long time ago I formulated a definition from which I have never since felt any desire to recede. Believing that it is as real an error to claim too much for our facts, as it is to yield too much to the opponents of our faith, I insisted that Modern Spiritualism demonstrates the action of a force that open science does not recognise, and further that that force is governed, in certain demonstrable cases, by an intelligence apart from a human brain.

I take it that this position is what Mr. Haweis wants proved. He must have it proved for himself if he is to attain that measure of conviction which some of us have got; nothing will compensate for the absence of personal proof. But short of that the records of Spiritualism teem with evidence which should impress any mind not wilfully shut against it by prejudice, or warped by the dominance of a crotchet. I clear away a possible objection at starting by premising that I am not now dealing with the question whether in all cases, or even in any case, the communicating spirit is the individual that he pretends to be. I could say a good deal about that, and indeed have said a good deal about it in various places and connections. But that is not the point now. For the purposes of my argument it matters not if the personating spirit who pretends to be Shakespeare is palpably illiterate, or if in carrying out his impersonation he is so inconsistent and inconsequent as not to deceive an average child.

Is there any mind at work, "of sprite, or devil, or fool, or idiot," as Mr. Haweis forcibly puts it, that is provably not that of any person present, that is, in fact, *apart from a brain and nervous system*? The records of my own experience during the past decade are full of cases which are thoroughly applicable to this inquiry. I make bold to say that there are few Spiritualists so unfortunate as not to have in their own proper experience one case at least which will stand cross-examination, and which will prove so much as is now asked for. I am writing without means of furnishing references to the great mass of books which form the literature of Spiritualism. The *Spiritual Magazine*, the *Spiritualist Newspaper*, and *Human Nature*, to say nothing of numerous volumes such as Dale Owen's, Epes Sargent's, A. R. Wallace's, and many others, are dotted up and down through all their pages, with cases that demonstrate intelligence apart from a human brain.

\* The Psychological Press Association, 38, Great Russell-street, W.C.

I may be permitted to refer more particularly to my own books. In "Spirit Identity" will be found an elaborate disquisition on a very perplexing question which will furnish all that is needed for the consideration of that wider and much simpler question that now concerns us. My own personal experiences are summarised at pp. 49-67. As appendices to the arguments therein set forth, I have printed three cases where the evidence is, I think, unimpeachable of the conveying to my mind of information previously unknown to me, by an intelligence apart from a human brain or nervous system. (See App. iii., p. 103.) I especially direct attention to the second case there narrated, that of Abraham Florentine. In a later appendix (vi., p. 139) I have further recorded the communication to me of some precise facts which were quite outside of my own studies, and which assuredly were not latent in my mind. Once more, in "LIGHT" (vol. iii., No. 121, p. 198) I have narrated a recent experience to which I may direct the attention of my readers. This will suffice to prove the elementary proposition that intelligence exists apart from a human brain. It is well that attention should be concentrated on that point, for it is of great import, and it is, fortunately, not complicated by those considerations of extreme nicety, and, indeed, of perplexing difficulty which cluster round the question of the identity of communicating spirits. The proof to a candid mind is overwhelming. What are the conclusions to be drawn from the position so established? I have answered that question in my paper on "The Intelligent Operator at the other end of the line." (*Spirit Identity*, p. 59, et seq.) Mr. Haweis will have no difficulty in answering it for himself.

Outside of my own experiences I may refer to the scientific information contributed by a perfectly uneducated woman to Mr. Barkas, of Newcastle. He detailed in a recent lecture and he has published an account of the way in which technical answers of minute accuracy were written by the hand of this ignorant woman in response to questions of the most abstruse nature in various sciences, half-a-dozen or more, with which few highly educated persons have any such exact acquaintance. The medium was the wife of an ordinary working man, and by no conceivable method could have acquired the knowledge she so copiously displayed. I could multiply such cases *ad nauseam*, but Mr. Barkas's is a very remarkable case and abundantly demonstrates what I am now seeking to prove.

M.A. (Oxon.)

#### MAGNETISM, AND THE LAW IN FRANCE.

The *Rappel* (Paris) reports legal proceedings taken against M. le Moine, at Pontois, for unlawfully curing disease. The accused pleaded that many physicians had published the fact that diseases are curable by an invisible fluid passing off from the hands of some individuals, if not from all, more or less strongly, which fluid they call animal magnetism; that his practice is the application of this fluid, which includes the administration of magnetised water, that is, water over which he had held his hands a little while. Several witnesses gave, and more were ready to give, evidence as to the good effects of this treatment, for which they paid him very moderately. M. Charles Lachaud, of the Paris bar, appeared as M. le Moine's advocate. He explained the subject to the court, and cited a case where Drs. Mottet and Mesnet were allowed to magnetise a young man before a full bench of the Paris court, the defendant in which case was acquitted. The charge against M. le Moine was dismissed.

La *Lumière* (Paris) comments thus upon the report:—"Not many years ago a hairdresser was fined and imprisoned for treating diseases by means of magnetic passes and magnetised water. It was held to be illegally practising as a physician and as a pharmacist. For our own part, we think magnetised water better than all the compounds of the pharmacopoeia. Our law courts are at length, and not too soon, enlightened so far as to recognise the new science, and to hold harmless those who utilise it for the good of their fellow creatures."

\* The Psychological Press Association, 38, Great Russell-street, W.C.

#### A "GREEN LADY."

In the "Rambles of a Geologist," by Hugh Miller, author of "The Old Red Sandstone," &c., published after his death, together with "The Cruise of the Betsey," by Constable and Co., Edinburgh, and Hamilton Adams and Co., London, 1858, at p. 249, the celebrated geologist records the following extraordinary narrative:—

"One of the last objects which I saw as I turned to take a farewell look of the Bay of Gamrie," says Hugh Miller, "was the magnificent promontory of Troup Head, outlined in black, on a ground of deep grey, with its two terminal stacks standing apart in the sea, and straightway through one of those tricks of association, so powerful in raising, as if from the dead, buried memories of things . . . there started up in recollection the details of an ancient ghost story, of which I had not thought before for perhaps a quarter of a century. It had been touched, I suppose, in its obscure, unnoted corner by the apparition of the insulated stacks of Troup, seen dimly in the thickening twilight. For it so chanced that one of the main incidents of the story bears reference to an insulated sea-stack; and it is connected altogether, though I cannot fix its special locality, with this part of the coast. The story had long been in my mother's family, into which it had been brought by a great grandfather of the writer's, who quitted some of the seaport villages of Banffshire for the northern side of the Moray Frith, about the year 1718.

"The opening of the story, though it existed long ere the times of Sir Walter Scott or the Waverley Novels, bears some resemblance to the opening in the 'Monastery' of the story of 'The White Lady of Avenel.' The wife of a Banffshire proprietor of the minor class had been about six months dead, when one of her husband's ploughmen, returning on horseback from the smithy, in the twilight of an autumn evening, was accosted, on the banks of a stream, by a stranger lady, tall and slim, and wholly attired in green, with her face wrapped up in the hood of her mantle, who requested to be taken up behind him on the horse, and carried across. There was something in the tones of her voice that seemed to thrill through his very bones, and to insinuate itself in the form of a chill fluid between his skull and the scalp. The request, too, appeared a strange one; for the river was small and low, and could present no serious bar to the progress of the most timid traveller. But the man, unwilling ungallantly to offend a lady, turned his horse to the bank, and she sprang up lightly behind him. She was a personage, however, that could be better seen than felt. She came in contact with the ploughman's back, he said, as if she had been an ill-filled sack of wool; and when, on reaching the opposite side of the streamlet, she leaped down as lightly as she had mounted, and he turned fearfully round to catch a second glimpse of her, it was in the conviction that she was a creature considerably less earthy in texture than himself. She had opened, with two pale, thin arms, the enveloping hood, exhibiting a face equally pale and thin, which seemed marked, however, by the roguish, half-humorous expression of one who has just succeeded in playing off a good joke. 'My dead mistress!' exclaimed the ploughman. 'Yes, John, your mistress,' replied the ghost. 'But ride home, my bonny man, for it is growing late; you and I will be better acquainted ere long.' John accordingly rode home, and told his story.

"Next evening, about the same hour, as two of the laird's servant-maids were engaged in washing in an out-house, there came a light tap to the door. 'Come in,' said one of the maids; and the lady entered, dressed, as on the previous night, in green. She swept past them to the inner part of the washing-room; and, seating herself on a low bench, from which, ere her death, she used occasionally to superintend their employment, she began to question them, as if still in the body, about the progress of their work. The girls, however, were greatly too much frightened to make any reply. She then visited an old woman who had nursed the laird, and to whom she had been used to shew greatly more kindness than her husband. She now seemed as much interested in her welfare as ever. She inquired whether the laird was kind to her; and looking round her little smoky cottage regretted she should be so indifferently lodged, and that her cupboard, which was rather of the emptiest at the time, should not be more amply furnished. For nearly a twelvemonth, scarce a day passed in which she was not seen by some of the domestics; never, however, except on one occasion, after the sun had risen, or before it had set. The maids could

see her in the grey of the morning, flitting like a shadow round their beds, or peering in upon them at night through the dark window-panes, or half-open doors. In the evening she would glide into the kitchen, or some of the out-houses—one of the most familiar and least dignified of her class that ever held intercourse with mankind,—and inquire of the girls how they had been employed during the day; often, however, without obtaining an answer, though from a cause different from that which had first tied their tongues. For they had become so regardless of her presence, viewing her simply as a troublesome mistress, who had no longer any claim to be heeded, that when she entered, and they had dropped their conversation, under the impression that their visitor was a creature of flesh and blood, like themselves, they would again resume it, remarking that the entrant was only 'the Green Lady.' Though always cadaverously pale and miserable-looking, she affected a joyous disposition, and was frequently heard to laugh, even when invisible. At one time, when provoked by the studied silence of a servant-girl, she flung a pillow at her head, which the girl caught up and returned; at another, she presented her first acquaintance, the ploughman, with what seemed to be a handful of silver coin, which he transferred to his pocket, but which, on hearing her laugh, he drew out, and found to be merely a handful of slate shivers. On yet another occasion, the man, when passing on horseback through a clump of wood, was repeatedly struck from behind the trees by little pellets of turf; and on riding into the thicket, he found that his assailant was the Green Lady. To her husband she never appeared, but he frequently heard the tones of her voice echoing from the lower apartments, and the faint peal of her cold, unnatural laugh.

"One day at noon, a year after her first appearance, the old nurse was surprised to see her enter the cottage; as all her previous visits had been made early in the morning, or late in the evening; whereas now—though the day was dark and lowering, and a storm of wind and rain had just broken out—still it was day.

"'Mammie,' she said, 'I cannot open the heart of the laird, and I have nothing of my own to give you; but I think I can do something for you now. Go straight to the White House,' (that of a neighbouring proprietor), 'and tell the folk there to set out with all speed of man and horse for the black rock in the sea, at the foot of the crags, or they'll rue it dearly to their dying day. Their bairns—foolish things!—have gone out to the rock, and the tide has flowed round them; and if no help reach them soon, they'll be scattered like sea-ware on the shore ere the fall of the sea. But, if you go and tell your story at the White House, Mammie, the bairns will be safe for an hour to come, and there will be something done by their mother to better you for the news.'

"The woman went, as directed, and told her story; and the father of the children set out on horseback in hot haste for the rock, a low, insulated skerry, which lying on a solitary part of the beach, far below the line of flood, was shut out from the view of the inhabited country by a wall of precipices, and covered every tide by several feet of water. On reaching the edge of the cliffs, he saw the black rock, as the woman had described, surrounded by the sea, and the children clinging to its higher crags. The waves were fast rising, and his attempts to ride out through the surf to the poor little things were frustrated by their cries, which so frightened his horse as to render it unmanageable, and he had to gallop on to the nearest fishing village for a boat. So much time was unavoidably lost in consequence, that nearly the whole beach was covered by the sea, and the surf had begun to lash the feet of the precipices behind; but until the boat arrived, not a single wave dashed over the black rock; though immediately after the last of the children had been rescued, an immense wreath of foam rose twice a man's height over its topmost pinnacle.

"The old nurse, on her return to the cottage, found the Green Lady sitting beside the fire. 'Mammie,' she said, 'you have made friends to yourself to-day who will be kinder to you than your foster-son. I must now leave you. My time is out, and you will be left to yourselves; but I'll have no rest for many a twelvemonth to come. Ten years ago, a travelling pedlar broke into our garden, in the fruit season, and I sent our old ploughman, who is now in Ireland, to drive him away. It was on a Sunday and everybody else was in church. These men struggled and fought, and the pedlar was killed. But though I at first thought of bringing the case before the laird, when I saw the dead man's pack with its silks and its velvets, and this un-

happy piece of green satin' (shaking her dress), 'my foolish heart beguiled me, and I bade the ploughman bury the pedlar's body under our ash-tree, in the corner of our garden, and we divided his goods and money between us. You must bid the laird raise his bones and carry them to the churchyard; and the gold, which you will find in a little bowl under the tapestry in my room, must be sent to a poor old widow, the pedlar's mother, who lives on the shores of Leith. I must now away to Ireland, to the ploughman; and I'll be e'en less welcome to him, Mammie, than at the laird's; but the hungry blood cries loud against us both—him and me—and we must suffer together. Take care you look not after me till I have passed the knowe.'

"She glided away, as she spoke, in a gleam of light; and when the old woman had withdrawn her hand from her eyes, dazzled by the sudden brightness, she saw only a large black greyhound crossing the moor. The Green Lady was never afterwards seen in Scotland. The little hoard of gold pieces, however, stored in a concealed recess of her former apartment, and the mouldering remains of the pedlar under the ash-tree, gave evidence to the truth of her narrative."

#### A PROBLEM IN PHYSIOLOGY.

Under this heading Dr. Chazarnin, of Paris, contributes an article to *Le Spiritisme*, from which the following is extracted:—

A Magnetiser, who, be it remembered, is an embodied spirit, can induce in his subjects effects such as sleep, insensibility, catalepsy, activity of various functions, &c. Those who believe in the survival of the spirit will be prepared to admit the possibility of a spirit being also able in at least an equal degree, to induce like effects in mediums. This possibility has been demonstrated to me as a fact.

There are difficulties in citing some cases, presenting themselves in private families. That I am in a position to cite the one I am about to do is due to my position as a friend as well as physician.

Last November I was at a séance at the house of Madame G., with others of her friends, all interested in spiritual investigation. In the course of the séance I was addressed by the communicating spirit, thus: "Doctor, what think you of this fact? a woman who has never had a child gives, at the advice of her spirit guides, the breast to another in a decline who had a cough with spitting of blood and constant sickness; milk from her breasts supports her for months and saves her?"

I expressed my astonishment. A lady in the circle, Madame X., said, "I will explain the communication by-and-by." The séance over, and the younger people having retired, Madame X. informed me that she was the nurse spoken of by the spirit and the patient was her dear friend, Madame S., sitting then by her side. They are both mediums. The latter told me that she had hardly had any nourishment for months except that yielded by her friend, Madame X.'s breasts. Both assured me that no milk appeared to be in the breasts of Madame X., either before or after such suckling, and that no-one but Madame S., the patient, could draw milk from them. This was confirmed by Madame A., also present. In the interests of science I asked Madame X. to be allowed to verify these particulars myself. This being kindly accorded, I made strict professional examination of the breasts and there was not a single sign of milk in them. I then witnessed the operation of suckling from them. There was such a flow of milk that it exuded from the angles of the patient's mouth. At the cessation of this operation I again examined, and again there was no sign of milk in the breasts obtainable by actual manipulation.

Madame X., who is well taught and intelligent, said that having read of milk being secreted under the stimulation of frequent suckling, she asked her guides whether such might not be the case with her, and that their reply was, "No more milk will flow from your breasts until you ask for it." Then, although her sick friend took the breast as usual, none came for her. After two days of this, she said she felt satisfied and asked accordingly; then the milk came as before, and she is assured that it will continue to come for the full restoration of her dear friend to bodily health.

SPIRIT TELEPHONE.—This is the title of a new Spiritual Journal published at Baltimore, and edited by Mr. T. L. Henly, a name at one time well known in Spiritualistic circles on this side of the Atlantic. The *Spirit Telephone* is neatly got up, and we wish the new comer a successful career.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## Buddhism and Christianity.

To the Editor of "LIGHT."

SIR,—In the remarks which your honoured correspondent, "W. F. B.," has made on my article in "LIGHT" of June 16th, I recognise the necessity for some explanation on my part. Most assuredly I did not wish "to disparage the teaching and the life of Jesus of Nazareth." Who with any sense of what is beautiful and divine could do so? Nor do I at all doubt the power of the Christian ideal to respond to the spiritual principle in man, and to give it form and substance. Your correspondent knows that I have been too highly favoured by intercourse with living exemplars of this truth to doubt it. The religion of these persons is altogether more deep and real and effective than anything to which a speculative, questioning, and but half understanding Buddhist like myself can pretend. But it is not the religion of the Christian world at this or any other date. Nor would it be reasonable to expect that it should be. Spiritual truths can only be spiritually discerned, that is to say, the most interior signification of doctrine can only be known to those who have already recognised it in their own consciousness. But not only can I not credit anything *exclusively* to Christianity in this higher aspect, but I contend that it does not stand to the popular doctrine in the relation of interior to exterior; that it has to be reached, if at all, in spite of the authorised teaching, and not through that. There never has been a form of spiritual Christianity which has not been persecuted as heresy as long as persecution was possible. And that persecution is no longer possible is due in no way to the influence of Christianity, but to the influence of Rationalism.

To trace the conventional morality of any people to its causes, and to ascertain how much of this is due to their religion, and how much to other influences, is an extremely difficult inquiry. But we can speak with some confidence *a priori* of what *must* be the tendency of certain doctrines approved by the teachers of the people, and thoroughly adopted by the latter. And so I venture to say that the comfortable assurance of the nominal Christian that he must be saved, if at all, by the merits of his Redeemer—by certain historical events—is about the most dangerous and demoralising narcotic that has ever been administered to the conscience of mankind. I by no means say that you cannot get the doctrine of Christ in us out of the doctrine of Christ for us, as you can extract healing virtue from a deadly poison. But until that subtle chemistry has been effected by the spiritual consciousness, the poison remains fermenting in the system, and it is that which the world in general understands by its Christianity. Nor need it be explained at length how this conception is necessitated by the Christian notion that a fixed and eternal condition ensues upon this life. Such a fearful belief is only tolerable on the supposition that we have been saved by an arbitrary act of Divine benevolence, the condition being made as easy as possible—simple belief that it is so. And, therefore, "I trust in the merits of my Redeemer," is the formula which sends the worldly "humble" Christian straight off to Heaven. Now, as I said that the doctrine of redemption by vicarious sacrifice *must* have a demoralising tendency, so I say that we require no evidence of the fact to be sure that the Buddhist doctrine of Karma must be eminently conducive—not to saintship or the regenerate life—but to observance of the moral law. Not that we are without the evidence that it is so in fact, for we have the testimony of Dr. Rhys Davids,\* as well as the admissions, sometimes grudging and reluctant, sometimes generous and free, of Christian missionaries.

But in the statement to which "W. F. B." takes exception, I referred not so much to the conventional morality of Buddhists as to the public history of Buddhism, compared with that of Christianity. If to have possessed at times absolute sway, and never once to have raised the sword of persecution, and, on the other hand, to have endured that when the turn came, with exemplary fortitude and resignation; if to have had, throughout its whole public

course, the "bloodless and innocent record" of which Mr. Sinnett speaks, are practical proofs, on the largest scale, of that "self-conquest and universal charity," which Dr. Rhys Davids tells us "are the foundation thoughts, the web and the woof of Buddhism;" then, surely, Buddhism was truly said by me to have made its ideal effective. Dr. Rhys Davids makes no exception in favour of our own Christian rule in India, when he says: "The principles of the new creed were quite inconsistent with oppression and wrong of every kind; and the government of Asoka, the Buddhist Emperor of India, was probably the most enlightened, and certainly the most philanthropic, which the natives of India have had."\*

I am not in the habit of quoting Colonel Ingersoll, but in the following vigorous passage there is truth as well as eloquent indignation:—

"This frightful declaration, *He that believeth and is baptised shall be saved, but he that believeth not shall be damned*, has filled the world with agony and crime. Every letter of this passage has been sword and fagot; every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood through centuries of agony and crime. That passage made the horizon of a thousand years lurid with the fagot's flames. That passage contradicts the Sermon on the Mount; travesties the Lord's Prayer; turns the splendid religion of deed and duty into a superstition of creed and cruelty. I deny it. It is infamous! *Christ never said it.*"

That was the "broad contrast" to which I referred. Such were the respective fruits by which I said popular religions must and will be judged.

But then there are those Mongolians. The Mongolian Buddhists are 2,000,000 out of a nominal Buddhist total of 500,000,000.† But never mind that. It is possible that any reader of the Rev. James Gilmour's book may receive the impression of the author's "calm and impartial attitude;" but certainly I should not infer it from "W. F. B.'s" quotations. For not content with saying of Buddhism (what I, indeed, say of Christianity) that it is a practical failure, Mr. Gilmour actually attributes to it the moral degradation which he denounces! "Its practical effect is to delude its votaries as to moral guilt; to sear their consciences as with a red-hot iron; to call the morbid righteous, and to send men down to the grave with a lie in their right hand." And this, after admitting its many excellent doctrines, that it "holds out the greatest inducements to virtue, and the highest penalties to vice," and that the Mongolians themselves declare their moral state now, bad as it still is, to be far better than before the introduction of Buddhism. Now, if a Buddhist missionary in this country, and at this day, were to write a book about us with such a passage in it as that above quoted, it would be at least intelligible. For the natural, probable, and, to some extent, actual effects of the doctrine of redemption by a vicarious sacrifice could not be better described than in those very words. There is no doctrine in Buddhism to which they can have any sensible application.

I have often been told by enlightened Christian clergymen and others, that the notion, orthodox as I believe it is, popular as I know it to be, that Christ made satisfaction for our sins by His death upon the Cross, is not what they mean or understand by Christianity. They have even gone further, and have admitted that that doctrine, carried to its logical conclusion in the minds of believers, would have a deplorable tendency. But what I never have been able to get from them is a definition of the efficacy, other than that of teaching and example, which they ascribe to the incarnation, life, and death, of the historical Jesus upon this earth. They know perfectly well that nine-tenths of their congregations believe, or profess, in some unthinking fashion, the doctrine which they, in esoteric conclave, deny or put aside. They do not preach the doctrine. No. But they do not publicly controvert it, denounce it, warn against it. Yet if it is not Christianity, if it is error, if it is prevalent error, and dangerous error, why not? Above all, if it stands in the light of a purer, truer, higher, and more spiritual conception, why not?

I have only to add, as the article referred to was a review of Mr. Sinnett's book, that I am alone responsible for the comparison between Buddhism and Christianity, and for any offence it may have given. Mr. Sinnett himself has altogether abstained from the topics which seemed to me apposite in an introductory notice of his work.

C. C. M.

\* Speaking of the doctrine of Karma, he says it "has had the greatest practical effect on the lives of its believers."—"Buddhism," p. 102.

\* "Encyclopædia Britannica," Article, "Buddhism."  
† According to Dr. Rhys Davids's computation.

## Esoteric Buddhism.

To the Editor of "LIGHT."

SIR—"C. C. M." asks: "Can it be that to the bloodless and innocent record of Buddhism will be added this claim upon human gratitude and love?" (the re-construction of religious faith upon a permanent basis.) I should like to give a few reasons for thinking this most unlikely, if I can, at the same time, avoid any semblance of the presumption of attempting to deal with the comparative merits of Buddhism and Christianity in the abstract. That is very far beyond my grasp. But though I sympathise much with this writer as a fellow witness of the "dismal spectacle of sickly faiths drooping and perishing in a hostile environment," I hope little as to faith or religion from Esoteric Buddhism. To begin with what almost ends his interesting paper; "all religion," he says, "recognises our connection with superior powers, and the so-called Atheism of Buddhism is not inconsistent with adoration, prayer, and worship." No: but by religion surely something must be understood that *ties or binds*? A recognised connection with superior powers is a very feeble holdfast to supreme good, and the first impulse of passion can break it; while we are undeniably inferior, *obedience* seems to me essential to any religious faith; and adoration, prayer, and worship, that is more optional than obligatory, becomes about as common and fervent as it is among merely nominal Christians at the present time.

But probably the answer would be that hitherto received notions of God it has become impossible for thoughtful minds to accept—that with growing illumination the faith of our forefathers is seen to be manifestly a disguise, if not a travesty, of truth—that if we *must* believe what has been proved by science and history, we *cannot* believe what is taught in the churches of Christendom. I also am convinced that those who deeply ponder what is taught ecclesiastically cannot accept it fully, if at all, as it is taught. And what surprises me in the reasoning of people who thus justify disbelief in, or scorn of, the Christian's Gospel, is their identification of a faith with its corruptions, with the folly of successive ages in dropping such parts of the Divine message as ill-suited human convenience, and mistranslating with hard and narrow dogmatism what its interpreters were far too little spiritualised to understand. Here, for instance, is an able thinker, to whom the attainment of truth in its highest aspects is a foremost ambition, pointing out the ridiculous misconceptions of those who judge Buddhism by its exoteric data, and at the same time complaining of Christianity as a failure because its fruits are and have been so confessedly disappointing,—as regards practice, what the bulk of life in Christian countries exhibits,—and as to spiritual knowledge, what permits of the amazingly confident absurdities which may be found in popular religious literature, without long search. He forgets, apparently, that he is judging from the results of exoteric Christianity only; and that these are all that generally come into view is no consequence of Christ's teaching. Just the contrary. Nearly nineteen centuries ago He emphatically declared that what He taught was not the all of truth, but all that His followers could then bear; and He promised a guide who would lead to all. A guide as to doctrine vehemently discredited by Christian authorities ever since! The testimony of everyone spirit-taught in contradistinction to priest-taught has uniformly been silenced as much as possible; it has been condemned as dangerous, and, of course, it is dangerous to all the moulds of unprogressive spiritual life. Add to which that even to the intellect it is troublesome, it strains, it sometimes baffles thought, and misunderstood, misleads.

I know it will provoke a smile if I say that Jacob Böhme revealed, as a medium, *esoteric* truths, which entirely retranslate and harmonise dogmas which, as "C. C. M." well says, "common sense repudiates as shocking or preposterous;" and this with teachings that "seem almost framed in response to the demands of modern intelligence." Yet it is strictly true, as everyone finds who studies his writings with earnest and unprejudiced attention. This, however, is what, with very rare exceptions, our intellectual aristocracy will not do: it takes too much time, claims too much suspense of *own* reason; and is an old-fashioned mental hunting ground—"to pastures new!" is the natural and determinate desire. Therefore to continue to run a tilt at Christian faith in its popularised outlines, is not for them as disingenuous as it seems; any more than their favourite habit of citing parts of the book of Genesis as proof of the childishness of Christian belief: they might know if they wished to do it justice how widely different is the literal translation of a

learned modern scholar. I refer to the "*Cosmogonie de Moïse*," by Fabre d'Olivet, which once to read is to be for ever silent as to the ignorance of the writer of Genesis.

There are many reasons for the absence of any wish to do justice to Christian teaching, which need no notice here. Alienation from it has been to a degree inevitable; it has not expanded to meet new inquiry, and eager minds have gone elsewhere for food: perhaps no disappointment is more bitter, or more deeply resented than that of having a stone given, so to speak, in place of bread, when the soul hungers for food: but the description *Jesus Christ* gave of a "scribe, instructed unto the kingdom of heaven" is "like unto a householder which bringeth forth out of his treasure things new and old." (Matt. xii. v. 52.) We have been restricted to the old! *not by the Head of our brotherhood.*

A further question remains; even were Christian faith esoterically taught, and its mysteries placed—not within reach of reason, for that cannot be—but out of all contradiction to modern science, and in range of ever growing light, would its excellence be justified by the creed or the conduct of the majority of its professors? Is not the one apt to be moulded to their wishes, and others debased by their practice? And can the right standard of wisdom and goodness be tested by the lives of those who fall short of its requirements?

When I hear people censure modes of belief because little or bad fruit seems to result from them, I think of the common impatience of chronic invalids: either the doctor was mistaken or his medicines unsuitable; some other adviser, some fresh nostrum is to give ease. Perhaps even the plain unphilosophical man (still less the philosopher) has not yet attained such conceptions of himself as even Christian teachers make *very* clear; and cannot perceive that his nature, previous to rebirth of the will, is so totally corrupt that whatever his faith may be, his perversions of it from the blindness of self-love are certain. And I cannot see how Esoteric Buddhism is to remedy that core of evil and folly, human pride, particularly if it recognises in man such as he now is, any just claim for having the *moral order of the universe vindicated to him!* With all that is confused and dark in a Christian's creed, this at least remains, a quiet trust in the promise of his Master, "What I do thou knowest not now, but thou shalt know hereafter." (John xiii. v. 7.)

The Buddhists most deeply learned in occult truths have not, we are told, by searching found out God. Christians believe this discovery to be impossible unless God reveals Himself to man; as Nature never can reveal Him. And further they believe (if past the mere tract-reading period of evolution) that such revealing can only be made according to the law of like to like; (N.B. Not equal to equal) which makes knowledge necessarily conditional on being. And as in this present stage of existence, mental darkness and spiritual impotency has made humility, patience and love the only Godlike powers which man can exercise; we Christians believe that God veiled Himself in material flesh, in order to manifest His love to mankind with uttermost humility. And so believing, we adore the Divine wisdom which thus put conjunction with God (to use Swedenborg's phrase as less time-worn) within reach of the poorest intellect, and weakest nature. With the pride or the intellectual power of the creature, God can have nothing in common, but in meekness and love He evidently can, for this God, so far from being only "in external relation to us and the world" (as I grant popular theology might lead us to suppose) is the *all* of creature life at long removes of out-flown and now discordant natures. And we know what man makes of it, outraging even the laws of Nature as He wills. Because God is "the greatest meekness, so far as He is in Himself, without or distinct from His manifestation or revelation."\*

Of all the priceless additions to occult knowledge now offered to us by Esoteric Buddhists, none I think could be more immediately valuable than the distinct affirmation that "man's self is not yet man." "The fifth principle or human soul in the majority of mankind," says Mr. Sinnett, "is not even yet fully developed."†

There the East and the West agree. Mr. T. Lake Harris has many years been teaching the same doctrine; and this much I venture to claim from the students of Buddhism in Mr. Sinnett's school, that if they can accept the fact that hitherto the human soul, and much more frequently the spiritual soul, has been, and is, wanting in thousands of man-shaped beings, they ought in common fairness to allow for the same slow growth of

\* J. Böhme's *Divine Vision*.  
† *Esoteric Buddhism*, p. 25.

(Continued on page 312.)

TEMPORARY OFFICES OF "LIGHT."  
38, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Woburn Street.)

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from R. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, JULY 7TH, 1883.

## REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

## SPIRIT TEACHINGS.\*

We have just received from the publishers a copy of this book, consisting of teachings given through automatic writing to our esteemed correspondent and co-worker, "M.A. (Oxon.)." We purpose reviewing it very fully in an early issue of this journal. Meanwhile our readers will be able to obtain some idea of the scope of the book from the syllabus, which appears in our advertisement columns. The publishers ask us to announce that subscribers' copies are being sent out in order, and also that everyone should have received their parcels by the end of the forthcoming week.

CENTRAL ASSOCIATION OF SPIRITUALISTS READING ROOM  
AND LIBRARY, 38, GREAT RUSSELL STREET, W.C.  
(Entrance in Woburn Street.)

We are requested to announce for the information of members and friends that these rooms will, until further notice, be open during the day, attendance being given from 10 a.m. to 5 p.m.

## NOTICES TO CORRESPONDENTS.

To ensure insertion in the current issues of "LIGHT," letters should reach us not later than Tuesday morning. Letters have been received, but are again crowded out, from C. C. M., Rev. G. Ousley, and others.

## BOOKS RECEIVED.

"Startling Facts in Modern Spiritualism," by N. B. WOLFE, M.D. New and revised edition, &c., &c.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—A meeting of the Council of the C. A. S. will be held on Tuesday next at 6.30 p.m.

\* The Psychological Press Association, 38, Great Russell-street, W.C. 10s. 6d.

## THE WARNING VOICE.\*

## A True Story.

39, Royal-terrace, 18th April, 1878.

I have been requested to authenticate the facts related in this tract. This I willingly do, leaving the reader to draw his own conclusions from them. How I became acquainted with the circumstances appears in the tract itself; and my recollection of that Sunday afternoon is so clear and fresh that I am able, without hesitation, to certify the perfect correctness of the narrative.

WM. ROBERTSON,  
Minister of New Greyfriars,  
Edinburgh.

Many years have elapsed since the occurrence of the circumstances related below, and I probably should never have thought of laying it before the public but for the suggestion of a friend, in whose judgment I have great confidence. We had been conversing on the subject of providential escapes and supernatural interposition. This led to my relating to her the story of "The Warning Voice," occurring in my own experience, when the life of my daughter (who was present with us at the time) was preserved by what appeared to me as remarkable an interposition of Divine Providence as any I had ever heard of. My friend was so impressed with what I told her that she entreated me to publish it, expressing a hope that it was calculated to do much good in these days of scepticism, when the over-ruling Providence of God is so frequently questioned. To this I accordingly agreed, as the circumstances of the case can be amply verified, all the parties concerned being still alive. By many, such occurrences will doubtless be attributed to accidental coincidence, but there are others who believe that there is no such thing as accident, in the ordinary acceptation of the word, and who, with the poet, interpret chance to mean "direction which thou canst not see." There are few thoughtful minds, indeed, who are in the habit of looking back on the past, reflecting on the various occurrences of their lives, and considering the way by which they have been led, who could not produce from the stores of their own memory instances of Providential care if not so striking or remarkable as that which I am about to relate, yet of such a character that they cannot be easily accounted for on what are termed natural principles. There have been incidents, perhaps, in all men's lives, most certainly in the lives of many, which bear the stamp of supernaturalism so visibly, that to attribute them to blind chance or accident would certainly argue as great credulity as to acknowledge them to be the result of Providential arrangement. To those who have faith in an over-ruling Providence I commend what follows as an encouraging example of a gracious Father's care, while I leave to others to account for such things as they may think fit, if they should consider them worthy of thought at all.

In July, 1860, I went to reside for a short time at Trinity, accompanied by my little daughter (who, for the present, I will call Annie) and a servant. On Sunday, 15th of that month, the Rev. Dr. Robertson, of New Greyfriars, Edinburgh, late in the afternoon, walked down to see me, and, on his way, heard that a terrible railway accident had just occurred on the line between Edinburgh and Granton; that an engine and tender, with five men, had run off the rail, and that three of them had been killed on the spot. On arriving at Trinity he told me what had happened, and asked if I had heard any particulars. I replied that I had not heard of the accident at all, not having seen anyone that afternoon. After a little further conversation on the subject, I said, "I have had a strange nervous feeling this afternoon about Annie, for which I am unable to account; I wonder if it could have had any relation to this accident?" He asked what I meant, and I replied as follows:—"Between three and four o'clock I told Annie to go out and take a short walk, and as she was quite alone I advised her to go into the railway garden (a name she gave to a narrow strip of ground between the sea-wall and the railway embankment, which was closed by a gate at either end). A few minutes after her departure I distinctly heard a voice, as it were, within me say, 'Send for her back, or something dreadful will happen to her.' I thought it was a strange suggestion. I reasoned with myself, what could happen to her on so lovely a day, with hardly a ripple

\* This narrative, though published as long since as 1878, will, we believe, be new to our readers. We are informed that Mr. Robertson, who was one of the most popular of Scotch divines, frequently referred to this incident. It was ultimately printed in pamphlet form, but is now out of print. The copy forwarded by our correspondent was given him by Mr. Robertson's widow.—ED. OF "LIGHT."

on the sea, all the world gone to church, and in so quiet a walk, where she would probably meet no one but a nursemaid and some children—so I refused to send for her. But a little afterwards the same thing occurred again; the same words were repeated in the same manner as before, but, as appeared to me, with greater emphasis. Again I resisted the thought that she could be exposed to any danger, and taxed my imagination to divine what could happen. The only thing that suggested itself was the possibility of her encountering a mad dog; but this was so very unlikely that I dismissed it entirely from my mind, and I persuaded myself that it would be absurd to bring her back on account of such a fancy, and, though beginning to feel uneasy, I still resolved to do nothing, and endeavoured to throw off the oppressive feeling by occupying my mind with other things. For a time I succeeded. But soon the voice renewed the warning, in nearly the same words as before, 'Send for her back, or something terrible will happen to her.' At the same moment I was seized with a violent trembling, and a feeling of great terror took possession of me. I rose hastily, rang the bell, and ordered the servant to go immediately, and bring Miss Annie home, repeating at the same time the words of the warning, 'or something dreadful will happen to her.' The servant, in order to quiet my agitation, said, 'Nothing can possibly happen to her, ma'am, she can be in no danger. The weather is very fine; everything is so quiet; everybody is at church. I never saw you nervous before, and yet Miss Annie has been often out alone, and you were never anxious about her.' 'Quite true,' I replied, 'but go directly; there is no time to be lost; go at once.' On leaving the room she told Miss Orrock, the landlady, what had occurred, and the reason of her going out, which she thought very unnecessary.\*

"During her absence, the terror which so unaccountably possessed me seemed to increase, and I feared that I should never see my child again alive. In about a quarter of an hour the servant returned with her safe and well. Disappointed at having her walk so suddenly interrupted, Annie asked if she must remain in the house the whole afternoon. I told her there was no occasion for this, but she must give me her promise that she would not go to the place she intended when I sent for her; she might go anywhere else; she might go to her uncle, Major S—, and remain with his grandchildren in his garden. She will be safe, I thought, between the four stone walls; for though she had returned safe, I distinctly felt that there was still danger in the place from which I had recalled her, whatever that danger might be, and my object was to prevent her returning there. No sooner had she quitted the house, than all my anxiety on her account passed away. I thought no more about it, nor reflected on what might have been a foolish panic; it vanished from my mind like a dream, and if you had not mentioned this terrible accident, I daresay I should never have told you about it or thought about it myself any more."

Shortly after Annie came into the room, and Dr. Robertson asked her where she was going when the servant overtook her and brought her back. She said she was going through the railway garden to sit on the great stones by the seaside, to hear the trains pass by. "I was two hours there with my brother last Sunday, and we heard the trains go up and down; they made such a noise as they passed over the arch!" Now it was on that very spot the engine and tender fell when they ran off the line, breaking through the protecting wall, and crashing down on those very stones where she was accustomed to sit, and killing three men out of five that were on them.† Shortly afterwards Annie, accompanied by her brother (aged thirteen), visited the scene of the accident, and, making their way through a little crowd gathered round it, they saw the shattered engine lying on the spot to which she had been going, and where she had spent some time with him the Sunday before.

Afterwards, on reviewing all the circumstances, I thought I could perceive very distinctly the reason why I had been compelled to act with such urgent haste, which did not appear on first thoughts to have been necessary, as the accident did not occur for some time later; for if even a little delay had taken place, the child would have passed out of the walk, and would have gained her favourite seat by the sea, where she would have been completely hidden from anyone looking for her in the walk itself, and the servant would have returned

\* The servant's name was Ellen; if she sees this tract I shall be glad to have a letter from her, to say what she remembers of the occurrence.

† A few days after the above incident I wrote a little account of it to a lady, and before sending this to the press, I forwarded it to her to know if it corresponded to my first statement. In reply, she said that the only difference there was between the two accounts was that in the former I did not mention where Annie went after she returned from the railway garden. The name of the lady could be given if required.

without her. Again, if I had not so strictly prohibited her from returning to the same place, she certainly would have done so (as she herself acknowledged), for it possessed much greater attractions for her than any other, and she consequently would have been on the stones when the train passed from Granton.

Now it may very naturally be asked, supposing Annie's safety to have been effected by a supernatural warning, why was such a remarkable method adopted? Providence usually accomplishes His purposes by merely natural causes and without any such sensible interposition. Some trifling matter might have detained her at home, some young companion might have met her and led her another way, or she might unconsciously have been induced to select some other walk, and the same purpose would have been served, so far, at least, as her safety was concerned, without exciting the slightest observation. Why was it otherwise here? Who can interpret all His purposes? One of these, at least, was manifest, and that was to make an indelible impression on the minds of all those immediately concerned, so that in after years, they might never forget their loving Father's care, who compasseth their path and their lying down, and is acquainted with all their ways. Perhaps, too, this little record of God's mercy to my family may one day meet the wants of those who, having imbibed something of the "free thought," as it is most erroneously called,—the infidel or atheistic opinions of the present day,—feel themselves adrift on an ocean of uncertainty, and long for some token, some clear evidence of a supernatural agency in the world, some proof that there is One who rules the universe, and yet "humbleth Himself to behold," not only the things that are in Heaven, but the things that are on earth also.

The "Warning Voice" may also prove a blessing to some anxious mother, by alleviating the anxiety she sometimes feels at the protracted absence of a child from home, by reminding her that although she cannot see her loved one, or even tell where he is, there is One who does, and who, speaking of children or young converts, says: "Their angels do always behold the face of my Father in Heaven," standing there in constant readiness to fulfil His pleasure, to fly to the uttermost part of His dominions to ward off unseen dangers, foil temptations, or suggest thoughts, words or actions which may lead to results of the highest importance. "For are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?"

The object of this little narrative will be abundantly accomplished if the perusal of it should lead any to trust more implicitly in God, and in Him who said, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. Fear not ye therefore, ye are of more value than many sparrows."

25, India-street, March 26th, 1878.

MADAM,

In answer to your inquiries, I beg to say I remember your being with me twice, when I lived at Trinity,—once was in July, 1860. I perfectly remember your sending your servant to bring Miss — home from her walk on Sunday, July 15th, because you were very nervous about her. The servant did not wish to be sent out then, but went, and brought Miss — home. When I heard about the accident that happened on the railway, I had told Miss — she had had a providential escape, for she certainly would have been killed, if she had been sitting on the big stones she had intended to; and I advised her not to go near the railway again.

Yours respectfully,

(Signed) B. H. ORROCK.

A new Spiritualist review, the *Reformador, Organ Evolucionista*, has made its appearance at Rio de Janeiro, we learn. The editor in his introductory says: "It is to Spiritualism that is reserved the task, glorious because difficult, of effecting the harmonious alliance between science and religion."

A book has recently appeared, written by an obscure individual, titled "The Bottom Facts Concerning the Science of Spiritualism," by one John W. Truesdell. It is said to be a narrative of the author's experiences while investigating the mysteries of Spiritualism during a period of nearly twenty years. The *Boston Evening Transcript* (a high-toned secular paper of this city) says of the work in question that "his [the author's] investigations were mainly made with people whom the Spiritualists themselves denounce as impostors, and can hardly, therefore, be considered as having much weight as an argument against the existence of certain phenomena."—*Banner of Light.*

CORRESPONDENCE.—(Continued from page 309.)

evolution as to spiritual life in Christians. To a creature worthy of the name of man or of Christian, successive layers, so to speak, of improving habits have been essential to after perfection; and had a philosopher examined either, at any earlier stage of ascent and formed his estimate of man or Christian in rudimentary life, he would infallibly have misjudged.

If I at all understand Mr. Sinnett, he has received full confirmation of the old belief in transmigration of souls from the lowest to the highest rungs of creative evolution; and I think he would not deny that we all must have had our mineral and vegetable stages before we began to climb up to animal existence. Why, then, judge of Christianity any more than of humanity by what we now see of it? The cute American who has "got religion" and trades on it: the demure church-goer, highly respected for orthodoxy, hard as a flint to the needy: the fine lady combining all attainable self-indulgence with strict liturgical régime; even the poor drunkard who groans and whimpers at a prayer meeting, are no more samples of what Christ's followers will be, after full and gradual development, than ape or tiger, cat and pig are samples of what man will be when he has his human and spiritual soul, together with all that laid the foundation for them. Yet, I think our Divine Master was at least as wise and as merciful as the head of the Himalayan Brotherhood in not letting poor, half-formed creatures know this, in holding back so long a secret which would tempt many to give up the struggle with the lower principle, and maintain the character of animal-man till fate gave them a lift.

A. J. PENNY.

June 21st.

Mr. Bishop at St. James's Hall.  
To the Editor of "LIGHT."

SIR,—I am surprised to see in your issue of last week that "M. A. (Oxon.\*)" asserts that "all experience hitherto is dead against the possibility of performing such a feat as Mr. Bishop claims to have done under such conditions as those in which he is alleged to have performed it." One instance strongly in favour of such a possibility is given in the *Times*, in which Sir John Lubbock (no favourable witness) testifies to four figures out of five in the number of a note having been correctly read by Bishop, the erroneous figure being read as three instead of five. In the other instance Bishop gave the number of a note held by Mr. Waddy correctly. But it is no new feat. It was repeatedly done by Alexis Didier, forty years ago. It was one of the first experiments that he tried with Captain James, who first received him into his house when he came to England. He desired him to write some word and inclose it in an envelope. Captain James wrote "Virginie," and handed the envelope to Alexis, who charged him to fix his thoughts upon the written word. "Pensez-y bien," he would say, when engaged in such an experiment. In the present instance he said he saw that Captain James was a good man because he had written the name of a woman and he at once wrote "Virginie" on the back of the envelope.

"M. A.'s" suggestion of the possibility of Colonel Trench's note having been changed is certainly, as "M. A." himself seems to feel, hypercritical. There was nothing whatever like scuffling on the platform, and nothing short of bad faith on the part of Mr. Waddy or Colonel Statham could have made it possible to change the note. Moreover, there could have been no preparation for anything of the kind, as the offer of the note was an entire impromptu on the part of Colonel Trench.

No doubt Bishop's flagrant charlatanerie strongly indisposes his hearers to believe in his profession of any abnormal powers. Nothing could be more ridiculous than his pretence of showing how the wonders exhibited in the presence of physical mediums are performed. But our belief in the dishonesty of the man ought not to blind us as to what is actually accomplished before our eyes. And he would not be the first example of a person possessed of abnormal powers who endeavoured to turn them to profit by pretending to expose the tricks of physical mediums. An American of the name of Everett, who came over a few years ago, began with the profession of an exposé of Spiritualism, and he, like Bishop, freed himself from the best handcuffs that the police could fix upon him; but when he found that his profession of exposing did not pay, he freely admitted the possession of abnormal powers that he himself did not understand.

I maintain that what took place when Bishop was in the Davenport cabinet conclusively proved, either that he was

possessed of some abnormal powers, or that he was aided by some invisible agency capable of wielding a banjo or a hammer. It is certain that he was firmly tied with strips of calico round his wrists, ankles, and neck, with his hands behind him, in such a way that it was physically impossible for him to stir an inch with any member of his body. He was, moreover, during some part of the time, held in his arms by a blind-folded member of the committee. Yet the curtain was no sooner down than the banjo was away about and the curtain thrown into violent agitation, the hammer was heard busily at work, and two pieces of board which had been put in separate, were thrown out firmly nailed together.

H. WEDGWOOD.

Some Results of Curative Mesmerism.

To the Editor of "LIGHT."

DEAR SIR,—Many think that the results of mesmerism should be more generally known; may I make, on this occasion, the following little contribution:—

I was lately called into Cheshire to mesmerise a lady who had been for some time under medical treatment for neuralgia of the eyes, with such flinching from light that she had to wear a mask as a shade. She had also long suffered from such irritability of the stomach as to compel her to take only beef tea in small quantities, with a little maccaroni. After the first few mesmerisations she left off her large shade. I mesmerised her in all thirty times, with the effect of causing the neuralgia to disappear and the digestive organs to regain their tone.

A lady suffering from sciatica recovered in ten mesmerisations. In this case, as in most others of this kind, of a chronic character, I found electro-magnetism co-operate with the mesmerism.

Another lady suffering with so-called liver complaint, aggravated by the late trying weather, was also cured in ten mesmerisations.

A gentleman under great cerebral excitement from no assignable cause except a chill was restored to equilibrium in a few sittings.

A lady suffering from great mental disturbance approaching insanity, was brought into such composure by mesmerism that her family regard it as a gift from God, and express sorrow that it is not more recognised.

A. DIDIER.

10, Berkeley-gardens.

P.S.—While the pen is in my hand, allow me to relate the following, bearing upon a topic often introduced to your readers, as

Phenomena after Dissolution.

A short time ago I was attending a patient mesmerically at a country residence of the Marchioness of ——. A mesmerist being considered singular, she imparted to me what she called a singular phenomenon. She had had a French cook who had apartments in the house. He was taken ill of bronchitis, and his illness proved rapidly fatal. After his burial his apartments were entirely renovated. After a few weeks, having many visitors, these apartments were allotted to one of them. The morning after first sleeping there the guest inquired whether anyone was ill in any adjoining room. He said that he had heard coughing nearly all night and even fancied that he saw the person from whom the coughing came. Upon being asked, he described the person as having a black beard and a very pallid countenance. The Marchioness told him that his description corresponded with that of her late cook, who had died of bronchitis in the room in which he had slept. Others, she said, had since occupied the room but had not been disturbed by any sight or sound. It may be supposed that the gentleman spoken of was a medium of a certain description.

A.D.

June, 1883.

Thought-Transference.

To the Editor of "LIGHT."

SIR,—Permit me to correct an expression used by the *Standard's* correspondent, "H. K.," respecting M. Marcillet, who was for many years the mesmeriser of my brother, Alexis. To call a gentleman who has passed away, a noted charlatan, is, at least, out of place. M. Marcillet was not a professional mesmerist, simply a gentleman who delighted in mesmerising my brother. Thought-reading in connection with mesmerism has always existed. When a clairvoyant gave signs of failing before many persons, often the success of a séance was caused by an "incrédule sincère," who would mentally think of what he had written;

then Alexis, or I, would at once spell the words thought. In such case it was not vision, but thought-reading.

ADOLPHE DIDIER.

10, Berkeley-gardens, Kensington.

Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—The letter of your correspondent, Mary S. G. Nicholls, suggests to my mind some very important questions. The first is: Is the doctrine of the Roman Catholic Church true according to the declaration of the spirits as they have returned to tell us? Do we believe the spirits can return and hold communion with us? Shall we believe them or the doctrines which affect our after life, or shall we believe the traditions of a Church whose motto is SEMPER EADEM, i.e., once ignorant always ignorant, the same applying to all the causes of the deaths of the martyrs and the persecutions of those who dared to think for themselves and to express that which they thought? Personally, I have no doubt on any of these questions and I decline, as a Spiritualist, any compromise whatever between the Romish Church and the teachings of the spirits, through whom it has been my privilege to be taught.

If I understand Spiritualism it consists of something more than mere clairvoyance or any other special gift of an individual. Doctrines are embodied in it which, when placed in juxtaposition with those of the Churches, are very different indeed. Take, for instance, that of individual responsibility. This alone strikes at the root of Christian orthodoxy, viz., vicarious atonement, and does away entirely with confession except to the one we have wronged, whether he be in the body or out of the body. If we wrong ourselves we know there needs no forgiveness, we must pay the inevitable penalty.

Spiritualism, if understood as I understand it, sets all men free; it teaches that sin obligations are self-created and must be self-discharged; hence there is no necessity for priests who enslave men's minds and trade upon ignorance.

If your correspondent should think I have been too harsh I must ask her this time to make a little allowance for me, for I believe I was born hating a priest, and since that important event, taking them as a body, they have never excited my admiration.—Yours truly,

PETER LEE.

38, Church Stile, Rochdale,  
June 22nd, 1883.

Freedom in Mediumship.

To the Editor of "LIGHT."

SIR,—The principles and facts referred to in No. XXXIX. of "Spirit Teachings" by "M.A. (Oxon.\*)" are, I have no doubt, correct. The evils incident to public circles have been fully and painfully illustrated both in England and in this country; and it is our duty to use every judicious safeguard to prevent their recurrence. While, however, they are the evils of excessive freedom, they are those for which there is, as Macaulay said, no better remedy than freedom; and, I think, any attempt to restrict by violent means the exercise of public mediumship would result in worse ills than those which it may be designed to cure. The lessons of experience are, it is true, costly, but usually they are well learned. And, moreover, is it not to public mediumship that Spiritualism owes its present progress, in great part, as well as some of the reproach which has been heaped upon it, but generally by those who judge superficially, and not "righteous judgment"?

The very truths referred to in this excellent lesson of "Imperator" could never have been understood or appreciated, even if they could have been stated, had not experience sadly taught us their genuineness and value. No student has yet reached a plane of enlightenment so lofty that he can afford to say to the instrumentalities of God's providence in this world, "I need no more of such lessons; teach me only by what will soothe my spirit into quietude and calmness; give me only glimpses of the angel spheres, and keep from my sight these objects of spiritual degradation and shame." This would not only be short-sightedness but selfishness; for have we not learned to appreciate, and sympathise with, the unfortunate condition of the unprogressed in spirit life by the very manifestations against which we are disposed to murmur? And while we have come to realise the wickedness, ignorance, and spiritual darkness of the dwellers in the lower spheres, have we not also been brought to see their susceptibility to improvement,

and to be convinced of their ultimate salvation? Are not the blessings of spirit communion for them as well as for ourselves? For does not the Supreme Father look upon them, too, as His children, loving them, perhaps, like an earthly parent, the more for their very waywardness and consequent misery, and giving to us, His other children, the sacred privilege of lifting them up?

Even the dark side of Spiritualism has had its uses—its blessedness for us; and how much more for the other side of life! Spirit intercourse is a boon not for humanity alone; it has proved a blessing far greater and more extensive for the spirit sphere adjoining, so to say, the mortal sphere; and I think it is admitted that these two spheres can advance spiritually only *pari passu*.

What "Imperator" says about "earth-bound spirits" has been illustrated in my own experience; and the perils incident to mediums and circles from their wives and influence have been clearly shown; but we must overcome them by charity and fraternal feeling, not stigmatise them as "devils"—although they are, probably, the only devils that exist. What I mean is, that Spiritualism is not to be shunned because, through it, the presence of these lower spirits is made known to us; for, Spiritualism or no Spiritualism, we are exposed to their psychologic influence, and it is, most certainly, a blessing for us to learn, as we do by spirit intercourse, how to guard ourselves against that influence. The *love-spirit* will subdue it all, for it is as omnipotent as God, since "God is love." To be possessed by a "vampire-spirit" would, indeed, be a great trial; but to reform the vampire, as has been done, would be a greater glory.

I do not like to have the "Judea of Modern Spiritualism" held up as *par excellence* the land of corrupt spirit influences; and I presume neither medium nor spirit meant to say what the language implies. The spirit circles in this country have been held with great freedom, and there is much that is calculated to excite regret at times; but ordinarily harmony, quietude, and the *love-spirit* prevail in American public circles; only interrupted when the demons of suspicion and wilful scepticism prevail.

"For when the heart is full of din,  
And doubt beside the portal waits,  
They [the angels] can but listen at the gates,  
And hear the household jar within."

As Mr. Ware says, in the same number of "LIGHT," these lower influences are often attracted by persons who profess to be religious, educated, and refined, and do not affiliate with that other class whose minds, though they may not piously or reverentially be lifted up to the higher spheres of spiritual being, are yet permeated with the deepest love of their departed friends, and most sincerely desire to greet them. Their disposition is good; their minds are believing, not filled with bigoted arrogance and misbelief; and to that extent they are spiritual; and they get spiritual blessings, on the same principle as did she to whom the Man of Nazareth said: "O woman, great is thy faith; be it with thee even as thou wilt." It is when the malice of fraud-explorers fills the circle, that the saddest of all catastrophes have occurred.

Such statements in regard to the evil influences that may, at times, come to all circles, are calculated to do harm to the cause, if not carefully explained as to their proper relation to it. The Churches brand it all as "devil-worship" or "dealing with the devil;" and Jesuit writers are now quoting the unguarded admissions of Spiritualists as proof of their hostile and untruthful allegations. Let us not bolster up their fabric of falsehood by partial statements, which tend to give a wrong impression to the thoughtless or uninformed. What with the vagaries of occultism, "elementaries," "shells," "devils," *et id omne genus*, Spiritualism has now a rough and thorny road to travel; but its principles are being more clearly established—even by the follies incident to the movement; and the sun of truth is shining out from behind the clouds of error and grievance more brightly every day. The columns of "LIGHT" afford a sufficient demonstration of this fact.

HENRY KIDDLE.

New York, June 19th, 1883.

THE "SPIRITUAL RECORD".—The number for July fully sustains the high tone and apt method of dealing with psychic facts which characterised the first part. The usefulness of the present issue is further increased by illustrations of direct writing, drawings, &c. We trust all our readers will support the publishers in their spirited action.

## SECOND SIGHT.

The following account of his own abnormal experience was related to me by Dr. Macaldowie, a gentleman of large practice in the Staffordshire Potteries, whom I have known for some years.

H. WEDGWOOD.

"One night, in the summer of 1882, I was reposing, after a call to a patient, at about one a.m. My brain was in a somewhat excited state in consequence of having been called up for several successive nights, and when I lay down in bed I fell into a kind of lethargy, without losing consciousness of all around me, and in a way quite distinct from dreaming, I saw myself following a woman with a candle through several low-roofed, dark-panelled rooms in a house that I did not know. The vision seemed barely finished, when my night-bell rang, and I was called up to attend the patient of another medical man, at an old public-house in Stoke, where I had never been. I was received at the door by a woman with a candle, and was led through several rooms, corresponding in their general features to those I had seen in my vision, to the patient's chamber.

"About a month after the foregoing, precisely the same state of things occurred again. I had been harassed in like manner by repeated nightly calls, and was resting after returning from one, when I had a vision of myself running along the line, accompanied by several railway porters. Immediately afterwards my bell rang, and I was called to attend a man crushed by a train about a quarter of a mile from Stoke station, and had to walk along the side of the line accompanied by several railway officials.

"The experience of a prescient faculty which I had in these two instances enabled me to realise the possible truth of a tradition with which I had been familiar from childhood, having repeatedly heard it from my mother.

"My grandmother lived at Aberdeen, and her brother was assistant in a jeweller's shop in London. One night he dreamt that an ill-looking man came into the shop when he was alone there and asked to look at some rings. He saw that the man managed to secrete one of the rings, and when he was going away without purchasing, the assistant charged him with the theft and made him restore the ring.

"The following day at dinner time the assistant was left in charge of the shop, when a customer came in, whom, to his astonishment, he recognised as the man he had seen in his dream. He in consequence watched him closely, saw him secrete the ring, and succeeded in getting him to restore it exactly as things had happened in the dream. He wrote an account of the occurrence to his family at Aberdeen, where the story made a deep impression and was handed down to us of the second generation."

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

On Sunday last this Society brought the public work of its second term of three months to a close, and the controls of Mr. Morse appropriately devoted the evening to the exposition of the "Laws and Lessons of Spirit Communion."

The subject was considered in a sufficiently comprehensive and instructive, and—so to speak—compact and charming manner, to interest alike the Spiritualist and the scientist, the indifferent explorer and the acutely conscientious soul, every fibre of whose being is influenced by the religious sentiment. The idea of communion between the two worlds involves the active exercise of an interchange of powers and of effort, and the possibility of intercourse results simply from the natural qualities and resources of being in both states. Laws govern the conditions—not miracles. Here and now we advance from the grosser to the finer properties of life; here and now the material is gradually subdued, and the spiritual evolved; and it needs only a perfectly rational development of the elements of growth, already perceptible to us, to realise mentally and by anticipation, the approach of the period and of conditions when matter shall yield absolutely to force.

It is obvious to us all now that man is distinguished by functional peculiarities, in a sense apart from, although associated with, his physical structure. Something is to be said for the possibility of thought-reading, or mind-reading; and if an assimilation, by bodily contact or otherwise, of brain waves shall permit, as it may permit, the transfer of the product of the mental exercise of one organisation to the area or grasp of another, so may there be muscle and nerve waves—waves of physical force.

Such processes, moreover, ordinarily exhibited with feeble results in a perfectly normal and matter-of-course way, are intensified in character and application by concentrated will-power.

It really needs, then—we will suggest—little more than a due appreciation of the possibilities whose germs are apparent in your present lives, to realise or to perceive the explanation of spiritual forces. At the point where the physical eludes you, or is no longer operative to your senses, you may take it that the spirit-world finds its initiative.

Here lies the primal law; a subtle element which belongs to humanity at large, whereby a thought-atmosphere is created which permits of individual appropriation of a common inter-related product. Then, however, it is promptly needful to consider the effect upon the possibility of communion, of sympathy, and of antipathy. With you, as with us, and with you and us, like attracts like, power is intensified by affinity.

What is the spirit-circle? A local application of this universal principle. A company of persons, with a certain range of ideas, a distinct and earnest purpose, meet to investigate some of the unseen possibilities and facts of life.

Associated upon the model of the home, where ties of love, and blood, and soul, unite the members and constrain to mutual duty—and any other basis will certainly retard success—the profoundest emotions of human life are evoked, and the problems of death, the grave, and futurity, are diligently examined as of individual concern. The law of sympathy, then, is of paramount importance, and so delicate are the conditions generally of spirit communion, that the privilege can be applied for the highest and purest of purposes only when that law is unfailingly respected. The controls illustrated this position by a large variety of argument and of example.

Proceeding, then, to a consideration of the lessons probably and usually resulting from the laws and methods, suggestive reference was made to the wonderful adaptations of nature, from the lowest forms up to the heavenly heights, and to the perfect and sublime harmony of the whole—into the details of which reference it was not then possible to enter—as promising continual progress, and our ultimate God-like perfection of being. That was the first lesson. Then that religion, which does not consist in the enunciation of dogma, but in the utilisation of opportunities, is a thoroughly practical matter, which can be duly appreciated only by those who are informed upon the laws of spirit-life. With this practical appreciation comes the knowledge that our individual experience will be happy or miserable in proportion to our regard for law, and that only by present righteousness can we be said to live, as we should live, for eternity, labouring for its evolution while here. We were reminded that it would be easy to shew, if time and circumstance permitted, how the whole of the moral, social, and political, and even the commercial conditions of life, are truly involved in an adequate appreciation of the fact of spirit existence and communion; and finally, urged to cling to the evidence it afforded of a life beyond the grave, where we shall again meet our loved and lost ones, whose state, like ours, is fixed by conduct.

This address should have been reported verbatim; it is impossible to summarise its sustained beauty and comprehensive argument.

On Sunday, the 8th July, the controls are to deliver a discourse upon a subject to be chosen by the audience. The process of discovering the subject will correspond to that pursued on ballot nights for question and answer. In the meantime the congregation have been invited to prepare suggestions and to hand them in, under cover, and signed, on the date named at 7 o'clock p.m.

S. B.

## NEWCASTLE-ON-TYNE.

The North is quite alive at the present time with Spiritualism. On Sunday, the 24th June, three large meetings were held at Hetton-le-Hole, at which upwards of 2,000 persons were present, and at which several energetic and able discourses were given by a number of the well-known local talent of the district, Messrs. Grey, Stevenson, Patterson, Pickering, Robinson, and Mrs. Wilson. The chair was filled during the day by Mr. H. Burton, of Newcastle.

At Newcastle, on Sunday evening last, Mr. Rowe, of North Shields, discoursed most admirably upon the merits of modern Spiritualism, in reply to an article lately published by the free-thought poet, Mr. Waller. We are sorry to record the fact that the committee of the Newcastle Society have been compelled to expel from their society Mr. W. Armstrong, and the late president, Mr. John Mould, because of their slanderous remarks towards members, and wilful obstruction to the business of the Society. Every opportunity was given previous to their expulsion to substantiate or retract their vile accusations, but, failing to do so, no alternative but dismissal was left to the committee.

At North Shields, Mr. H. Burton lectured to a goodly company concerning Spiritualism, and elicited a large amount of attention and appreciation from his hearers. Mr. Appleby occupied the chair. Mr. Morse, we are glad to say, will visit this Society during his stay at Newcastle and Gateshead.

NORTHUMBRIA.

## Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I am happy to say that "Spirit Teachings," long delayed by no fault of mine, is at last issued from the press. The announcement in the last number of "LIGHT" will have told as much as this. It is not often that an author can impartially criticise his own book, with a feeling that, beyond general arrangement, he can claim no credit for its contents, though he must, doubtless, bear any just blame for its defects. He is the only person to be got at, and is so far responsible. This is to a great extent my case, however; and the consecutive reading of what is now in the hands of the public has impressed me with a belief that the story of that struggle, and of the means by which it was fought out, is a narrative that must interest and instruct in a measure far greater than the opinions, especially the theological opinions, can benefit or injure any reader. I am not about to enter into a disquisition on theology: I know too much about it. And though it was necessary to deal with a mind that was packed with much lumber as I was dealt with, the theology may be omitted without loss by anyone who is so inclined. The value of the record as one of an educational influence brought to bear from without will remain; though nothing can now give any real idea of its potency.

If Mr. Wedgwood will refer to my previous notes he will find that I have given Mr. Bishop full credit for the two experiments to which he refers. And if he reflects even slightly he will see, I think, that the conditions at the Deanery, Southampton, were very different from those which obtained at St. James's Hall. It is antecedently improbable, in the light of experience, that any sensitive should be able to perform successfully the very difficult feat which Mr. Bishop claims to have performed under such circumstances as those which then prevailed. It is not impossible that the feat was fairly performed. But when the arts and tricks of the conjurer and showman are mixed up with what should be a serious scientific experiment, it is not surprising that those who, like myself, do not doubt the general possibility but only the special fact, should suspend their judgment, and point out the possible flaws in the evidence. If Mr. Bishop read the number of that note under those distracting conditions, he can, no doubt, read the numbers of other notes with

some of the fifty elect under much more favourable conditions. He tells us that he is going to do so. I will wait for the result.

No doubt Everett had some psychic power. So, I believe, has every so-called exposé of Spiritualism, else his exposure would soon come to an end. It is only by prostituting the gift that these men can do what they do. But admitting all this—and it is well that the public should know that it is so—I do not see what we are to gain by any dealings with the professional exposé, or the charlatan, who trades on his gift to hoodwink the public quite as much as the cheating medium does when he "assists the phenomena." Against him, poor creature, whom our folly has often made what he is, the outcry is loud, and the moral indignation immense. But the man who lies in order to befool by his words and deeds that which he lives by counterfeiting and misrepresenting, is petted and patronised, not only by those who would kill a hated thing by any means in their power, but by those who view the matter from a very different standpoint. I see no difference between the moral obliquity in these two cases, or, if we are to be nice in our distinctions, the weight of sin is on the side of the man who misleads and hoodwinks a whole public, and makes a knowledge of truth, so far as in him lies, impossible, rather than on the side of the often obscure and always uninfluential medium.

Those who in this matter desire to arrive at truth, and not merely to prop up a shaking opinion, or to bolster up a prejudice, cannot afford to rush to conclusions, or to accept any but the best evidence in dealing with persons whose motives are so manifestly interested as are those of the professional exposé. It is his business to deceive their senses, and to throw dust in their eyes, and they should set out with that conviction. There is naturally, as the *Spectator* pointed out in an otherwise halting and undecided article on the subject, "a strong prejudice against the conglomerate of conjuring tricks and professed thought-reading which Mr. Bishop exhibited to his audience;" and rightly so. The very circular convening that meeting should lead a critic to be cautious. I say nothing here of other reasons for caution. But I do say that if Mr. Bishop be what Mr. Wedgwood depicts him, his responsibility, and that of the "American of the name of Everett," and that incurred by the whole tribe of exposés, even if they be, as the confiding writer in the *Spectator* naïvely puts it in one instance, "gentlemen who never gained a penny by the use of such powers as they possess," is one that is weightier than one likes to contemplate.

The *Journal of Science* for the current month has a paper on Thought-reading by the Rev. H. H. Higgins. He conceives the faculty to be perfectly natural, "a part of the profound mystery of life," which all share in common. He thinks that "there are called into exercise in every instance of Thought-reading two distinct constituents—first, the ordinary nerve-currents; and secondly, an abnormal exaltation of the sensitiveness of some portion of the cerebral system, or sensorium of the operator." The nerve currents, very similar in nature to the electric currents, provide the material (so to say) for mental telegraphy. "There is a special physical condition of the brain corresponding with every

thought of which we are conscious," and by the nerve-force it is possible to bring that condition of brain into what Dr. Carpenter calls "direct dynamical communication" with another brain. Especially easy is this when the hand is used for the purpose of transmission of the nerve-current; for "the brain is well accustomed to acts of discrimination founded on nerve-current coming from the hand."

The second constituent—"an abnormal exaltation of sensitiveness in the operator"—is one which he also regards as being reached "by a perfectly natural gradation." The principle of compensation pervades all nature. The blind man is marvellously acute in power of hearing, and the deaf man often possesses very keen vision. In sleep sense impressions are suspended, but we become conscious of what Mr. Higgins regards as the ceaseless action of the brain—unconscious cerebration. This passes into the dream-state where volition is in abeyance. In somnambulism, on the contrary, "volition is active: the senses also are in a normal condition, but reason and judgment are suspended." All these perfectly natural states, "reverie, sleep, somnambulism, catalepsy, lead up so closely to the hypnotised and mesmerised conditions that why the one class of affections should be less a subject for scientific investigation than the other does not appear." (It does not indeed!)

These considerations Mr. Higgins thinks are sufficient to explain the transference of thought when the subject and operator are in "quasi electric communication." "The two brains become like two electric clock dials." I do not know whether he would consider that they covered the more remarkable cases where no contact is established. The case of Alexis Didier to which Mr. Wedgwood refers is hardly similar, except in kind, to the ordinary cases of thought transference. Alexis was a trained and accomplished clairvoyant, and his power of reading concealed letters or seeing objects abnormally is more akin to that displayed by many hypnotised or mesmerised subjects. But, however this may be, Mr. Higgins's temperate and lucid article is a timely and intelligent contribution to the study of a subject which is in no little danger of being vexed by gusts of controversy wherein prejudice rather than impartial justice is dominant.

I am much in accord with Mr. Kiddle's comments on a recent Spirit-teaching. Probably the necessity for impressing me with decided views of what was not apparent on the surface led to a strong statement of one side only of a question that is many sided. No doubt it is true that no more in America than here do the conditions which were then under consideration obtain. But we must all of us have observed that, from "The Judea of Spiritualism" we get what we have of this new truth, even as we seem to hand it on in our turn to Australia. In that sense only was America referred to. But, in truth, whether there or here or elsewhere, the meddling with a subject little understood should be undertaken, as Mr. Kiddle properly points out, in a guarded spirit and with due care. It is equally improper to assume that spirits are "devils," and to greet them all as "angels." Most of them are neither one nor the other, and it is the part of wisdom to warn the inexperienced that there are risks just as, and because, there are blessings in spirit-communication. It is not unkind or unnecessary to warn the young student that he must be careful in dissection lest a tiny prick introduce into his system a fatal poison. Approached in a proper spirit, such as that which pervades Mr. Kiddle's letter, the investigation loses half its risks.

M.A. (Oxon.)

A fresh attempt at National Organisation has been made in the U.S.A. Some of the "soundest" of American Spiritualists are connected with it. We hope to notice it next week.

## A NEW FIELD FOR PSYCHOLOGICAL INVESTIGATION. INVISIBLE DENIZENS OF THE SOLITUDES OF NATURE.

The manifestation of the presence and power of spiritual beings in the wild solitudes of nature, unfrequented or abandoned by man, in elevated mountainous regions, in the depths of extensive and ancient forests, upon desolate heaths, by the margin of the ocean or extensive lakes—is a phase of spirit-manifestation which merits special attention from the student of psychology. In remote districts of England, Scotland, Wales, Ireland; of France, Germany, Tyrol, Switzerland, Italy, Corsica, Sweden, Norway—not to speak of other portions of the world—a class of manifestation of spirit-presence will be found attaching to these and similar localities of a strikingly kindred character, suggesting that possibly these wildernesses may be populated by invisible throngs of very mysterious denizens. This is a branch of the great tree of psychology which, hitherto, has attracted but little attention, except from persons interested, more or less, in the Rosicrucian philosophy, or now-a-days here and there, from a "Psychic," with a faculty of spirit-vision developed in this peculiarly occult direction. To the world at large, this must be regarded simply as a very ancient and now all-but entirely dead branch of the great Tree of Superstition sprung from the roots of ignorance. To the writer, however, it appears a limb of the Psychological-Tree of very ancient growth, still shewing signs of vigour in curious blossom and fruit—both for "blessing and banning"—overhanging and intermingling with the colossal myriad-branched tree of the mythologies of the world.

Old Chaucer said in his day,

"The Queen of Fays,  
With harp and pipe and symphony  
Was dwelling in that place."

Sir Walter Scott in our century, as we learn by the notes to his novels, collected many a story from the lips of the Scottish peasant regarding these weird, fantastic, and sometimes awesome dwellers in the realm of "Faerie;" and "eyes that yet look on the light," he assures us, were, in his day, declared to have witnessed strange sights amidst the solitude of mountains and forests.

And, "eyes that yet look on the light," or have done so within very recent years, within the memory of the writer, have witnessed the presence of the fairy-folk amongst us, in this later portion of the century.\*

Ears, which the writer believes are still cognisant of the sounds of earth, have caught the melodies of music proceeding from the water-spirits of a lake in Ireland, the overpowering fascination of which was averred to have been so great that the hearer, lest perforce she should have been drawn beneath the waves by the sense of strange spiritual magnetism attending it, henceforth avoided, on still summer evenings, sailing upon its waters.

Neither could the writer readily discredit the narration of another correspondent, also a lady of education, who averred that three times one clear moonlight night, in Ireland—she herself was Irish—she had heard repeated the thrilling, terrific, "most musical, most melancholy" shriek of the "Banshee," whose cry foretold on that, as on numerous occasions in previous generations, the death of an important member of this ancient Irish family. Sounds also of "the knockings" of the little men of the mines have been heard by the ears of persons in Wales with whom the writer has conversed, and the eyes of others have beheld in thickly-wooded tracts in our mountain solitudes, passing glimpses of mysterious creatures. Thus gradually for years the belief has forced

\* The reader will recall the experiences in this direction of the Post-Painter and Sewer William Blake; also the numerous references to the "Fay-souls" in the writings of the Rev. Thomas Lake Harris, and his power of beholding them in "the aërial sphere."

itself upon the writer that probably there exist, whatsoever their origin and nature may be—whether higher or lower than the spirit of humanity—countless varieties of spiritual beings, each occupying its own peculiar realm and region, and fulfilling its own peculiar avocation,

"be 't to fly,

To swim, to dive into the fire, to ride on the curl'd cloud," and that glimpses of these mysterious denizens ensphered within the solitudes of the world of nature, are occasionally revealed to the spiritual perceptions of persons endowed with the temperament and eye of the seer.

For us, who call ourselves students of Psychology, standing upon the threshold of the opening portals of the realm of the supersensuous world, and who—as King Lear said of himself—still

"take upon us the mystery of things,

As if we were God's spies—"

here indeed open out to us "fresh fields and pastures new" of fascinating study and investigation. Let us begin at once to collect facts. Dr. Justinus Kerner, who resided in the hill country, amidst the forests which border the Swabian Alps, possessed himself by personal inquiry, and through a wide circle of correspondents, of many remarkable instances of this peculiar species of spirit-manifestation. From his storehouse we will now take the following strange and well-attested facts concerning

### Mysterious Spirit Manifestation in 1837 near the Lake of Lucerne.

(Communicated by Colonel von Pfiffer to Dr. Justinus Kerner.)

"In the Canton Uri, in the commune of Silenen, near to Stig, resided a peasant family of no great wealth, but highly respected, of which the members were as follows: the grandfather, Johann-Joseph Tittle, aged sixty years of age; his son, Johann-Joseph, aged twenty-four; his wife, Ursula Trysch, from the neighbouring Silenen, also twenty-four years of age; and their two children, little boys, the eldest Johann-Joseph, about three years old, and the youngest about two.

"On August 26th, 1837, to these worthy people there occurred the following extraordinary event. The elder of the two children vanished from the sight of his relatives, and various neighbours who diligently sought for him in vain throughout the restricted area, for the space of three days; and then suddenly appeared relating the extraordinary things which had occurred to him during the interval.

"I will carefully set down the particulars as I obtained them from the parents and the child, in reply to the questions that I put to them.

"The grandfather, the mother, and the two children were, on the day named, on a pasture (Alp) called Rupleben, on the Brästenberg mountain, near Stig. The father, on account of his work, was on another and distant pasture (Alp). It being Sunday, the mother was gone to church at Stig, the grandfather remaining with the little boys in a small house built upon the pasture-ground, in which also various other relations had their abode. The younger child the grandfather carried in his arms; the elder, with his little wooden basket in his hand, was gone with some other children to gather strawberries in a small wood hard-by. As the little Johann might easily have fallen upon the stones and bushes which lay and grew about in the wood, the grandfather, who had the two-year-old child in his arms, and was occupied in warming it some milk to still its crying, kept an eye upon Johann wandering about in the wood, and called to him to return to the house. To the call of the grandfather to retrace his steps, little Johann replied that he was coming directly. Upon this the grandfather returned into the house to give the crying child its milk; meanwhile the sister-in-law, arrived at the house from a distant height where she had been to collect snow, said that she had heard little Johann crying aloud. She sent off one of her children in search of the child, and went into the house where the grandfather was still occupied in quieting the screaming infant and told him that little Johann was crying sadly in the wood. The grandfather, carrying the little one in his arms, ran off at once to the spot from whence the cry had been heard; but neither saw nor found anything except the little wooden basket. Ten persons collected together, sought carefully through the small wood, not a quarter of a mile in length, and could not find the child.

Neither had the boy, sent at once in quest of him, seen little Johann.\* The mother had now returned from church, and the grandfather, meeting her with great anguish of mind, told her what had happened. But she would not credit his account and ran to seek her child, uttering loud cries, weeping and lamenting. Nevertheless, all her cries and continued search, and the continued search of others within this confined area were equally fruitless. The mother, together with other persons, continued to hunt for the child the whole night through; but the little fellow had vanished. No one saw or heard anything more of him. They began to fear that either the child had fallen into a stream which flowed not far off, or else he had been carried off by a spirit. Such an occurrence had occasionally taken place in the highest regions of the mountains. On the morrow the child's father was sent for; there was nothing for him to do but to continue the search, which he did, assisted by persons of the neighbourhood, weeping the while. On Tuesday twelve persons sought, and on Wednesday seven. At length, as no trace of him could be discovered, either in the little wood or in the brook which flowed down to Stig, it was agreed that the funeral bell should be tolled for the little lad; the belief being that when this was done, if a child had been carried off by a spirit, the child would then return.

On Wednesday, about five o'clock, whilst the bell was tolled in Stig, two boys—one thirteen, the other ten—aloft on the mountain side, above the spot where the child had been lost, looking down from a distance, saw something moving on the ground. It was the lost little Johann, who was busy playing with pebbles and making houses with them. The child attempted to rise, but fell back from sheer weakness. The younger boy clambered down to the little fellow, who, however, was so much alarmed that he trembled all over. The place where the child was thus discovered was just outside the wood, close to the stream, near to which runs a rivulet, through which the child could pass without the water covering his shoes. Little Johann sat upon a stone close to this small piece of water. His coat was unbuttoned, and a large piece of it was torn out from the bottom. He had lost his cap and shoes; the soles of his stockings were torn away, so that the child had walked with bare feet. The soles of his feet, however, were in no way hurt. Except for great weakness the little fellow was quite lively, and had rosy cheeks. He complained alone of weakness. The boy who had discovered him took him at once to the cottage of his own people, which was near. Something was given him to eat and his father was sent for, and the child kissed his hand. The mother came; but the child did not seem at first to recognise her, not until she had taken the lost child in her arms, and said: "What, Johann-Joseph, dost not thou know me?" Then the child first recognised her and kissed her hand.

Asked where he had been and what he had been doing, he gave the following answer. He said that a great black man had come, had seized him by the scruff of the neck and carried him off to the spot where he had been found. Through this rapid carrying of him away, his cap and shoes had been lost, and his coat torn by the bushes. When he cried aloud from fright, the black man said that he need not cry, because no harm would happen to him. He had seen his mother crying and running about quite close to him, and would have called out to her, but was prevented by the black man. One of the searchers had passed over the very spot where the child was, with his stick—the child named the person. It was so. Besides this, the child said that he had been into Heaven. There was a beautiful, white bridge, beautiful white houses. People were playing lovely music there and dancing. He had joined in the dancing. He had also seen two beautiful white horses. Asked whether he had slept, he said yes, he had lain on his side, had put his head upon his arm and slept. Of the rain which had fallen for two nights he knew nothing; asked other questions, he gave no other answer. As an event interesting to himself, he related that he had nearly laid his head in the water of the streamlet. He had eaten nothing; he would not go back again to the black man, but he would beg his Guardian-angel to come and take him again to Heaven, for it was more beautiful there than here.

"The boy is in good health and lively; has never been ill. Began early to speak; is rather difficult, like most children, to keep in order. He did not approve of my writing down what was told me, and sought to interrupt my writing by crying. He is strong for his age; has a free, courageous expression of coun-

\* Nothing, however, seems to be said about the other children, companions of the lost little boy.

tenance; dark eyes, fair hair; resembles his father. He is not fond of mixing with other children, prefers being at home with his parents, especially his mother. He is fond of saying his prayers, and does so in the morning and evening, without being told to do so; especially likes to pray to his Guardian-angel who is to take him into Heaven. He desires his parents frequently to go to church.

"A sealed testimony to the truth of this history, and to the irrefragable character of the family, was given by the clergyman of Stäg.

"Written on November 13th, 1837."

Translated for "LIGHT," from "Magikon," 1st Vol. for 1840, 3rd part, p. 349.

A. M. H. W.

#### PROGRESS IN BELGIUM.

The last quarterly report of the *Fédération Spirite Belge* is just to hand. The objects of this federation are the advocating of Spiritualism as a philosophical science and as a popular belief, and the cultivation of fraternity and solidarity, or common good, among Spiritualists.

The meetings are annually and quarterly. At the latter reports of delegates are received from societies or *groupes* which remind us of similar reports elsewhere. For examples:—One says that a local clergyman distinguishes himself by representing spiritual healers as devil's agents and promises damnation to those who submit to their healing; another that the work of healing goes on well, and that the clergy acknowledge the spread of Spiritualism; another that deceiving spirits used to cause trouble and perplexity among them, but not now; another that Spiritualists suffer in their worldly affairs by employers and customers turning away from them; another details its method of conducting séances, and holds it up as an example, namely, opening with prayer, reading from some spiritualist book, sitting in circle for development, and to find who are mediums, and finishing with magnetic healing by an entranced medium.

One society anticipates a large annual meeting, and offers the use of a hall capable of accommodating two thousand. The report indicates the extension of Spiritualism in Belgium.

"We said a great deal of Bulwer, . . . and as everything relating to him is interesting, I must recount a very singular conversation which passed between him and Lady Alison. Their discussion turned on *spirit-rapping*, in which it was well-known he was a devout believer, and she was anxious to see to what length his credulity carried him. He assured her with perfect sincerity and an agonised look which bespoke too clearly the horror with which the vision had been attended (!) that he had succeeded in calling up the spirit of his daughter.

Being asked what the subject was upon which he conversed with her, he replied, 'The first question I asked her was whether she was happy?' She said, 'Perfectly so.' The next was, 'What is the state of the soul after death?' She answered, 'I know, but I cannot explain it to you, from having been only a short time here.' . . . Whatever may be thought on this subject, no doubt could remain of the sincerity of his declaration, for his anxious manner put that beyond a doubt. Some weeks after, when dining at his house, where his brother Sir H. Bulwer, and his son were present, he introduced a celebrated mesmeriser to call up some spirit to us, but the attempt totally failed. He ascribed this to my being an unbeliever, which always, he said, marred the effect of the incantation. He mentioned at the same time what I have since repeatedly heard from other sources, that the Emperor Louis Napoleon was a believer; that spirits were frequently called up at small parties of the faithful at the Tuileries; that the great Napoleon was sometimes given from behind a curtain, to the company, to kiss, which the Emperor did, on his knees, with the greatest fervour."

(See p. 55.) "At Lord Hardinge's we met the Duke of Cambridge, Lord and Lady Derby, Lady Emma Stanley, Lady Jersey, Lady Clementine Villiers, Mr. Secretary and Mrs. Walpole, and many other persons of distinction. I sat beside Lady Stanley, . . . nearly opposite to Lord Derby, and the conversation in that part of the tables was general. . . . The conversation turned much on mesmerism and spirit-rapping; and though by no means a believer (i.e. Lord Derby) like Bulwer, he recounted several instances in which they had proved successful, so—though not prepared to admit what their followers required,—he was not disposed utterly to disbelieve in them.

"Since that time this strange delusion has almost gone out of fashion, and left behind, in sensible men, one only firm belief in connection with it; which is,—in the influence of imagination, and the marvellous on the credulity of even the most highly-gifted of mankind!"—From "Autobiography of Sir A. Alison," Vol. II., p. 52.

#### THE SPIRITUALIST PRESS IN SPAIN.

We quote the following, with some condensation, from the *Moniteur Spirite et Magnetique* (Paris):—

"In Spain books on Spiritualism, original as well as translated, are now frequently brought out. Spiritualist reviews and journals have long been issued in Madrid, Barcelona, Murcia, Alicante, and Saragossa; and now in Seville and in Huesca. The title of the last is *L'Iris de Paz*, (The Rainbow of Peace). Its title, however, brought no peace to itself, but the sword in the form of the Bishop's 'major excommunication.' This was flashed in the eyes of editors, publishers, printers, contributors, subscribers and readers all round! Alcala la Real brought out *La Luz de Cristianismo*, (The Light of Christianity), the first number of which received a similar demonstration of ecclesiastical wrath.

"Fair Spain and her former colonies on the South American continent all begin to reflect the light of the spiritual doctrine. We are in regular receipt from them of monthly, fortnightly, and weekly reviews and journals, and so numerous that we are sorry we can give them only a cursory reading.

"Spain, like the rest of the European continent, has to pass through a time of contention before spirituality prevails over the Obscurantism that remains in her antique tenebrous ecclesiastical system. The Middle Ages, when that system reigned supreme, bequeathed to posterity lessons which but too many, misled by compelled clerical moderation since the end of last century, pass by unregarded. Modern ecclesiastics are looked upon as having no bad traditions of the past, as having no spiritual relationship with the perpetrators of doings which history is ashamed and revolted at recording. We are asked to allude no more to the massacres of heretics, the breakings on the wheel, and the burning faggots of the Inquisition!

"But with the sword of these 'major excommunications' flashing in the eyes of spiritualist writers, publishers, and readers, our brethren of Spain may well ask whether the ashes of the fires of the Middle Ages are not still smouldering in ecclesiastical bosoms?

"But let us have courage and persevere to the end. Let us be assured that the way is being prepared for a great reconstruction. In this Materialism has done effective work; like a corps of pioneers and sappers it has done not a little in clearing and levelling ground. This it certainly has done, but it is not capable of erecting a beacon whose light shall be a guide to the human family, scattered in thought and wandering in the maze of hypothetical systems.

"In providential order Spiritualism comes with its facts, demonstrating that life is continued beyond the grave; with its knowledge that those gone before and whom we are unable to see through the limitation of our corporeal vision, can communicate with us. From these we receive experimental knowledge as to the consequences—present to them—of their past lives on earth.

"From these facts rational illuminating doctrine has been evolved.\* These spiritual facts manifesting themselves simultaneously among the most advanced nations, coincidently with the discovery of rapid means of locomotion and of instantaneous communication of thought among all peoples, point most assuredly to providential action, and enable us to foresee the time when all humanity will progressively participate in the blessings, here on earth, of a happy social order.

"But antagonism to this must be expected from Spanish ecclesiasticism. The apostles of any such order must look for its pains and penalties. The heaviest of these that it can now inflict is this 'major excommunication.' It was a curse, indeed, in times when all had unhesitatingly to carry the Church's edicts into execution; but in these latter days it is of force only so far as response is accorded to it; and this response becomes weaker and weaker in proportion to the enlargement of laical or secular knowledge, which is now strengthened by the extension of spiritual instruction."

W. J. Colville, we are informed, sailed for England in the Cunard steamer "Scythia," from New York, Wednesday afternoon, June 20th.

Mrs. Hardinge Britten will lecture for the present at Liverpool the second and third Sundays, and Halifax the last Sundays of each month; at Rochdale, July 22nd; Blackburn, August 12th; Walsall, September 9th. The Limes, Humphrey-street, Cheetham-hill, Manchester.

\* When French writers mention spiritual doctrine they may be generally understood to mean that taught by Allan Kardec. His works, excellently translated by Miss Anna Blackwell, are to be had of the spiritualist booksellers. They are also in the library of the Central Association of Spiritualists.

#### EXPERIENCE OF A WRITING MEDIUM OF THE SEVENTEENTH CENTURY.

"I never desired to know anything of the Divine mystery, much less understood I the way how to seek or find it; I knew nothing of it, as is the condition of poor laymen in their simplicity." . . . "I besought the Lord earnestly for His Holy spirit and His grace, that He would be pleased to bless and guide me in Him (Jesus Christ) and take that away from me which did turn me away from Him; and that He only might lead and direct me. In this, my earnest feeling or desire (wherein I suffered many a shrewd repulse, but at last being resolved rather to put my life to utmost hazard than to give over and leave off) the gate was opened unto me, so that in one quarter of an hour, I saw and knew more than if I had been many years together at a University, at which I did exceedingly admire, and I knew not how it happened to me; and therefore I turned my heart to praise God for it. For I saw and knew the Being of all beings, the Byss and Abyss" (i.e., the original ground and that which is fathomless) "of the Holy Trinity; the descent and original of this world, and of all creatures through the Divine Wisdom; I knew and saw in myself all the three worlds, namely, the Divine, Angelical, and Paradisaical World, and then the dark world, being the original of nature to the fire" (i.e. the *becoming* of fire) "and then thirdly the eternal and visible world, being a procreation or external birth; or as a substance spoken forth from both the internal and spiritual worlds; and I saw and knew the whole Being in the evil and in the good, and the mutual, original, and existence of each of them." . . . "And presently it came powerfully into my mind to set the same down in writing for a memorial to myself; albeit I could very hardly apprehend the same in my external man, and express it with the pen; yet, however, I must begin to labour in these great mysteries as a child that goeth to school. I saw it, as in the great deep in the external, for I had a thorough view of the Universe, as in a *chaos*, wherein all things were couched and wrapt up, but it was impossible for me to explicate and unfold the same. Yet it opened itself in me from time to time as in a young plant; albeit the same was with me for the space of twelve years, and I found a powerful driving and instigation within me before I could bring it forth into an external form of writing; which afterwards fell upon me as a sudden shower, which killeth whatsoever it lighteth upon. Just so it happened to me, whatever I could apprehend and bring into the external principle of my mind, the same I wrote down."—*Second Epistle*, pars. 6 to 14.

"I proposed, after the persecution, not to write any more, but only to keep myself still in obedience to my God." . . . "But it went with me as with a grain that is sown into the earth, which against all season springs up afresh in all storms and tempests; whereas in the winter all seems as dead, and reason with now all is gone: thus the precious grain of mustard seed sprung up again under all dispraise, contempt, disdain and devious as a lily, and returned with an hundred fold increase; and also with deeper and more peculiar knowledge, and came forth again in a fiery instigation or forcible driving. But my external man would write no more; it was somewhat discouraged and amorous, till it came to pass that the internal man did captivate and overpower the external; and even then the great mystery did appear, and then I understood God's counsel and cast myself upon His Will; also, I would not invent or feign anything out of reason; neither would I give way and place anything with reason, but resigned my will to God's Will, that so my reason might be as it were dead, that He (the Spirit of God) might do and work how He pleased."

"I say that I could not nor durst not write otherwise than the same was given and indited to me. I have continually wrote as the spirit did declare it, and did not give place to reason, or the wisdom of the natural and astral spirit. . . . Art hath not written here, neither was there any time to set it down punctually according to the right understanding of the letters, but all was ordered according to the direction of the spirit which often went in haste, so that the pen-man's hand did often shake; and though I could have written in a more accurate, fair, and plain manner, yet the reason was this, that the burning fire did often force forward with speed, and the hand and pen must hasten directly after it, for it cometh and goeth as a sudden shower, whatsoever it lighteth upon it hits. If it were possible to comprehend and write all it would then be three times more and deeper grounded."

"The very wise and skilful in arts will be offended at the plainness and simplicity of such a thing when he heareth one

speak of such wonders and deep mysteries in such a mean and simple way, without scholastic pomp of words and artificial terms and phrases of logic and rhetoric: then he thinketh it is a rhapsody, on some confused heap of notions, patched logic, and enthusiastic phantasmic patch of whimsies, on a bundle of nonsense, for he understands not the gifts of God, and also is not able to see into the heart of another; therefore, I will disturb no man, advise none to trouble himself about it."

"Further, I give you to understand that in these writings the author wisheth sometimes to speak of himself and sometimes I: now understand by the word *see* the spirit, being spoken in the plural, in two persons; and in the word *I* the author understands himself."—J. Bohme's *Third Epistle*, pars. 3, 5, 7, 8, 11, 31, 35, and 39, dated 1620.

#### A "PHANTASM OF THE LIVING."

The following account relates to a "phantasm" of the writer, the Honourable Mrs. Pigott-Carleton, of Greywell Hill, Winchfield, Hants, seen by her father, the late Lord Dorchester. I had occasionally, and long ago, heard the incident referred to in the family, but it only occurred to me the other day to request Mrs. Carleton to write out an accurate account of it. This she has kindly done, and allows me to publish it, with names.

C. C. M.

"Early in September, 1872, I was with my father and husband at the former's shooting lodge in Co. Tyrone. An old friend, Captain M., was also staying there, and one afternoon it was arranged that I should accompany this gentleman and a keeper on a fishing expedition. My husband had some engagement, but my father walked a short way with us. He never cared to have me long away from him, and, upon turning back, remarked, as he left me, 'Don't get too far from home.'

"It was a brilliantly fine day; I had a book with me, and often sat down to read while the others fished. We were about four miles down the river, when, chancing to look up from my novel, I perceived a heavy cloud rising into sight above the mountains opposite. I saw we were 'in for' a drenching, thought how it would fidget my father, and wished myself at home with all my heart. In a few minutes the storm burst upon us. Shelter there was next to none, and as soon as the deluge had somewhat abated, we made for the lodge, looking as though we had all been barely rescued from a watery grave. When nearly home, we were met by my father, my husband, and several men employed about the place. It seemed to me singular, not to say absurd, that my father should have turned himself and party out in such weather, but when he began actually to scold me for my 'foolhardiness,' I grew quite indignant, and performed the rest of the unpleasant journey in dignified silence. Still more to my surprise, my father evidently could not get over his disturbance, spoke little that evening, and went off to bed earlier than usual. After he was gone, my husband (seeing that I too was rather 'upset') thought it well to explain matters. The next day I boldly entered upon the subject with my father, hoping free discussion might help to disperse his disquietude. He told me that some little time after his return from the river, he sat down to read, with his back to the (western) window; that suddenly a shadow fell across the page; that, turning his head, he saw me standing at the half-open window, my arms resting upon the push-down sash; that he said, 'Hallo! Back already!' that I made no reply, but apparently stepped down off the low outer window sill and disappeared; that he put a mark in his book, got up, and looked out of the window; that, not seeing me, he first went to the servants and asked if I had come in at the back door; and then went out on to the little terrace before the lodge and looked around for me; that he suddenly caught sight of the coming storm-cloud; that his bewilderment changed to uneasiness, and that my husband just then coming in they speedily started in search. This narrative certainly struck me as curious; but of course I treated it airily, and the matter soon dropped out of household discussion. My semblance never again appeared, nor did any disaster befall any of us. However, so deep was the impression left on the mind of my by no means imaginative father, that when in the following summer I was temporarily in delicate health, he often privately referred to 'what he saw at the window,' and told my husband 'he should be uncommonly thankful when "the year" was 'up.'"

HENRIETTA PIGOTT-CARLETON.

July 5th, 1883.

[The facts that the apparition cast a shadow, and that this was the first intimation of it, are very important, as guaranteeing its objectivity. There can be very little doubt, from the clue afforded by similar accounts, that the moment of the apparition was that in which Mrs. Carleton "wished herself at home with all her heart."—C. C. M.]

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(Entrance in Woburn Street.)

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, JULY 14TH, 1883.

## REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street, was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Woburn-street), to which address all communications should be sent until further notice.

## THE IDENTITY OF MAN AND NATURE.

The perusal of Mr. Sinnett's "Esoteric Buddhism" sent me back to Schelling.\* And it seems to me that so much of the doctrine now before us as concerns evolution in human consciousness,—so much of it, at least, as relates to the working of one and the same nature as physical and conscious forces—is none other than the so-called (and rightly called) Identity Philosophy of Schelling.

Now what, concisely, is this "Identity" Philosophy? I may be asked by some who are not already familiar with these speculations. Concisely and generally, I will try to answer the question in the following propositions:—

"The laws of nature are laws of the thinking process which are not reflected upon or cognised as such."

"The unreflected, unconscious action, as we may call it, of the vital or psychical power stands, so long as it is only this, and knows nothing of itself, upon the very same stage with the action of the so-called blind and outward forces of nature, and nothing constitutes the distinction between the conscious and unconscious activities but that want of reflection upon itself."

"A perfect demonstration of the intelligible world as present in the laws and forms of the sensible world, and again a perfect comprehension of these laws and forms by means of the intelligible world, a demonstration, consequently, of the identity of the worlds of nature and of thought—this is the business of the philosophy of nature to accomplish."

"All activities of nature are in themselves none other than activities regarded objectively by us as movements,

\* Or rather to the excellent epitomised exposition of Schelling's philosophy contained in Chalybans' "Historical Survey of Speculative Philosophy from Kant to Hegel" (translated by Talk. Longmans: 1854), from which most of the quotations following are taken. I have, of course, also consulted Schwegler.

which activities we bring subjectively as mental activity within us to the state of self-consciousness."

"The highest goal and terminal point of this evolution is that where this, in the beginning blindly working life, attains in its fullest development to the consciousness of itself."

"In so far, now, as this original essence [activity] having become intelligible to itself in man, still recognises in the rest of nature also, or as it were in all its members, its own life and essence,—in a word, here contemplates as objective, what it perceives in a directly subjective manner in the human being—it follows that all knowledge has, so to speak, two poles, subject and object, knowing and known, and thus also there are, actually, but two fundamental sciences, or rather two modes of viewing one and the same life from two different points of view: first, the Philosophy of Mind, the self-consciousness of the subject—Transcendental Idealism; and secondly, the Philosophy of Nature, the being or life, objectively regarded from its real side, and its development, i.e., as natural life."

"This," says Schelling, "and nothing else, lies at the bottom of our endeavours to bring theory to bear upon the phenomena of nature. The highest perfection of the natural sciences would be the perfect spiritualisation of nature's laws into laws of intuition and of thought. The phenomena (the material) must, as regards ourselves, completely disappear, and the laws only, or the formal, be left remaining. Hence it follows that the more the regular or normal in nature comes into view, by so much the more does the veil or covering vanish, the phenomena themselves becoming more spiritual, and at length ceasing altogether. . . . The perfected theory of nature would be that by virtue of which the whole of nature might resolve itself into intelligence. . . . The highest goal, that of becoming wholly an object to herself, is first attained by nature through the highest and final stage, that of reflection, which is none other than man, or to speak more generally, is that which we call reason, through which nature first completely returns into herself, and whereby the fact becomes obvious, that nature is originally identical with that which in us is cognised as intelligent and conscious."

I hope next to show how the great primordial and persistent force, in its two aspects as expansive and contractive, male and female, spirit and matter, is conceived by Schelling.

C. C. M.

MR. HUSK'S SEANCES.—We are requested to remind the members of the C. A. S. that subscription sances are held with this medium every Thursday evening at 8 p.m. at the rooms of the Association, 38, Great Russell-street. Tickets for admission, 2s. 6d. each, application for which should be made to Mr. T. Blyton, 6, Truro-villas, Station-road, Church End, Finchley, N., or at 38, Great Russell-street, W.C.

SPIRITUALISM IN ITALY.—Signor Sebastiano Fenzi, of Florence, in writing to the secretary of the C.A.S. says:—"In Italy our ideas are gradually spreading, but we, as yet, have few mediums. We have now founded a new Spiritual Association, in Florence, of which I have been elected vice-president. I have hope that we may possibly do good. In some of our papers Spiritualism is treated with ridicule, but we must have patience, feeling sure that a time will come when a change will take place in our favour."

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of the members of this Society will be held on Wednesday next, July the 18th, at Willis's Rooms, King-street, St. James's-square, S.W. The president of the Society, Henry Sidgwick, Esq., will take the chair at 4 p.m. The meeting is open to members and associates. Members are at liberty to invite friends. Order of proceedings:—Address by the president; account of some experiments in Thought-transference; abstract of some recent French speculations on apparitions, &c., by Mr. C. C. Massey; selections from recent evidence on dreams, &c.—EDWARD T. BENNETT, Secretary.

An open meeting of the London Lodge of the British Theosophical Society will be held on Tuesday evening, July the 17th, at 9 p.m., at the Prince's Hall, Piccadilly, for the purpose of meeting Mr. Sinnett.

## SPIRITUAL TEACHING IN THE PULPIT.

As an illustration of the very marked degree in which the teachings of Spiritualism are leavening the theology of the present day we cannot do better than quote a portion of a sermon recently preached by the Rev. H. F. Limpus, M.A., Vicar of St. Mary's, Twickenham. As Mr. Farmer points out in his "New Basis of Belief," "The heart and intellect of the Christian Church has unconsciously been educated and influenced by Spiritualism to an extent little dreamt of by those who have not read between the lines of the religious history of the past quarter of a century. Taking the pulpit utterances of thirty years since, and comparing them with those of the present, it will at once be seen how much the theology of to-day has been modified and softened down. . . . All these changes and modifications are in the very direction which Spiritualism has indicated from the first, and are fairly traceable to its influence." It will be noticed that Mr. Limpus in the course of his sermon brings out into striking relief many points peculiarly acceptable to Spiritualists.

"Young man, I say unto you arise."

Towards the end of his sermon the preacher said: "If we could examine into the minds of men and find out their opinions as to the state of the soul after death I think that we should find that the vast majority have a notion that when the body dies the soul departs, and exists in a kind of comatose state, in some region separate from this earth, and that there it will continue until the great Day of Judgment when it is to be reunited to the body which was buried. It appears to be taken for granted that apart from the body the soul can do nothing, that it must remain powerless, unconscious, incapable of thought, feeling, action; that before these powers can be restored to it the reunion with the body must take place, and then, after that, all will go on much the same as before. And the majority think thus because they are accustomed to argue from what they can see. And what is it that they see? They move about the world and they form intimacies and friendships and even closer ties with those whom they meet. They are accustomed to look upon that part of the man which is visible and tangible and to consider what they can see as their friend. But that which can be seen is merely the body, the tenement, the house in which the friend lives. They see this same body attacked with disease, they see its power begin to fail, they see it grow weaker day by day, until at last it lies motionless, still and cold, in death. The hand no longer returns their pressure. The eye no longer returns the glance, nor the voice the greeting, and they say: 'He is dead.' Yes. His body is dead, because he is gone out of it. The tenement is vacant. He has left his house in which he lived here on earth. He has gone unto the world of spirits. But we know that 'there is a natural body and there is a spiritual body'; and from Holy Scripture we learn that the latter resembles the former, and that it has, indeed, far greater powers. For, with regard to recognition, we read that the rich man of whom our Lord spake, recognised Lazarus; and further, that he also recognised Abraham, although he had not seen him in the flesh. We know also that in the Mount of Transfiguration the spiritual bodies of Moses and Elias were recognised by St. Peter. Now the natural bodies of all these, with the exception of Elijah, had been left in the grave; and we cannot doubt that the body of Elijah had undergone some marvellous transformation before he was admitted into the spirit-world—that it was, as St. Paul says, 'changed in a moment, in the twinkling of an eye; as will be all those who shall be alive upon the earth at the last day.' For the trumpet shall sound and we shall be changed, incorruptible. For this corruption must put on incorruption and this mortal must put on immortality. Then shall be brought to pass the saying that is written: 'Death is swallowed up in victory.' What, then, we may ask, can we gather as to the state of this young man while sojourning in the world of spirits? We may conclude that it was not a state of repose, or lethargy, or sleep, or forgetfulness. For we are reminded that when the body of our Lord was buried His spirit went and preached to the spirits in Paradise.

\* The Psychological Press Association, 38, Great Russell-street.

"There was activity, work done. We know that Dives wished Lazarus to return to the earth and preach to his brethren in order to proclaim to them the existence of the spirit-world, and to warn them that their position in that world would be governed by the life of probation lived in the body during the earthly life.

"We have Moses and Elijah represented not in a state of repose, or forgetfulness, or sleep, but as coming to our blessed Lord, and actually talking with Him on the Mount of Transfiguration.

"From what has been revealed to us we may be sure that immediately on entering the spirit-world, the spirit gravitates into the position which it has made for itself during its earthly life in the body; and that whatever the flame may mean, and whatever the cup of cold water may mean of which Dives made mention, and whatever the 'good things' may mean of which Abraham spoke, they mean something which is very real, namely, a state of happiness and a state of unhappiness.

"So much is actually revealed to us by our blessed Lord Himself in the parable of Dives and Lazarus, and if it is argued that it is only a parable, and that, therefore, we can draw no conclusions from it, I think we may reply: 'True, it is a parable, but we cannot admit that our Lord would ever have made use of that which is impossible or untrue in order to teach us the truth concerning the most vital and important subject which it behoves us as human beings to know.'

"Again we may ask further, since the state of the soul in the spirit-world, or Paradise, is not one of repose, or forgetfulness, or sleep, how does it seem to us, from analogy, and from the nature of things, that it is employed? In order to get an answer to this question we will ask another, namely, Why did God create the human soul at all? And the only answer is, 'For the same reason that He created all things. For His glory all things are, and were created.'

"Now, if you take the life of the best and most spiritually minded man or woman on earth, what do you find is the great object of that life, the mainspring of all their actions, the constraining motive by which they are governed? The great object is the Glory of God. Did not our Lord teach us that this must be so. 'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.' Thus we see that God is to be glorified by the good works of His servants.

"So then work for God is the very reason of the creation and existence of the human soul. And shall we say that this work is to be carried on for 20, 40, or 70 years, while the soul is clogged and bound to earth and weighed down by the body, and that such work is to cease and to be laid aside at the very moment when it is released from the weight and the hindrance which kept it from doing as much as otherwise it might have done?

"Shall we think that it is to work for God's glory for the short span of time during which it is allowed to dwell in the earthly body, and that it is to cease working for God's glory during the ages that may elapse between its severance from the body and the last great Day of Judgment?

"No. Analogy and the nature of things, yea, and revelation itself teach us that all God's servants will work in the spirit-world as they have worked here, only with probably greater power, greater freedom, and greater light to guide them.

"What a vision, then, was vouchsafed to the soul of the son of the widow of Nain in the spirit-world!

"There would he meet with and recognise all those whom he had known upon earth, but who had preceded him to the spirit-world. There would he see each separate soul occupying that position for which it had prepared itself during its earthly life. There would he learn the truth that the human soul itself is God's Book upon which the man himself writes his own doom; that the man makes himself of a certain character, and that very character determines the position which the soul occupies on its entrance into the spirit-world; that the soul gravitates as it were by a natural law to its own place. There would he learn the truth about the 'great gulf' of which Abraham spoke, and he would see that it was fixed by Dives himself—fixed by his own utter selfishness and the misuse he made of the 'good things' which had been his portion during his earthly life. And might he probably learn that the flame which was tormenting Dives was the consciousness that he had dug that very gulf himself, and that even if he should be allowed to go onward and upward towards perfection, there would be ever present to his mind the reflection that if he should go on for ever he could

never reach the state he might have reached if he had used his time of probation as he ought to have done!

"And there too in that spirit-land he would see those bright and glorious souls enjoying the reward which is prepared for all those who love God and do His work here on earth.

"In all their radiant beauty he would see them, and he would learn that purity, and goodness, and truth light up the spiritual body, and proclaim their preserver just as truly and as unmistakably as did selfishness, and vice, and cruelty on the countenance of the earthly body.

"But with what emotions of awe, and wonder, and amazement must he have heard the voice of Jesus calling him back from the bright and glorious spirit-land into this earthly life again!

"I might speak to you if time permitted of the joy of that widow mother, of the wonder of the bystanders, of the amazement of the disciples, at the effect of the calm, majestic voice of the Lord of Life, but I will only direct your attention to what at this distance of time, that young man is saying to each one of you.

"Listen! He is saying to some of you, 'Arise from thy dream of worldliness! Arise from thy career of selfishness! Know that even now thou art shaping thine eternal destiny, that in the spirit-world thou wilt be what thou hast made thyself here.' Listen to the words of our common Lord and Master, 'Arise while there is yet time, and work for God, and goodness. Pray for help to Him who never yet failed to answer real and earnest prayer. And even yet by Christ's mercy and through His all prevailing merits thou mayest attain unto life eternal! Arise!'

"And what is he saying to others of you? Arise from all your anxieties and your depression! You are looking too much on the clouds which shadow your life, you are looking too much to the past and thinking too much of the difficulties and the trials of your life. Look upward and onward, and never forget that there is One to whom you may take all your troubles and your trials; One who will never leave you nor forsake you. Only be strong and of a good courage. Arise, 'Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven!'

"And you, Christian, has He no message for you? Yes, indeed; to you He says, 'Bravely and well hast thou fought the good fight; earnestly and patiently hast thou contended for the right. Go on in the path that leadeth to life eternal, for he that endureth to the end the same shall be saved.'"

SLATE-WRITING IN MICHIGAN, U.S.A.—The *Citizen*, published in Battle Creek, Mich., reports an interview with Mr. W. A. Mansfield, a medium for the production of the independent slate-writing phenomena, with satisfactory results. Two new slates were purchased by the representative of that paper and fastened together with staple screws. They were held by him in his left hand at arm's length while his right hand was joined to the left of the medium, who was at least six feet from the slates. The muffled sound of writing was plainly heard and attrition as plainly felt, yet no pencil was between the slates. The slates were then taken apart, and on one of them was found these words: "I can write now.—Harriet." Following this was something written in another hand which could not be deciphered. Harriet was the name of a deceased sister of the reporter. The sun was shining, and a full blaze of light poured into the room through two uncurtained windows at the time this was done. The account closes by saying: "These are the facts; with theories the *Citizen* has nothing to do. Each reader can form his or her own conclusions."

HINTS TO INVESTIGATORS.—There are two kinds of investigators into the alleged phenomena of spirit-communication with whom the writer has little or no sympathy. First, the man who swallows everything in regard to it, be it goat or camel, which any zealous, and perhaps interested, believer may set before him; and, second, the man who fancies he knows everything, and refuses to believe in the possibility of spirit intercourse, no matter what amount of reliable evidence of this fact may be brought before his notice. Between these two a very large class of persons exist, every member of which is anxious to know the truth in regard to this most important question, and if all such will only keep their judgment well in hand, and carefully note everything that comes under their notice with due discrimination, and the use of that common sense which they bring to bear upon the every-day events of life, they will soon find that spirit-communication is as true as that the sun shines above our heads at noon-day. The great mistake so many investigators make is in refusing to collect the gold because of the dross which accompanies it, but the man who acted thus in the ordinary affairs of life would show but scant wisdom or even ordinary intelligence. The best of all modes is to pursue your investigations at home.—*Spirit Telephone*.

## SOME APHORISMS FROM THE SPIRITUAL PHILOSOPHY OF THEOPHRASTUS PARASELSUS.

### Man the Centre of His Own World.

"The whole world surrounds man, and is surrounded as a point is surrounded as by a circle. Thus it follows that all things have their impulse in themselves; even as a pippin lies in an apple, and is sustained by the apple, and from it is derived its nourishment."

### The Font of Inspiration.

"The body comes from the elements, the spirit from the stars. All that the brain produces takes its inspiration from the stars. Although all musicians should die, yet the same schoolmaster, Heaven, is not dead, which would become a teacher anew. Many stars have not yet had their influence; therefore the discovery of arts is not yet come to an end. Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit."

### The Astral Realm.

"Time is the life of the stars; the circling and working together of them. Not alone through the sun does the earth measure out its time. All that returns in circulating time to the earth, to animals and to man, acknowledges the lordship of the stars. The particular life of earth must accord with the general life of higher worlds, for God in love has created for us the sidereal body, and has given it sensibility, that we may feel and reveal the secrets of the stars."

### The Wonder-Working Faith.

"The human spirit is so great a thing that no man can express it: as God Himself is eternal and unchangeable, so also is the mind of man. If we rightly understood the mind of man nothing would be impossible to us on earth. The imagination is invigorated and perfected through faith, for it really happens that every doubt breaks the operation. Faith must confirm the imagination, for faith establishes the will. Because men do not perfectly imagine and believe, the result is that the arts are uncertain; while they might be perfectly certain."

### Power of the Human Spirit.

"It is possible that my spirit without the help of the body and through a fiery will alone, and without a sword, can stab and wound others. You are to know that the exertion of the will is a great point in the art of medicine. Man can hang disease on man and beast through curses; but it does not take effect by means of the strength of character, virgin wax or the like: the imagination alone is the means of fulfilling the intention. Every imagination of man comes from the heart, for this is the sun of the microcosm; and out of the microcosm proceeds the imagination into the great world. Thus the imagination of man is a seed which is material. Determined imagination is a beginning of all magical operations. Fixed thought is also a means to an end. The magical is a great concealed wisdom, and reason is a great public foolishness."

### The Triune Influences.

"Three spirits live in and actuate man; three worlds cast their beams upon him; but all three only as the image and echo of love, and the same all-constructing and thinking principle of production. The first is the spirit of the elements; the second, the spirit of the stars; the third is the Divine spirit."

### Dreams.

"In dreams a man is like the plants, which have also the elementary and vital body—but possess not the spirit. In sleep, the astral-body is in freer motion; then it soars to its parents; it holds converse with the stars. After death also it returns to the stars, and the earthly body descends then into the bosom of the earth. Dreams, forebodings, prognostications, and presentiments, are the gifts of the sidereal, and are not imparted to the elementary body."

### Wisdom latent in all Beings.

"Wisdom is also in fools, and breaks forth like a light through horn, dim and murky, or like light through a fog."

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

### Buddhism and Christianity,

To the Editor of "LIGHT."

SIR,—Will you permit me just a few words in reply to "W. F. B." in this week's "LIGHT"? "Mongol Buddhism and holiness have long ago parted company, and it seems impossible for men and women living in scenes of unblushing evil, to be at the same time experiencing in their souls the effectual consolation of their religion." This seems to be the pith and substance of "W. F. B.'s" complaint against Buddhism. Now, as a Christian clergyman of twenty-five years' experience in England and Ireland, I am grieved to have to say it, but the truth must be said—I might sit down, and with greatest truth, write the very same words with respect to the working of Christianity in England. Let any one walk through Regent-street and Hyde Park, or Pentonville, or Pimlico, or in fact any part of our great Christian Metropolis, not at nightfall only, but in the broad open day, and if he does not walk with his eyes shut, will not his experience be the same?—"Men and women living amid scenes of unblushing evil;" but, over and above this, let him observe quietly the vast amount of hidden vice and corruption which is now and then exposed just for a moment, to view in the courts of justice and in the public prints—that suppressed evil which revels in secrecy and eats into the heart of society—and what then shall he say? Will he not have a just reason for expecting that the superior system of religion and philosophy given by Buddha will rise in the West only to "brighten" the hopes of humanity? And this suggests a question which I would fain see answered satisfactorily. In the diseased human body, do we not regard that condition as most favourable where the evil which is in the body is brought to the surface? Can the same analogy be applied to the social body? And is not a state wherein evil appears unblushingly, preferable to that wherein it eats silently and secretly, undermining the entire system? In the human body such evils brought to the surface soon disappear. In the body social will these evils sooner disappear by being permitted to manifest openly, instead of eating their way secretly, which seems the more general method? I only make these suggestions, and ask for light.—Yours,

IOTA.

To the Editor of "LIGHT."

SIR,—I must trouble you with some few observations on the letter of my friend Mrs. Penny in "LIGHT" this week. Mrs. Penny complains of me that I fall into the same error in judging of Christianity by its exoteric aspects as I comment on in those who thus misinterpret Buddhism. But that is not quite the case. The misinterpretation of Buddhism by European scholars does not arise at all from its popular doctrines—which are easily intelligible—but from inability to comprehend its metaphysics. And, on the other hand, I do not at all judge exoterically by exoteric Christianity, but confine myself to a comparison between exoteric Buddhism and exoteric Christianity.

I quite agree with Mrs. Penny in her idea of religion. Did I not, indeed, say that the external relation with God—or, what comes to the same thing, the external God—cannot satisfy it? But the recognition of superior powers does respond to the early conditions and requirements of the religious consciousness, and in this respect Buddhism is on a par with Christianity. In what sense the higher Buddhism can be said to be "atheistic" depends, of course, on what we mean by Atheism. Probably in no other sense than that in which the higher Christianity—which does not concern itself with theories of creation, &c., but looks rather to the realisation of the Divine in consciousness—might be pronounced atheistic by those who can only conceive the external relation.

I fear Mrs. Penny has not perceived my drift, if she thinks it relevant to vindicate the teaching of Christ Himself from responsibility for the perversions it has undergone. What I say is that the perversions have become enshrined in the creeds and articles, the ministerial teaching and popular belief, which represent, and must be accepted as expounding, the world's Christianity. Take, for instance, the 2nd Article of our own Church of England—the concluding sentence—"Who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." So in the 31st Article: "Of the one oblation of Christ finished upon the Cross." "The offering of Christ once made is that perfect propitiation, redemption and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone."

To know what Christianity is as a religion of the world, I must take what Christians and Christian Churches believe; the question is not at all what, in the judgment of Jacob Bohme or of someone else, they ought to believe. I myself should greatly prefer Mrs. Penny as my religious teacher to the Archbishop of Canterbury (in his ecclesiastical capacity); but the

latter is a representative of that power in the world which we call Christianity, and the former is not.

Now popular Buddhism does not pretend to carry men up to Arhatship (which corresponds, I conceive, to the Christian Regeneration); but it does not delude them as to the conditions of future spiritual and temporal well-being. Says Dr. Rhys Davids, "They" (the pre-Buddhistic populace) "preferred to look for a better world beyond, which the ritualisms would ensure to them, and to which the theologies would guide them. Now, early Buddhism had its answer also to them, and it was this: Very good; you want to go to Heaven. It is really a mistake. Arhatship is better than Heaven, and the Arhats are above all gods. But still, if you cannot comprehend that, then at least understand that the only way to Heaven is—not ritual, but righteousness."—*Hibbert Lecture*, 1881, p. 104.

Righteousness with such a motive is, of course, only an enlightened self-interest; but what better can be said of any popular religious inducements?

And in my view one of the chief advantages of popular Buddhism over popular Christianity is that the former gives a definite and rational conception—in the doctrine of Karma as understood by Buddhists themselves—of the future life or lives of the unregenerate man, while Christianity has really nothing to say on the subject, if we put aside what is either shocking or absurd.

C. C. M.

P.S.—I referred to myself in my letter last week as a "Buddhist." Allow me now to make the correction, "student of Buddhism."

To the Editor of "LIGHT."

SIR,—Pray admit the shortest answer possible to "C. C. M.'s" impressive "Why not"? Because the doctrine of salvation by Jesus Christ is a paradox, resting on seeming contradictions; and to impugn one part of a paradoxical truth is to make a falsity of the other. His sacrifice was vicarious; a life and death in the flesh to save us from sin; but unless we too sacrifice self, He cannot get a life in us, and enable us to "work out our own salvation"; nor until then can we be freed from sin. Now in a country where people feed too well to be very patient of complex ideas, it is certain that they will fix their faith upon the most intelligible aspects of Redemption. The idea of a ransom paid could be understood in any age: the idea of a higher spirit co-acting with the freewill of another—potentially in the whole human race, and exceptionally in those who consciously surrender themselves to its influence—is most difficult to seize even now. If the clergy attempt to make a channel for such supersensuous conceptions in the national mind, I believe they must draw upon mysteries for the where-withal. But our clergy are under authority, which always frowns upon mysticism; and justly, for it is a disintegrant of form.

July 7th.

A. J. PENNY.

### Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—"Once on a time" a good deal of ill-feeling was excited between two opposing lawyers in an American court. One of them wrote "rascal" in the other's hat. The owner of the hat claimed the protection of the court, saying to the judge, "Brother — has written his name in my hat, and I suspect he means to make off with it."

Mr. Peter Lee reminds me of the lawyer who wrote the offensive epithet in the hat. He spells my name wrong, but that is not a sin. I claim protection of the court, for though a Roman Catholic, I am a harmless person, free to accept "truth wherever found, on Christian or on heathen ground," and I feel more pity than contempt for a man who says he was born hating those of whom, I presume, he knows as little as of your humble servant.

July 8th, 1883.

M. S. G. NICHOLS.

### Healthful Positions in Sleep.

To the Editor of "LIGHT."

SIR,—I had many years ago read Baron von Reichenbach's "Researches on Magnetism," wherein it is laid down that the proper and most healthful position for all to sleep or rest is with head to the north, and the only other at all allowable being head to east; and this is confirmed by many experiments made with healthy as well as sickly sensitives. The Baron also finds that the transverse axis in man is of far greater importance than the longitudinal, and that the right hand should, being negative, always be to the west, which is positive, and the left, being positive, to the east, which is negative. Now in the *Theosophist* for May last, I read, from the pen of Leeta Nath Ghose, an able and experienced electrician and mesmerist, that the true and proper position for all who desire good health, sick and whole, is with head to south, and never to the north, which brings on disease and death, and that the only other position which can be used for health is with head to east. Such decisions, so diametrically opposed, surely call for investigation, and if possible, reconciliation; and the knowledge of what is the true position for health is most important to all who desire

health. As a possible help towards the solution of this difficulty, I could point out that the position of the sleeper, whether on his face or on his stomach, has been entirely omitted in these experiments and statements. Which is the true position for man naturally to repose in, lying on his back, or lying on his stomach, in common with most other animals?

Now, by the diagram following, which will be very useful in illustrating this question to the reader, it will be seen there are four directions for the sleeper in each of the two positions (for the experiments relating to the transverse axis of the human magnet imply one or other of these positions).

#### POSITION I. LYING ON THE BACK.

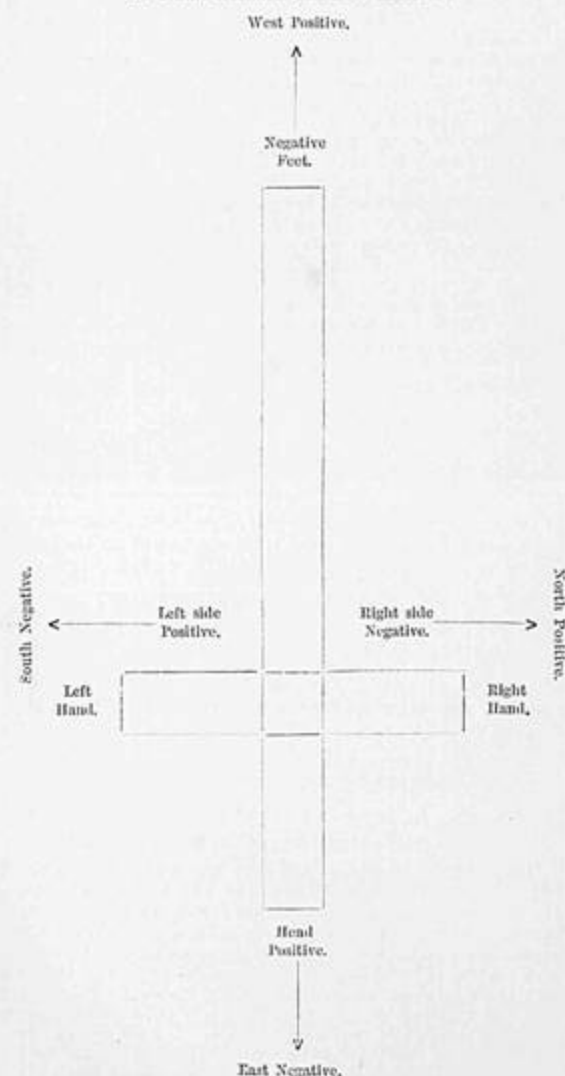
- |                  |   |
|------------------|---|
| A. Head to east  | Accord in all.                            |
| B. Head to north | { Discord—head and feet.<br>Accord—hands. |
| C. Head to south | { Accord—head and feet.<br>Discord—hands. |
| D. Head to west  | Discord in all.                           |

#### POSITION II. LYING ON STOMACH.

- |                   |   |
|-------------------|---|
| A'. Head to east  | { Accord—head and feet.<br>Discord—hands. |
| B'. Head to north | Discord in all.                           |
| C'. Head to south | Accord in all.                            |
| D'. Head to west  | { Discord—head and feet.<br>Accord—hands. |

It follows from the above there are but two positions and one direction in each position in which man can lie in polar accord in both axes.

1. On his back, head to east. A.
2. On his stomach, head to south. C'.



I have observed in southern climates that the natives who sleep out of doors always sleep lying on the stomach. I believe most animals do the same.

Which, then, is the right position, the natural position for health, and which is the right direction in that position?

For sensitives and for adepts of course these may vary.—

Yours truly,

I. O.

## SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM.  
CAVENISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

An interesting experiment, not uncommon elsewhere, but the first of its kind in connection with the public services of this Association, was carried to a successful issue on Sunday last at these rooms. In the presence of an interested and appreciative audience, the controls of Mr. Morse delivered a sustained address upon a topic chosen by the audience.

The selection, from a number of written suggestions, made by open vote of the meeting in the absence of the medium, was, "Inspiration: Ancient and Modern," and the consequent impromptu was very effective; fluent and eloquent, instructive and suggestive.

The Council of the Lyceum will publish a verbatim transcript of the shorthand writer's notes of this address, and introduce, as an appendix, a similar report of the proceedings of the last ballot, or question and answer night.

In the meantime it may be briefly stated that the leading ideas submitted on this occasion were that while the Deity, the admitted source of thought and consciousness, has never, in any fair sense of the word, directly inspired any man, the operation has occurred mediately in all ages of the world, and is continued now; that all the great religious systems of the past have been due to such intervention, and all religious chieftains the special subjects of such influence; and that the common characteristic of such efforts, as affecting persons or developed into systems, is always to advance the thought, and hence to amend the lives of mankind at large. It is, nevertheless, a pernicious error, enslaving the mind, to regard such revelations as of Divine authority. As a matter of fact we all possess the faculty of subjection to the influence of inspiration. It is more or less active in proportion to our other personal qualities—to our receptivity especially—and may be defined simply as the inherent power of transfer of sentiment, thought, and desire, from one mind to another, upon the same broad and general principle as the brain-wave process referred to on Sunday last. There is, therefore, nothing miraculous about it, and we were earnestly recommended to get rid of the idea of miracles as involving mystery, and if mystery, error. The Spiritualist says that he knows what inspiration means, and he speaks truly. He may be unable to speak scientifically upon its methods of operation or application, but he has witnessed its evident effects too frequently to question its power. He has seen men, women, and little children of feeble intellectual resources, under its clear influence, preaching with such fervour, skill, knowledge, and eloquence that, like a certain tempestuous reformer of old, he could not say whether he himself was in the body or out of the body.

And he has discovered practically the further great truth that the need of a life is the measure of its inspiration. Such inspiration is truly instinct with the Spirit of God, and the issue shall presently be that an accepted spiritual force shall bind the worlds together in undying harmony.

Due announcement will be promptly made of the publication of this address. An expression of the cordial thanks of the meeting was respectfully tendered to the controls, and most amiably acknowledged.

It was then stated that Mr. Bengough will, on Sunday, the 15th inst., deliver a lecture, entitled "Spiritual Lessons from the Oldest Indian Scriptures." There should be a very large gathering of friends to welcome this well-known and able exponent of the spiritual philosophy. Thereupon the attention of the audience was directed to some crayon drawings of spirit forms and small to some oil paintings, alike illustrative of the qualities and capacity of spirit-life; and a most interesting evening was concluded by a solo from Mrs. Williams—"The Lord is mindful of His own," which was much appreciated.—S.B.

The Spirit Telephone of Baltimore in the course of an article in defence of astrology, says:—"Amongst the many wonderful instances of the truth of this science may be mentioned the following:—In 1651, William Lilly, the astrologer, who received from the Council of State, as he terms it, a pension of £100 per annum, published a prediction that London would be devastated by the plague in 1665, and be destroyed by fire in 1666, which took place at the dates mentioned, as nearly everybody knows. In 1853 Raphael's Almanac for that date contained the following prediction respecting the Emperor Napoleon III.: "Let him not dream of lasting honours, powers, or prosperity. He shall found no dynasty; he shall wear no durable crown. But in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring, martial hosts, he descends beneath the heavy hand of fate and falls to rise no more, with none to mourn him, none to inherit his renown, none to record his good deeds, and none to lament his destruction." In 1870 he surrendered, together with 150,000 of his soldiers, on the field of battle to the Emperor of Germany, of which the writer Archibald Forbes, who was a witness thereto, speaks as follows:—"He, the Emperor of the French, the proudest monarch in Europe, kicking his heels on the roadside by a weaver's cottage, while a Prussian count galloped to a Prussian king for instructions as to what should be done with him."

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Knowledge of July 6th, reproduces almost in extenso the article of the Spectator on Thought-reading, and founds on it some "editorial gossip" of a not particularly edifying character. The gist of what Mr. Proctor has to say is similar to the contention of the Rev. H. H. Higgins in the Journal of Science, which I noticed last week. The phenomena under observation he believes to be akin to those called mesmeric. "There is nothing supernatural about them, though much that is mysterious, in the same sense that (for example) gravity is mysterious (but in infinitely less degree)." We are favoured with some unimpressive details of Mr. Proctor's own experience with Zamoiski, whom I remember at Oxford as a powerful mesmeriser. He used to exhibit his powers at the Universities—Mr. Proctor saw him at Cambridge—and was popular with the undergraduates. I do not sufficiently remember his performances to criticise them at this distance of time. But he did nothing, I believe, more curious than I have since seen, and nothing that was so antecedently impossible as necessarily to be relegated to the domain of trickery.

Mr. Proctor thinks otherwise. He says:—

"A man named Zamoiski came to Cambridge, who professed to possess marvellous mesmeric powers. He really had a very fair amount of that particular mind-influencing power which we may conveniently call mesmerism (as a name not suggesting any theory as to the nature of the power). But he promised all manner of performances, far outside of anything he or any man could do without the aid of confederates. He appeared on the platform, went through a number of performances, some interesting and curious, but by no means marvellous, on college men of various standing, others which would have been marvellous indeed if they had been genuine. But they were performed on certain boys who were no doubt paid for their parts in the display."

That "no doubt" is exquisite. We get there the truly scientific attitude. Yet Mr. Proctor can write thus:—

"One cannot but be amused at the tone of jeering superiority with which the psychical problems involved in such questions as thought-reading and thought-finding are dismissed by folk who are only not stupidly credulous because they are stupidly incredulous. With such persons there is no middle path; they either refuse to consider evidence at all, or they swallow everything they are told. In either case it is the same

defect in the unscientific mind which does the mischief. A man of this class believes or disbelieves—he does not inquire. Take such a subject as mesmerism, for example:—"Mesmerism! my good sir," he will say; "mesmerism is utter humbug; nothing in it but lies and trickery;" or, it may be (just according to the way in which he has taken up the matter), he will talk equal nonsense on the other side, and tell you that mesmerism is the most marvellous power in existence."

The truth is—and it is amusing that Mr. Proctor does not know in what a glass house he lives while he is pelting his scientific and unscientific friends,—the truth is that, to assent to the truth and reality of some of Zamoiski's experiments on the ground that he, Mr. Proctor, can square them with his preconceived ideas of what may and may not be, the while he rejects others *a priori* as "no doubt" tricks, because he could not understand the principle, is utterly unscientific and absurd. And this is no less true because Mr. Proctor thinks he "had begun, even at that time, to have scientific tastes," and has since devoted long years and abundant energy to writing about science in various ways, and on many aspects of it. Nor is it less curious because Mr. Proctor can write thus: "Of Mr. Bishop, personally, I may say, *vidi tantum* . . . but, the cool assumption that because the power claimed by Mr. Bishop is beyond their slow minds, dullards are free to treat him as if he were a proved swindler, would be discreditable to them in the extreme, if it were not that, presumably, they know no better." This is delicious!

Colonel Olcott is pursuing his beneficent course of healing disease. The Theosophist of June contains a letter, signed by a native medical practitioner, and dated from Bhaugulpore, which attests the reality of ten cures effected in one day in his presence and that of other observers. Some of them are not of the kind that I have always sought for as good evidence, though they are, doubtless, real enough and beneficent enough to the patients who were cured. But two are important and striking. In the first a native auctioneer was cured of deafness. "This," says the medical recorder, "was a most surprising case; within a few minutes the patient was made to hear words spoken in an ordinary tone at a distance of eighteen feet, though a few minutes before he could not hear at the shortest distance without an elevation of the speaker's voice."

The other case is that of the "medical practitioner" himself. He thus details his cure of blindness in the left eye:—

"My closest friends could not have suspected this infirmity, for there was no apparent difference between the two eyes, yet from boyhood one of them has been useless to me. The disease was Hypermetropia, and Drs. Cayley and Macnamara, the famous oculists of Calcutta, were of opinion, after examination, that it was congenital and certainly incurable. But to-day, after a few minutes of simple mesmeric treatment—by breathings through a small silver tube, Colonel Olcott has restored my sight. He has made me close the right eye, and with my hitherto useless left one, read ordinary print! My feelings may be better imagined than described.—LADLI MOHUN GHOSH, Medical Practitioner."

These cures Colonel Olcott claims to effect by the healing virtue that is in him. This power he ascribes to the effect of a pure and simple life which he has led ever since he began to work for those who impelled him to found

the Theosophical Society, and whom we are to identify with the Mahatmas, the Brothers of Tibet, of whom Mr. Sinnett has lately given us some glimpses. If this be so, we have come at last to the answer to the question, *cui bono?* No one can read Mr. Sinnett's "Esoteric Buddhism" without intellectual satisfaction. No one can doubt that Colonel Olcott's work, under the direction of these mysterious beings, is one that Christian and Buddhist alike must recognise as one of pure beneficence.

The activity and energy displayed by Colonel Olcott are phenomenal. Niveran Babu, who, at his own cost and without the smallest remuneration, devoted three months to acting as private secretary to the President on his late tour, has compiled some statistics which are very impressive. It seems that between February 23rd and May 19th of this year, 2,812 patients "of both sexes, all ages, conditions of social life, and sects," were "successfully treated" in twenty different places. As two or three days only were spent in a place, the patients flocked in from the surrounding country, and were soon again dispersed. It is, therefore, impossible to tell what proportion of these cases were actually cured. But if pain were even temporarily alleviated, that is much, even if the patient's imagination largely helped his belief. Those who deal with human ailments know well that their science is often powerless in presence of what they cannot refer to definite causes, but which they label hysteria, or some such term that explains nothing. So what the cures were none can tell, but Niveran Babu, who had three months' opportunity of judging, bears warm testimony to the remarkable success of Colonel Olcott's work.

The concluding portion of this testimony—never written in the language of enthusiastic exaggeration, but calm, logical, and clear—is of a nature that may excuse quotation. It is well that we should know what powers we have in us, so that we may learn to use them.

"Not the least striking, and, from the scientific point of view, important features of these cures is the fact that on the tour Colonel Olcott has eaten nothing but vegetable food, and of that what we Hindus would call a very small quantity. His usual daily allowance (for three meals—at 7 a.m., noon, and 6 p.m.) has been 6 to 8 potatoes, 8oz. green vegetables, 2oz. macaroni, 1oz. vermicelli, 6 slices bread and butter, and 3 cups tea or coffee. He never touches beer, wine, or spirits in any form. He retired ordinarily at 11 or midnight, and rose at about 6 a.m.; did not sleep in the day time; and always had a cold bath in the Hindu fashion [pouring water from a pot over the body.—*Ed.*] Never in tubs. Our tour—that is, not counting the Colonel's voyage to and fro by sea between Madras and Calcutta, 2,000 miles—was something over 2,000 miles, and was made by rail, steamboat, budge-row (canal-boat), horse-garry, elephants, horses, palankin, &c., and was completed in 57 days; the travel being sometimes by night, sometimes by day, and the average stop at each place two clear days besides fractions. The President delivered 27 lectures, organised 12 new branches of the Theosophical Society, visited 13 old ones, and held daily discussions on philosophy and science with hundreds of the ablest men in Bengal and Behar. Add to this that he is 51 years of age and throughout has enjoyed robust health, and our countrymen as well as Europeans can have some idea of the activity and endurance of a temperate white man even in our tropical climate, in the hottest season of the year."

I have said that these cures are wrought by the inherent power of the healer without external aid. This, however, requires modification. Niveran Babu, speaking of the immense amount of work done in the hottest season of the year, adds:—

"One would have to go, like myself, with the Colonel day by day and from place to place, to realise the marvellous exhibition he has made of reserved psychic power. As you know, he has always said that his own vital strength, overtaxed as it is constantly by his current official work, would not stand such a drain without help, and that he has been constantly helped by

his Guru, with whose permission he began the work. It will please all true Theosophists to learn that Colonel Olcott's *Parmaguru* [Teacher's Teacher.—*Ed.*] was actually seen twice clairvoyantly within one week by one of the blind patients, the latter gentleman giving so accurate a description of this exalted personage—about whom he had never previously even heard one word from anybody—that He was instantly recognisable."

It would seem, therefore, that as the Spiritualist believes that he has behind him his unembodied "guide, philosopher, and friend," whose aid he cannot measure, and whose power he cannot limit, so the Theosophist has what is much the same, save that the Guru is a Teacher yet embodied, but of extreme psychic power developed to the nth.

M. A. (Oxon.)

#### A PRIVATE SEANCE WITH MR. HUSK.

I wish to record a remarkable series of phenomena which took place under test conditions—i.e. all hands, including those of the medium, being locked together during the phenomena, which occurred in the dark. The medium was Mr. Husk, who sat with the circle, and besides him there were ten present, including my wife and myself.

Two minutes after the light was put out the fairy bells were touched by spirit-hands, places arranged by responses from them, and one of the company offered a short prayer. The fairy bells were then taken up and carried all over the room, playing most beautifully. On coming again upon the table in front of me, still playing, I was stroked by a small spirit-hand repeatedly. Then my coat-sleeve was pulled persistently, until I was impressed that I was to sing, which I did, the instrument accompanying me through a song perfectly. Another spirit then played on the piano, which had been left open outside the circle in one corner of the room, against which some of the chair-backs rested. The two instruments were played together, the piano by a master hand. We had a good deal of music between the two instruments—sometimes the fairy bells being placed on the top of the heads of various sitters whilst playing. It is impossible to describe the beauty of tone, soft and loud, alternately, which the spirit flashed from the strings. Mr. Husk is himself a musical man, but both his hands were held all the time. Soon after there were five or six spirits in the room at one time—talking to various members of the circle. One mischievous little child-spirit came to me, took everything out of my side coat pocket, including spectacle-case, which I begged her not to break. Immediately she opened the case, and her little hands—warm and pleasant to the touch—put the spectacles on my face: not enough, she took out my eye-glasses and fixed them on my nose in front of the spectacles! At my request she took them off and placed the spectacles in my hand, which she then patted playfully. She next amused herself by bringing me various things—a brooch, a collar, &c., from other sitters.

Next the spirit of John King materialised, and shewed himself by means of the luminous slate. He took great pains to go to each one of the circle. On coming to me he said in his loud bass voice, "Can you see me?" and adjusting the slate over his head, and under it, and sideways, I saw his features completely and distinctly. He then took my hand (linked as it was to the lady next me), and lifted it high up, saying "Rise," when he lifted me on tip-toe. This he did also to my wife; but, in her case, taking her hand away from the next one, remarking, "He would keep the circle intact!" He shook hands also with each in the circle. When he had taken great pains to shew himself to all, he said: "I am now going through the table; watch me." Down went his form, which was materialised only to the bust, through the table, leaving the slate on the top whence he disappeared. He still remained for some time longer. Soon after the spirit called "Irresistible" found a glass jug with water in it, and a tumbler on the mantel-piece, when he asked if anyone would like some water.

My wife said she should, if only for the sake of taking it from him; and the gentleman next to me said, "I should very much." The spirit brought the jug and tumbler in front of us, poured out a glassful of water, holding the jug and glass above the table, and gave it to the lips of each, one after another, and most drank thus. There was no hesitation even in the total darkness in coming direct to the mouth, and I felt his hand against my forehead as he lifted and emptied the glass completely. This was a very beautiful test in many ways.

Soon we heard a fine bass voice, intoning in a foreign language, which was, it appeared, the spirit of a Greek priest who often comes towards the end of a seance to close with a Greek prayer.

Soon after the spirit of "Irresistible" went to the piano, and, after playing the introduction to Calcott's "Last Man," touched Mr. Husk on the head (so he said) when Mr. Husk sang the song in a fine bass voice—the voice being different from any which had been speaking, though not altogether unlike John King's.

During these two hours then we had had seven spirits speaking and materialising (for two or three I have not referred to); we had been fanned by the invisibles when the heat was oppressive, and scents had been put to our faces; we had been swept by the drapery of John King, and seen and heard him distinctly for about an hour; and during the whole time as we sat in the dark the condition of linking hands was *absolutely maintained*.

The influence was genial and pleasant, and we seemed to be able to get whatever we asked for; e.g., the luminous slate was on one occasion left under our eyes on the table, and as it was dazzling to the sight we asked for it to be covered. Immediately "Irresistible" said, "I'll do that," and fetched from behind us several paper-covered French books which he spread over the slate and thus obscured the light; the water I have referred to and the music over our heads when asked for. Such phenomena, however, can only be obtained in a private harmonious circle, such as this was.

#### A Seance at Home with Miss Wood.

Miss Wood, who has been my visitor for a short time, was good enough to consent to sit as medium for our own family circle last Sunday evening. Besides our own circle there were only two friends; but we numbered twelve, including Miss Wood.

We commenced, as usual, with reading and prayer. After this we sang, "Give, said the little stream," during which Miss Wood was entranced by her familiar little spirit, "Pocha." I may interpose, and say that "Pocha" has become quite at home with us, and has frequently shewn her presence in various ways. She has carried things from one room to another; has lifted the table at meal times; has suddenly entranced Miss Wood, and made her write letters and do things of which she has been totally ignorant afterwards; but these belong to "Pocha's" secrets!

Miss Wood entranced is a totally different being from herself *awake and reserved*, and "Pocha's" vivacity on these occasions is frequently very amusing, while her mischievous looks, as seen by clairvoyant members of our family, are an interesting index to what we blind ones cannot see. But it would take a small volume to record "Pocha's" biography at Blackheath! To return to our seance-room—one recently fitted up for the purpose, "Pocha," as usual, talked for about an hour, which I wished over, although she assured us she was not wasting time, but the spirits were busy in the cabinet materialising—as, indeed, they were. The medium was, after this, taken into the cabinet, and we sat in light sufficient to see one another and the cabinet clearly. We heard some altercation going on as to who was to come out, which was decided in favour first of "Pocha." Beside Miss

Wood now entranced, was also one of our own number, the one nearest to the cabinet, but three or four feet distant. Out came little "Pocha," a vivacious little sprite about three feet high, known to a good many. She brought out of the cabinet with her the fairy bells—an instrument two feet in length and seven or eight inches wide, weighing 2½ lbs. This she placed on the chair where Miss Wood had been sitting, and we distinctly saw her little dark hands fingering the strings as a child would to amuse itself. She then went up to my wife who was sitting four or five feet from the cabinet, took her hand, and as my wife leaned downwards she put her tiny arms round her neck and kissed her. She then crossed over the room and took my hand, then my daughter's, and my daughter-in-law's hands, fondled them a bit, and retired to the cabinet. Again the curtains opened, and out came a tall female form with less power than "Pocha," nor was she able to speak as "Pocha" had done. But she was known to our clairvoyants, who saw her through the white drapery in which she was enveloped: and it was interesting to us as the promised form of our departed daughter who for years had promised to come out among us. Gaining power, she slowly walked up towards her mother and gave her her hand, but had not sufficient power to embrace her as she evidently tried to do. She then walked to the chair on which the fairy bells were resting, took them up and walked to me with them, leaving them in my hands. I took her hand gently, but it, although fully materialized, lacked the firm touch of little "Pocha's," and seemed too ethereal to be pressed. We were all delighted, however, thus to see her for the first time, but not prepared for all that was to follow. On her retiring, another spirit came out, who looked towards his father, but lacked the power to reach him at the furthest part of the room. He was known to our clairvoyants, and indicated his identity by bowing his head as his name was given.

Those who have read "Heaven Opened," will know that some years ago we lost three little ones, one after another; lost to sight only, for we have had repeated indications of their nearness. And now the three sweet little spirits, one after another, came out, materialised for the first time. How can I describe the delicate little forms of infants radiant in light? It was indeed a Sabbath evening of holy communion, and to us the place was holy as these forms of light walked among us. But I fancy I hear some one, more critical than sympathetic, saying: Yes, but where was Miss Wood? I reply: Hitherto she was in the cabinet, sometimes talking while the spirits were moving about, and at other times breathing so as to be heard by those nearest the cabinet, to three clairvoyants present seen distinctly with the spirit forms. But we are not all clairvoyants! No; so for those the following phase occurred.

Miss Wood was now brought out of the cabinet; still entranced, and seated in view of all; in front, outside, all saw her, while the curtains, now slightly opened, disclosed the spirit light. Some papers had been pinned upon the curtains, for more readily noting their movements. A hand now, seen by some only, took out the pins and threw the papers on to the floor, this latter seen by all. Now as the curtain was opened all saw the light and those on one side the form of a spirit, very tall. "Pocha" said, "There's another spirit coming out with a baby," and there it was. But a storm broke over us and broke also the conditions.

My daughter-in-law, next to me, lady-like, was scared by the peals of thunder overhead. The invisibles, I presume, determined to do their best, entranced her now, but in vain; the tall form seen could not come out, and our last baby form is still nursed in the spirit-land. Not long ago I heard from a pulpit the bewailing recorded by the poet:—

"Oh for the touch of a vanished hand,  
And the sound of a voice that is still."

The touch we have often felt; the voices of some we have often heard. And yet the question is still asked, "If a man die, shall he live again?" *Some do.* Is it scientific to conclude from that that *all* do?

It is the mission of Spiritualism to establish this fact, and it is gradually being accomplished.

But I know there are many hungering and thirsting after such phenomena as I have described, and which now mingle with the daily life of many. It is only in *family* life such pure phenomena can be secured; but with a medium like Mr. Husk, who is now sitting weekly with members of the Central Association of Spiritualists, even visitors, if true and honest, can see enough to confirm what is now so often recorded, as will also be the case with our friends at the Antipodes who are looking forward to the arrival of Miss Wood. The conditions for such manifestations are so subtle that I doubt if scientists will discover their existence satisfactorily for many a long day, while those on whom the light has shone can rest and be thankful. No so-called exposures touch their serenity. They *could* explain even *them*, but *not* to the fools who expose!

MORELL THEOBALD.

July 12th, 1883.

#### MR. IRVING BISHOP AND SPIRITUALISM.

To the Editor of "LIGHT."

SIR,—In your issue for February 17th, I took the liberty of criticising a certain performance given by Mr. Bishop at Liverpool, in which he was supported by the Rev. J. H. Skewes (a violent opponent of Spiritualism), and many other local gentlemen of repute. Mr. Bishop pretended to have accepted a challenge that had been made him by a certain Mr. Ladyman for the sum of £10, the terms being that he (Bishop) should find a pin that had been hidden by the challenged in a certain part of the city. And he was reported to have successfully won the wager. The local Press was unanimous in declaring it to be a death-blow to Spiritualism, and seemed to enjoy the reputation Mr. Bishop was earning for himself as a "thought-reader." The evidence was so weak that I wrote in your columns as follows:—

"I could not help feeling that, considering the advantages Bishop was to derive from the experiment, there is another and very simple explanation than that of the pin having been found by 'thought-reading.' Indeed, the explanation is so obvious that no one will be mystified as to what it is. But assuming it to have been a genuine exhibition of Bishop's mental power, I shall be pleased to make the following offer:—I will place in the hands of the Psychical Society the sum of £10, and that Society shall choose a committee of six of its members, to mark and hide a pin in a similar manner to that adopted by Mr. Ladyman. Bishop shall allow himself the like conditions of being blindfolded and a copper wire; and if he, under these circumstances, will guide any one of the six gentlemen to the spot where the pin is hidden, I will forfeit the sum above-named, and will publish the result in the newspapers. Should the Psychical Society and Mr. Bishop consent to this, and the latter succeed, he will at once see the importance it will give him in having been successful with a committee of scientific gentlemen, whose testimony no one will doubt, besides having clearly demonstrated that his power of thought-reading has stood the calm and deliberate test of a body of men who have already satisfied themselves of the existence of such a power."

To this challenge Mr. Bishop made no reply. Nor indeed did I expect any, as I felt certain that his powers could not stand the test of a crucial investigation.

I am glad, therefore, to be able to call the attention of your readers to an article which appeared in *Truth* of June 21st, by which Mr. Bishop's system of "thought-reading" is completely exposed; and I quote the following from *Truth* as proving that my criticism was not unwarranted:—

"At Liverpool there is a certain Whiteley, an owner of a waxwork exhibition. Bishop having quarrelled with Uffner (his

partner at Manchester and elsewhere), entered into a partnership with Whiteley, I suppose on the same terms as he had done with the former. The first object, of course, was to attract attention to his entertainment. It was therefore announced that a gentleman had bet Bishop £10 that he would not find a pin concealed within a certain distance of the Adelphi Hotel. The experiment was to take place at mid-day; Bishop was to have a bandage round his eyes, and then, as a further precaution, a black bag was to be passed over his head (the bag is an old trick—no sooner is the bag put on, than the performer is able to push up the bandage without detection), and he was to be attached by a wire to the wrist of a local dentist of the name of Ladyman. The experiment was 'successful.' Bishop ran through the street, walked into an hotel, went out on the balcony, and found the pin there. A few days later on, two men called on me. One gave the name of Whiteley, the waxwork man, and the other that of Blunt, a conjurer at Liverpool. They said that they had seen in *Truth* that Mr. Bishop's pretensions had been ridiculed, and that they were prepared to produce evidence to show how he had tricked the public at Liverpool. I did not pay any great attention, but told them that when they gave me the evidence I would look into it. I heard no more of them, but as they had told me that either they were going, or had gone (I forget which), to see Mr. Maskelyne about the matter, I thought that I would call upon that gentleman and ask him whether they had ever been to him. Mr. Maskelyne said that they had, and that they had related the whole circumstances in regard to the Liverpool transactions to him. Whiteley had told him that the trick of the pin at Liverpool had been arranged beforehand; that although the man who made the bet with Bishop had lost it, and consequently ought to have paid the £10 to the charity, in reality Bishop and his friends had paid it. Mr. Maskelyne showed me a letter to him from this Whiteley, in which he says, 'So far as I am personally concerned, I am willing and prepared to make a public statement as to the fact of having myself paid a share of the bet.' I asked where Whiteley was now? Mr. Maskelyne replied that he had lately met him, and that he had learnt that he had made up his differences with Bishop, and was again either his partner or his *impresario*. Another fact in regard to Mr. Bishop's Liverpool experiences is, that the 'subject' there was not a person either of repute or independence. At the *séance*, a man stepped forward and, producing a note, which he said Bishop could never have seen, asked him to read it. This Bishop did. The man was one Corner, a clerk in a Liverpool bank. It can be proved that just before the meeting he had been with Bishop, in his private room."

If the writer's allegations are true, a clear case is made out against Bishop's pretence to possess the faculty of reading thoughts; and his reluctance to place himself under conditions that preclude fraud and collusion is, without doubt, most prejudicial to his claim.

In view of the large sums that have been offered him should he succeed in reading the number of a bank-note, it would almost be ridiculous to further call his attention to my challenge, but it will hold good until such time as Bishop may care to accept it.

I am surprised that Mr. Hensleigh Wedgwood, who is usually so clear in his observance of facts, should state in your columns that he could account for Bishop's cabinet performance at St. James's Hall in no other manner than by spiritual aid. Such admissions are not only damaging to the cause, but lead the public to believe that there can be no difference between the trickery of the professional conjurer and the phenomena observed in the presence of a medium. For Mr. Wedgwood's information I beg to say that the trick—for it is nothing else—is an old one, and was resorted to by Annie Eva Fay when in England, and more recently in America, when I had an opportunity of discovering how it was done; and I shall be happy to inform Mr. Wedgwood how he can perform the same feats himself after a little practice, although for want of practice I could not hope to do so with the same agility as the exposed exposé, Mr. Washington Irving Bishop.—Yours faithfully,

Onslow-gardens, S.W.

W. E.

TO CORRESPONDENTS.—Much is unavoidably crowded out this week.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

##### Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—In three recent numbers of "LIGHT" we have had three eulogistic reviews from the thoughtful and metaphysical pen of "C. C. M.," and perhaps some of your readers may not object to a criticism of Mr. Sinnett's book from a European and arithmetical standpoint.

In the first place it has seemed to me that the title of the book is a misnomer.

By the term Esoteric is generally meant the sacred innermost, and thus Esoteric Christianity means the innermost secret of that soul which is *One* in spirit with the Christ as the Logos or operative wisdom of God. And as God thus is the cause and centre of all things, a system like Buddhism, which denies the existence of a Creator or spiritual First Cause, cannot, in the true, that is the Theistic sense, be esoteric.

A mere secret is not esoteric, and one might as truly speak of an esoteric police, or esoteric drugs, as of an esoteric cosmogony; and as Mr. Sinnett's book is almost entirely a theory of the evolution of man out of matter, and a supposed history of man's growth in various planets, it is no more entitled to the term esoteric than are the theories of Andrew Jackson Davis or those of "The Vestiges of Creation."

Mr. Sinnett's book is given as the secret teachings of the Occult Brothers through their representative, Koot Hoomi; and it is stated that their secrets are stupendous, and are now for the first time in the history of the human race, given to the world by the author.

Moreover, it is intimated that the revelation is infallible, and that as it is only by receiving infallible truth that the soul can be saved, we run a great risk if we reject the teaching now so generously given to us; and, indeed, one is reminded of the words of the Athanasian Creed when it informs us that, "Except ye thus believe without doubt ye shall perish everlastingly," with this extra terror, that whereas the Pope of Rome who thus threatens us is a man visible in the flesh, the secret Popes who now threaten us are invisible Esoteric Brothers.

Regarding this Koot Hoomi, it is a very remarkable and unsatisfactory fact that Mr. Sinnett, although in correspondence with him for years, has yet never been permitted to see him.

The excuse is that his magnetism is so refined that he could not safely descend into the plains of India, and run the risk of infection from the low magnetism of ordinary mortals.

If this be a fact then he cannot truly be an adept—that is, as is claimed, one who can control the forces of Nature—for if he could, then he could easily surround himself by a curtain of invisible but impenetrable magnetic aura.

Even a common mesmerist can make himself so positive that he not only associates with the lowest human beings, but while he expels the evil magnetism of their diseases he himself lives safely in the midst of it.

How comes it, then, that Koot Hoomi is so feeble, and why does he not resemble Jesus, who associated with lepers and maniacs, and expelled their demons by the word of His power?

But if Koot Hoomi cannot safely descend to the plains, why does he not invite Mr. Sinnett to visit him in the hills, and after purging him with fruit and baths and fumigations, and being "ever careful that he did not come between the wind and his nobility," hold from his tripod sweet and psychic converse with him, and indeed why not, if need be, isolate himself from the sinner of the West by means of a glass case?

But although Koot Hoomi has not shown himself to Mr. Sinnett in the flesh, he has sent him three portraits, one by Madame Blavatsky, and two taken by a kind of spiritual or occult photography.

These portraits the devotees have been permitted to look on, but not to touch, but I as one altogether born of the devil have not been permitted to behold them.

This, I think, is a mistake, for just as some second-class saints have been made by gazing on halfpenny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?

I dwell at the outset on this Oriental practice of secrecy, because although I believe many of those we are in communication with in the East are noble beings, yet I know that Secrecy and Cunning are ever twin sisters, and hence it has always appeared to me childish and effeminate in any Western or Eastern society pretending by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness; and as secrecy is so often a sign of weakness, I will venture to assert that if these Occult Brothers came out of their caves and mixed with mankind we should find them merely attenuated ascetics, inferior in matters of science, wisdom, and knowledge to the higher minds of our Western civilisation.

But as to this grand secret regarding man and the universe now for the first time in the history of the human race revealed by the Occult Brothers through Koot Hoomi, it is briefly as follows:—

1. "There is no God personal or impersonal,"\* and "no Creator, because no physical effect can arise but from a physical cause," and thus man, body, soul, and spirit, is an evolution from matter.

2. There are seven planets through which man passes by successive re-incarnations in the progress of his evolution.

These seven planets have each evolved seven races, and these seven races each seven sub-races.

Thus we have 7 planets  $\times$  7 races  $\times$  7 sub-races, that is  $7 \times 7 \times 7 = 343$  stages of existence, and as each man and woman has been twice incarnated in each stage we have  $343 \times 2 = 686$  as the number of re-incarnations man has had in the seven planets, and as I understand, this process has been performed seven times in the "spiral" evolution of the planets. We thus have  $686 \times 7 = 4,802$  as the number of existences a human soul has in its progress towards a final Nirvana.

3. Three of these seven planets are the Earth, Mars and Mercury, the four others are of so refined a material as to be invisible.

4. At all his 4,802 deaths man passes into a paradise of happiness and rest, "a world of effects," the average life there being probably 8,000 years before each re-incarnation.

Thus the life of man in this world of effects which is called Devachan, is  $4,802 \times 8,000 = 38,416,000$  years.

This seems a very long time, but in a conversation I had on the subject, I was informed that although the Brothers were shy as to giving exact quotations in figures, it was yet understood that the probable duration of a finished soul on the planets was more like 70,000,000 of years.

5. The life in Devachan is one of happiness, but of a dream-like nature, during which the inhabitants do little or no work either for themselves or others.

6. The ultimate destination of the soul is Nirvana, where all the past lives of 70,000,000 years become as one remembrance—the soul being in unity with the infinite but yet a distinct individuality.

7. All do not reach Nirvana, for while some can find into it a short cut by occult lines, others, even after 70,000,000 years, are too wicked to go there, and these are cast into the "dust bin" of our system, the moon, where they drag out a miserable existence and rapidly disintegrate and perish for ever.

This is a brief epitome of Esoteric Buddhism as I have learned it from the book and from private instructions, and I find the revelation is received by three orders of mind in three very different ways.

First. I find some who "read the revelation with breathless attention, and receive it in wonder and awe."

Second. I find those who say, "The author of this cosmogony, whoever he may be, is evidently as mad as a hatter."

While a third order of mind says: "We have great suspicion of all schemes made, cut and dry, by the multiplication of sevens, and it seems to us that Koot Hoomi is trying to impose on Sinnett 'an awful cram.'"

For myself I restrain my sentiments, and only beg to be permitted to question the statements, philosophically and arithmetically.

First, then, we are told there is no God and no Creator, for all things were evolved out of matter, the body, soul, and spirit of man being but three stages of matter in evolution. And we are further told that there is no Creator "because no physical effect can arise but from a physical cause."

(Continued on page 333.)

\* Theosophist, May, 1882, p. 6 (supplement).

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SATURDAY, JULY 21st, 1883.

## SPIRITUAL LESSONS FROM THE BHAGAVAT GITA.

An Address by the REV. S. E. BENGOUGH, M.A. at Cavendish Rooms, on Sunday, July 15th, 1883.

"The foundations of the earth are out of course," said the prophet; signifying, no doubt, by that striking image that the social and religious condition of his country was in a thoroughly disorganised state, going to pieces, and falling into confusion, as a city might do under the influence of an earthquake. This prophetic language is eminently fitted to describe our own age and condition, and it becomes more so every day. The foundations of our earth are out of course. It is no use to deny, or shut our eyes to, a fact which is patent to every one of ordinary intelligence who is not blinded by prejudice or use and wont. There is no single tradition of the past which commands universal or even general reverence. There is no moral or religious axiom of 100 years ago which is not called in question by some of our most honoured and deepest thinkers.

Such a state of things is, in many respects, a very unhappy one. Individuals and nations must have some truths, some firm convictions to build their life upon. And, now-a-days, half our time is spent in arriving at the comfortable assurance that all which our grandfathers believed was a delusion and snare; and then, when we have begun to see our way to a few practical relative truths, we have to die, or, as we Spiritualists think, go into another state of existence. To those who may be troubled with any such reflections as these, allow me to suggest a source of consolation. After all, the doubts which have been cast upon old authoritative notions have been caused, in most cases, by scientific discoveries, and increased clearness of vision in almost every province of inquiry. And to one of these discoveries I would refer as a consolation for the shortness of our individual lives on earth. I mean the fact—which becomes more certain every day—that man has been upon the earth some hundreds of thousands of years. And if our own personal existence is short, our inherited faculties, and even some fragments of history—taking that word in its widest sense—go back to a quite indefinite past. It is true, indeed, that what is commonly called history is but of yesterday. Of the enormous period during which man has been upon this planet we have only records of 5,000 or 6,000 years, and those consist of the legendary story or the skeleton annals of half-a-dozen countries on the shores of the Mediterranean—countries that in an ordinary map of the world may be covered with three or four fingers. And this, forsooth, is universal history. Universal, I suppose, as to time and space in relation to our globe. The appellation is, really, too absurd.

## Indian Literature.

China, Egypt, India, at the earliest period of recorded history, had already attained a highly developed state of civilisation—on which we ourselves have made but slight advance. And of the countless ages preceding that epoch we know almost nothing—only a few archaeological facts concerning mound and pyramid builders, lake-dwellers, and so forth. About the time referred to there already existed in India some religious books—the four Vedas, or words, written in a beautiful dialect, that has been for centuries a dead language. These Vedas, with the Upanishads, Puranas, and two prodigious epics, the Ramayana and the Mahabharata, form alone a voluminous literature, bespeaking intellectual capacity equal perhaps to that of any era that succeeded. On these sacred writings is based the most ancient ecclesiastical system of India, represented by Brahminism, of which the long pre-Christian Buddhism was an offshoot.

The Mahabharata seems to have been written after the first three Vedas and prior to the fourth. It is a gigantic production, and is said to contain 220,000 lines. It is divided into eighteen books, and in about the centre stands the Bhagavat Gita.

The Bhagavat Gita is generally allowed to be the deepest and most interesting portion of the Vedic literature. It is allegorical to begin with, and susceptible of more than one interpretation; but it is quite certain that it states and professes to solve a great variety of metaphysical and moral problems, and I think I am justified in describing it as the oldest psychological treatise in existence. In the miserable chaos of religious and philosophical scepticism in which the world is weltering at present, it may have a tranquillising effect on some minds to go back to this ancient document, and breathe for a while that serene atmosphere of thought that brought with it peace, and strength, and purity to our Aryan ancestors 3,000 years ago.

## Bhagavat Gita.

This poem has a dramatic form throughout, but there is scarcely any action, and it consists almost entirely of a dialogue between two interlocutors. In the first scene two armies are facing each other ready to commence a battle, which is to determine the question of sovereignty. The armies are composed of descendants of one ancestor through two brothers named Dhreetarashtra and Pandu. Pandu was the younger brother, and had obtained the right of sovereignty on account of the incapacity of his elder brother, who was blind. The younger brother, however, resigned, and after the lapse of years his descendants, the Pandus, contended with the Kurus, the descendants of the elder brother, for sovereignty: finally, obtained the victory and acquired possession of the kingdom. This episode has its parallel in the Hebrew story of Esau and Jacob; the posterity of the latter—the younger of the two brothers—becoming the heroes of the after part of the drama.

Now for the interpretation. By the two families, Kurus and Pandus, of one tribe, are to be understood the various forces of passion and intelligence in the one tribe of mankind—or, if you please, the individual man. The microcosm man, just as the larger world, is for ever the battle-field of vice and deceit against truth and virtue. Man is born undeveloped. Passion—like the elder brother, Dhreetarashtra, and Esau selling his birthright for a mess of pottage—is spiritually blind. Vice and deceit obstruct the gates of intelligence. The moral principle also is held in a state of siege. The theatre of this drama, then, is none other than the soul of man—the spiritual kingdom that is within us, the scene of such awful conflicts of contending powers. But my audience need not fear that they will have paraded before them a lifeless train of abstract virtues and vices, like the *dramatis personae* of the old Morality Plays. Religious idealism has seldom soared higher than it does in this poem, and for equal beauty of moral feeling we should have to go to Thomas-a-Kemp's *Imitatio Christi*. But there is, moreover, here a depth of theosophical speculation which makes one giddy to contemplate.

So much for the general character of the poem. Let us look into it closer. The whole work has been divided into three sections. The first is purely practical; the second, theological; and the third, metaphysical. There are three speakers, Sanjaya, a messenger—who simply introduces the narrative, like the chorus in a play—Arjuna, and Krishna. As is well known, Krishna was supposed to be the eighth incarnation of Kishna, who is the second in order of the Hindoo Trinity. Arjuna represents embodied humanity. Shortly after the opening, Sanjaya says:—Now when Arjuna beheld the Dhartarashtra arrayed for battle, and that the flying of arrows had commenced,

he raised his bow, and addressed these words to Krishna: "Draw up my chariot, O Eternal One, between the two armies, that I may examine these men, and see with whom I have to fight." And Krishna, being thus addressed by Arjuna, drew up that best of chariots.

Surely it is remarkable that the second person of the Hindoo Trinity should be acting here as Arjuna's charioteer. As the action proceeds we find that he assumes the part of revealer of all mysteries, and is himself revealed as the central life of all creation. It should be noted that Arjuna is addressed by three different titles: Son of Kunti, Son of Pritha, and son of Bhārata. These refer respectively to the animal, the human, and the divine principle in man; and they apparently answer to the terms: Son of Mary, Son of Man, and Son of God, as applied to Jesus the Christ.

The first scene is entitled Arjuna's Despondency; and this despondency leads to all the dialogues that follow. Arjuna is perplexed and distressed to see in the ranks of those opposed to him numbers of his blood-relations and others whom he respects. He knows not how to act.

"Alas!" he says, "we have determined to commit a great crime; since for the desire of sovereignty we are prepared to slay our kin. Better were it for me if the Dhartarashas would slay me harmless and unresisting in the fight." This is Krishna's answer: "Thou hast grieved for those who need not be grieved for, but thou utterest words of wisdom. Know this, that that by which all this universe is created is indestructible, and these finite bodies belong to an eternal, indestructible and infinite Spirit. Therefore, fight, O Bhārata! The spirit is not slain when the body is killed. As a man abandons worn out clothes and takes other new ones, so does the soul quit worn out bodies. The soul is eternal and capable of going everywhere. Therefore, knowing it to be such, thou art not right to grieve for it. The soul in every creature's body is always invulnerable. And considering thine own duty" (as a kshatrya), "thou art not right to waver. For there is nothing better for a kshatrya than lawful war. And if thou wilt not join in this lawful fight, thou abandonest thine own duty and glory, and contractest a crime. And to a noble man infamy is worse than death."

## Spiritual Principles.

Such is the practical exoteric teaching of the earlier portion of this drama. It comprises the following principles:

1. The spiritual and eternal origin of all phenomena.
2. The duty of faithful, calm submission to the unknown and the inevitable, and the brave fulfilment of relative obligations.
3. The pursuit of tranquillity of soul by the attainment of spiritual truth.
4. The disregard of all selfish considerations or hope of reward here or hereafter.

The succeeding portion of the poem consists chiefly of religious and philosophical illustrations of these fundamental principles.

The method prescribed for attaining to spiritual truth and perfection may be termed the doctrine and discipline of the Yogis. It is probable that for thousands of years this sect of ascetics has had its representatives in India. Two years ago there appeared in the *Theosophist* an interesting account of the different stages through which an initiate in this order passes. It is reported that at an early period of his experience the Yogis' limbs are benumbed. Then follows a sense of utter exhaustion. Afterwards he becomes "master of the vision." He sees into men's hearts, he hears the most distant voices. Next he feels himself to be so subtle that he can transport himself where he will, and like the Devas, see all without being seen. Finally, he becomes the Universal and indivisible Word, he is the Creator, the Eternal, exempt from change; and become perfect repose, he distributes repose to the world.

The spiritual principles rather than the practical precepts of Yuginism are given in the Bhagavat Gita.

Krishna says to Arjuna: "The devotee who, freed from sin, proves constant in his vocation, enjoys eternal happiness, and is conjoined to the Supreme. He sees that all existent things are centred in the Life Divine. For Me he sees in all that is, and all created things in Me. He worships Me as present in all things that are, and even while on earth he dwells in Me."

Such words prepare us to enter on the more distinctly religious portion of this wonderful poem. And our time is so limited that we will pass at once to the heart of it, to a canto which might be entitled "A Beatific Vision, or the Transfiguration of Krishna."

Arjuna thus addresses Krishna: "In loving kindness great to me thou hast in words imparted much concerning that which is the inmost principle of Life in all the worlds and spheres. But now, O Thou who art the first of forms in human shape divine, I am most wishful to behold in clearer light Thy higher form."

Krishna makes answer, and then Sanjaya, the narrator, continues:—

"Now when the Lord had finished speaking to Arjuna, forthwith the Mighty One revealed His glorious countenance and form, which shone with radiant light, crowned with a brilliant diadem, apparelled with celestial robes. The splendour of that glorious One was such as if a sudden blaze of light should issue from a thousand of meridian suns at once. And thus to Pandu's son the God of gods His presence did reveal. It seemed as if the universe itself was comprehended in that one majestic form. And thereupon the wealth-despiser, stretching forth his hands, the palms conjoined, with reverence most profound bowed low his head, and spake these words:

"O Mighty One, within that form Divine,  
In which Thou dost present Thyself to me,  
I see a countless crowd of angel-forms,  
And myriad shapes of life.  
I see Brahma upon his lotus throne  
With the seven ancient ones.

"O mighty Lord of all the universe,  
Thou art the sole and self-existent One,  
And Thou art worthy to be praised and loved.  
Thou art the central and exhaustless Fount  
From whom are born all worlds that move in space.  
Both sun and moon reflect as mirrors bright  
The light that issues from those lustrous eyes.

"O Thou, who art the senses' conqueror,  
All worlds rejoice with joy exceeding great  
When they receive what flows from Thy abode.  
Thou art the great Creator of the earth,  
And everything that lives and is thereon!  
Thou art the Generator of the air, the stars, the fire;  
Hail! hail to Thee; a thousand times all hail!

"And now, O Mansion of the universe,  
Appear to me again in other guise.  
The same I saw before, with triple crown,  
And staff, and discs held in both Thy hands."

(The change in the Divine manifestation takes place, and ARJUNA proceeds.)

"O Thou, to Whom the prayers of men ascend,  
Now that I see Thee in this placid form,  
In human shape Divine, I am composed,  
And to my former state again return."

I should say that I have followed Mr. William Oxley's translation of this passage as given in his "Philosophy of Spirit," a work to which I am greatly indebted. But I have toned down much of the imagery in this vision, as in its entirety it is too orientally magniloquent for English taste. What I have retained expresses many grand ideas. Krishna, in his human form, is represented as the object of worship to all mankind. In his symbolical transfiguration he becomes the embodiment of all the vital energies of creation. He is described as the originator of all worlds, the stars of heaven, and our sun among the rest.

Both sun and moon, it is said, reflect as mirrors bright the light that issues from those lustrous eyes.

Almost all historic religions are, as is generally known, traceable to sun worship. But there is more than sun worship here. The sun himself is but the reflection of the glory of deity.

The philosophical portion of this poem is a sort of didactic inference from what precedes. It essays to unfold the nature of life, of consciousness, and the inmost principle—the soul, which is described as having "hands and feet, with faces, heads, and eyes in every part, and sits the central power in all. Endowed with vast intelligence, it comprehends the universe."

It is afterwards said:—

The soul, that inmost principle within all forms of life, is called the guide, preceptor, witness, sustainer, and the mighty God. And he who comprehend these three—the soul, which is the inmost principle; the spirit, which enshrouds the soul; and body, with its qualities, whatever path in life he takes, no more regeneration needs.

We are told that three principles are active in embodied men—brightness, impulse, and darkness.

The fruits of brightness are called purity and holiness, those of impulse are anxiety, and those of darkness ignorance. If,

when the hour of dissolution comes, the principle of brightness is matured, the spirit will ascend to spheres where dwell the pure and perfect ones. And should it leave the outer frame when impulse is predominant, it joins the company of those who delight in active work. But if the frame should be dissolved when darkness is predominant, the spirit goes to spheres where dwell the earth-bound ones.

My nature, pursues Krishna, is approached and found when these three principles are made subservient. Then the spirit is released from future birth and death, old age and pain, and feeds on heavenly and angelic food.

Arjuna asks: "What are the signs, O mighty One, by which this conquest can be known? What course of life doth such a one pursue who would overcome these?" Krishna replies: "When brightness, impulse, darkness act in such a one, O Pandu's son, he hates them not; nor longs again for them when they have disappeared. He is neither agitated nor wavers, because he knows these principles can only act upon his most external form. He is contented in himself, and is the same in ease and pain. He values neither lands nor gold nor jewels, which are sought to him. His bearing is the same to all, be they his friends or enemies. In all he undertakes he is free from thoughts of self-aggrandisement. These are the signs which mark the one who has overcome these qualities. And he is made conformable to me and shares in my prerogative. I am the heaven of heavens, ambrosia, incorruptible, eternal, law, and order—bliss that is intense and aye endures."

Mr. Oxley remarks—I think very justly—that the concluding sentence gives the key to this profound drama. Even Krishna, or "the Holy One," is but a personification of the powers of the human soul. He is a representation of the states which a full regeneration opens, or, in plain words, the consciousness of life through all the three degrees, celestial, spiritual, and natural. Anyone who can apply this description to himself or herself will know who and what Krishna, and Christ, and Osiris really are—not historical persons of a bygone age, but life principles within ourselves.

#### Indian Philosophy and Judaism.

Now that I have laid before my audience the leading features of this venerable psychological treatise, I must venture to say how I think it may be utilised at present. Of course it cannot be adopted in its entirety as a guide to us. We live in a different age; our atmosphere of thought, our social, climatic, and ethnological conditions are very unlike those of the author of the Bhagavat Gita and his contemporaries. Yet what may be called the Christianlike tone of this drama is very remarkable. It is true that we have there no ghastly dogmas about men being under the curse of an angry Creator, and so on. But we have in Krishna a personification, as a Divine humanity, of the central universal life. Something like that we meet with, too, in St. John's Gospel and St. Paul's Epistles; but in the Sanskrit drama we have more psychology proper, and less of religious theosophy. There is a more philosophical, scientific spirit in the Indian than in the Jewish mode of looking at the universe. Looking at the universe, did I say? When did the Jew or the Christianised Jew ever do this? His universe was a crystalline vault that moved round him every twenty-four hours, with the sun fixed there to give him light by day, and the stars and the moon by night.

The Jewish sacred books, no doubt, in their fundamental elements rival in antiquity the Vedas themselves. They, too, contain the oldest symbolism in existence, and, here and there, a spiritual sublimity that has rarely been surpassed. But if we do not recognise that those books are allegorical, mystical books, the literal sense of which is often contradictory, grossly sensual, and misleading, we sink below the level of hair-splitting Jewish Rabbis. An unreasoning acceptance of a fancied Divine and verbal inspiration is not a condition of child-like simplicity—that has its beauty—but one of mental dotage, which is pitiable, only pitiable, whether exhibited by some poor Salvationist ranting at the street-corner or by an Archbishop of Canterbury. We owe much to the Jewish nation, and their history has been such that they can well afford to treat with contempt the derisive criticism of the prejudiced and ignorant. The Jew has his distinctive virtues, and individuals of his tribe have attained to intellectual eminence. But that is no reason why we of Teutonic race, with 2,000 years of development since the Jewish nation reached its highest altitude, should be content to sit, like open-mouthed children, at the feet of Syrian devotees and visionaries, or astute, semi-enlightened Jewish scribes.

#### The Jewish Yoke.

We are Jew-ridden on our Stock Exchange, and that is enough in a commercial country like ours. That is the Jew's proper sphere. But in the name of all that is just and true, I say let us shake off the Jewish yoke from our philosophy and religion. Let us no longer be Jew-ridden in our temples, whether it be the grandest of all temples, our own souls, or the star-studded vault of heaven, or some less imposing structure, from that great sepulchral cathedral of St. Paul's downwards.

In achieving this happy emancipation, which is approaching every day, we have not only many "vested interests" to contend against: we have an enemy nearer home, in our own narrow, English cast of mind, and in the inherited prejudices and superstitions of a thousand years, which have become bone of our bone, and almost part of our intellectual nature. We should not be so Jew-ridden as we are, if there were not in our national character something of the Jewish type, enriched and ennobled it may be, but Judaic still. Of course I don't refer to the non-sensical theory about a blood-relationship between Jews and Englishmen; I mean a purely ethical kinship. Our English pluck, so distinctively a national characteristic, answers to the proverbial pertinacity of the Jew. The Jew rules to-day half the money-markets of Europe; and English commercial genius has made some call us a nation of shopkeepers. Our formal Pharasaic Sabbath-keeping, and this wearisome Parliamentary oath business, is all Jewish. There is nothing Christian or rational about it. In a word, our affinity with the Jew—at once our intellectual weakness and our moral strength—lies in the excess of our personality, or rather our personal consciousness.

We English are each a little island in our little selves. Our religion is for the most part English morality intensified, not spiritualised. The God of England, when it is not gold, is a national deity. "O Lord our God arise! Scatter our enemies. Confound their politics!" (In the Transvaal and elsewhere.) What a deity that would be that backed up English politics! But the worst of it is, we carry all this into our theories of the other world. We would perpetuate there our coarse moralities—our skin-deep domestic relationships. Our sweet personality is no dear to us that sooner than lose any fragment of it, we are content to import half the unreality and twaddle of this world into the next. It may be that for some indefinite period the transient relationships of blood or moral affinity continue to affect us after that mysterious change called death. But surely there has been in the theories of many religious thinkers, Spiritualists especially, a disposition to attach too much importance to that merely moral, society, inherited personality which pertains to us as pilgrims through this troublesome world. What I would urge is that the spiritual individuality of a man is something which lies below the surface, something to which his outward moral character, which is visible to the world, and may be inscribed upon his tombstone, is but the matrix, and a most imperfect index.

"We are spirits clad in veils,  
Man by man was never seen;  
All our deep communion fails  
To withdraw the shadowy screen."

#### A Spiritualist's Difficulties.

It seems to me that our knowledge of others and their knowledge of us, here in this gross artificial surface state of existence, cannot be perpetuated—except in rare cases—in the next state of being. There may indeed be, in exceptional instances, such depth of affection and sympathy between different individuals as shall survive the disintegration of death itself, but I do think that Spiritualists are disposed to generalise about such things too hastily and too confidently.

I have been a Spiritualist twenty years, and remain one to-day. I have read a small library of books on the subject, and have indirectly learned very much by the study of it. I confess, however, that I do not seem to know much more of the future life now than I did at the beginning, or much more than may be gathered from that Bhagavat Gita of 3,000 years ago. I said that I do not know, but I am very thankful for the suggestions of possibilities which have come to me from behind the veil, the food for imaginative feeling and speculative thought.

Addressing myself especially to Spiritualists I would ask if their experience too, fairly faced and considered, has not been discouraging in this respect. Of course, if we choose to pin our faith or confine our attention to one particular class of seers, or mediums, or forms of manifestations, we may succeed in draw-

ing up a tolerably consistent theory as to the spiritual conditions of the other life. But if we compare the varying statements of twenty seers, of as many countries and religious creeds, the impression left upon our mind is likely to be very confusing. Even in the most reliable cases the subjectivity of the medium and the character of the surrounding spiritual atmosphere appear to be modifying elements almost impossible to eliminate.

Swedenborg was, undoubtedly, one of the greatest of spiritual seers, but no one who is not the narrowest of New Church men will deny that the famous Swedish mystic unconsciously Swedenborgised a large proportion of his memorable relations, and what is true of Swedenborg is certainly true of much smaller men. Hundreds of mediums on the Continent, in France, Italy, and Spain, have endorsed the re-incarnation doctrines of Allan Kardec. And how many Catholic, Shaker, Mormon, or Indian mystics have made revelations confirming their respective creeds! What conclusions shall we draw from such an endless variety of conflicting revelations? Must we not feel, first of all, that we have to deal with a most complex and perplexing subject? Not only so; but no amount of purity of intent, self-sacrifice and extreme devotion, to the highest ends is a sure protection against illusion. Take, for example, the circumstances which attended the production a year ago of that voluminous mass of absurdity called "Oathspee; or, The New Bible." It is a book which, beyond all question, came directly from spiritual sources wholly independent of the volition or normal intelligence of the medium. This man was subjected during its production to a most severe and saintlike ordeal. But what unpurged and cultivated mind could read that book without ineffable disgust and fedium?

#### Practical Conclusion.

Perhaps I may differ in opinion on many points from most of those whom I have the honour of addressing. And pray, friends, do not think that I speak dogmatically, or fancy my own judgment infallible. I have said already that I feel we are dealing with a very difficult subject, on which it is far more easy to point to rocks ahead than to indicate the right course to follow. For many years it has been my conviction that the crying want of our time, not only in dealing with Spiritualism but with everything—education, politics, religion, sociology—in everything, I say, our crying want is a science of human nature. The study of psychology, normal and abnormal, may perhaps do more than anything else to throw light upon such a science. But then our investigations should always aspire to something of scientific method and spirit. We should be satisfied with no doctrine which does not possess the stamp of universal order. This intellectual spirit is the "hall-mark," so to speak, which we are bound to look for and to honour. Professor Huxley once said, "If the facts of the Spiritualist are facts I have no interest in them." No doubt he meant that the facts were so abnormal that they could not be related with others, and take their place in the scientific commonwealth; and therefore had no worth to his methodic mind. I think Professor Huxley was very ill-advised in saying that, but I can understand and can respect his feeling.

In conclusion, allow me to sum up in a few words the gist of this address. It is this—that the most important truth which spiritualistic phenomena appear to me to teach is, not something concerning our condition hereafter, but that now, in our garb of flesh, we are essentially spirits with transcendent spiritual powers, of which mere scientists know nothing, and—*quid* scientists—can know nothing, for they belong to quite a different plane of existence from that on which scientists work. I believe that these spiritual powers, normal as well as abnormal, are our glorious privilege and distinction as human beings. Conclusive evidence has been placed within our reach that we are related to a spiritual universe in one sense at least, as being real and actual, higher than the heavens and lower than the hells of our greatest poets. Our reason and imagination can give us intuitive consciousness of this tremendous verity. Spiritualistic phenomena thrust it home to our very senses.

Revelations of our spiritual surroundings shew us that we can, if we choose, live now in Heaven or in Hell; that is to say, related to, in sympathy with, and inspired by, a substantial, though ideal, world of harmony, truth, and happiness, or discord, falsehood, and misery. If we are wise, we shall act accordingly.

The sun of popularity sometimes shines upon a flower which prematurely opens its buds and discloses all its glowing beauties, but expires amidst the chilling frost of night.

#### Correspondence.—(Continued from page 329).

On this statement being made, I asked if the motive power possessed by the human will was material, and I was answered, "Yes, the will is only transcendental matter in motion!"

But I would ask, "Is self evolution possible or conceivable? For how is it possible that a lower can rise to a higher—except there be a pre-existing higher to rise to? For instance, how can the hod-man ascend to the top of the house without a pre-existing ladder? or the balloon ascend to the clouds except there be pre-existing strata of air on which, step by step, to ascend? And by what conceivable power could matter ascend in the scale except it ascended by, or to, a something other than itself? or how could the soul come from that matter which has no soul? or be born in matter except God breathed into matter? or how could it ascend except there was a higher than itself—a God who drew it upwards?" To all this it was replied, "These are difficulties, but not beyond occult wisdom and knowledge to solve!"

Then, again, that man has existed for, say, thirty or seventy millions of years, and yet has not an atom of remembrance of all this, is, to me, a statement the refutation of which does not require a moment's reflection, and no conceivable quantity of esoteric talk or number of Esoteric Brothers could possibly convince me that it was true.

Then, as to the moon being the "dust bin," as I was told, into which are cast all the souls of the incorrigibly wicked, the statement would be received as a joke were it not that I was solemnly informed that it was a fact, and perhaps it may be admitted that the moon is as good a place as any other for incorrigible Buddhistic and other lunatics; provided it is found large enough: although it is certainly uncomfortable to find the place so near our earth.

But to return to our arithmetic. If, as we are told, all souls are re-incarnations, and no new souls are created, there being a fixed number of souls, as there is a fixed amount of force in the universe, then I wish to know where the original souls came from before re-incarnations began, and if it is replied they were evolved out of matter, then I would ask why it is impossible for this process to operate now? But as we find, the population of this globe is continually increasing, there having been a time when probably there were only 100 human beings on the earth; if so, whence have come the 1,500 millions now here? If to this question it is replied they have come from other planets, then I would suggest that those other planets must be rapidly getting empty.

But the greatest arithmetical difficulty remains; for if souls on an average dwell in Devachan 8,000 years after each death, and before each re-incarnation, then as the average duration of man on earth is only about fifty years, 1,600 souls must enter Devachan for every one soul returning thence to a planet, and, if so, in a very few years, all the inhabitants of all the planets must have disappeared.

Although if we admit an unlimited period, during which Devachan must have accumulated an incalculable number of souls, there would thus be a sufficient nursery for all the re-incarnations; but still an ever-increasing number of souls in Devachan, and an ever-decreasing number on the planets, and this difficulty is, I understand, attempted to be met by the statement that some of the planets are empty.

Concerning these planets, we are told that the Earth, Mars, and Mercury are three of them, the other four being invisible owing to their rarity of texture.

On this statement two things strike us—first, that the two grandest planets should have no connection with man, viz., Saturn and Jupiter; second, that there are four invisible planets.

Concerning these four invisible planets we must be permitted to express a doubt, until their existence is proved, because however refined their texture may be it can scarcely exceed that of the tails of comets, of which some one has said that, if condensed, their matter might be put into a moderate-sized box.

Lastly. We are told that there are millions of planetary spirits who are so powerful that they could dissolve and reconstruct a planet.

If so, is it inconceivable that there may be one supreme spirit over all those millions, and that he may be in the place of the personal God of this planet—not as the creator of the planets, but as created by the planets—and thus an exemplification of how the Divine law has been in these days turned upside down, and now reads: "Parents, obey your children?"

And so it appears that Christianity has been tried and is found wanting, that it has become effete, and must pass away and give place to this sublime Esoteric Buddhism.

True, it is admitted there are a few who teach an Esoteric Christianity almost as good as this Esoteric Buddhism; but "C. C. M." says that "the interior of Christianity is to be reached, if at all, not by, but in spite of, the authorised teaching."

If by authorised teaching he means that of Church dogmas, his assertion is not entirely without foundation. But the Christian recognises no infallible authority save that of the teaching of Jesus, as recorded in the Gospels, and in these records, I maintain, and in these only, are to be found all which is perfect in morals and in religion.

"C. C. M." seems to believe that the doctrine of good works is a characteristic exclusively of Buddhism as distinct from Chris-

tianity—apparently forgetting that not only the moral teaching, but the entire life of Jesus, as our example, was one of good works continually, and to a degree beyond that of all other beings who ever lived on this planet.

Buddhism teaches good works as the way to Nirvana, but Christ shows that good works are dead, except they be done in the love of God, and hence the difference in the grand result of Christianity as compared with Buddhism.

We are told that there are 500 millions of Buddhists. True. But of these, 400 millions are Chinese, a people steeped in an isolated selfishness and in the most stupid forms of superstition and sensuality, and governed by a code of laws enforced by the most fearful cruelties.

Again, of the Japanese, the second greatest Buddhist people, Miss Bird, who lived amongst them, tells us that although they have many good qualities, they are yet as a people devoid of all religion and all morality.

Buddhism as exemplified and taught by Gautama was a great reform on the manners of his age in India, but it has not given to the Western world one new idea of importance to man.

It has not during two thousand years produced one man of eminence or genius. It has produced no poets, no musicians, no men of science, and no practical philanthropists. It has not conferred one intellectual or physical benefit on mankind. It has entirely failed and become dead because it has ignored the one fountain of all life, the living God.

Unitarian Christians during the last two hundred years, by their steadfast refutation of all hard dogmatism in theology, and by their continual assertion that in a morality founded on the love of God and man consisted the good of Christianity, have had a great influence on the Church doctrines of the present day, as witnessed by Canon Farrar's book on "Eternal Hope" and its widespread acceptance.

But Unitarianism, although in part the doctrine of the morality of Jesus, is not essentially Christianity, because it has failed to comprehend the doctrine of the esoteric Christ.

That doctrine has always been exemplified in the lives of the Christian saints and is now beginning to be evolved more widely, and when known it will be seen not only to contain all which is truly philosophic in Buddhism, but to have as its essence that love of God, so entirely unknown to Buddhism, but without which the highest evolution is impossible, and before which all lower forms of morality and religion must inevitably wither and become extinct.

G. W., M.D.

#### "Nineteenth Century Miracles."

To the Editor of "Light."

SIR,—As I venture to hope that my projected work on "Nineteenth Century Miracles" may be considered as of some personal interest to every earnest Spiritualist, especially as it aims to be an exhaustive manual of reference, and a record of one of the most wonderful and momentous movements of human history, so I hope you will not deem it out of place if I ask of your courtesy to make an announcement which may promote the conditions upon which alone my work can go to press in England. I have concluded, for the benefit of that posterity to which I can confidently bequeath my present undertaking, to send down with the record, some of the worthy effigies of those who have faithfully laboured in the spiritual vineyard; in a word, I am endeavouring to procure a large number of such illustrations as will add tenfold value and interest to the volume in question. Permit me to add that although this course will greatly increase the expense of publication, no additional charge will be made to the subscribers, who will all receive illustrated copies on the terms announced in the advertisement, namely, 12s. 6d. per single copy, or £2 10s. for five copies. To non-subscribers after the publication, the price will be 15s. for illustrated copies and 12s. 6d. for plain ones. I hope this announcement may prove satisfactory to the kind friends who have already sent in promises of support, and induce others to hasten in following their example. Life is short, and time is passing rapidly. There are few of us who have no pressing need to set their house in order; I, at least, am one who have heard the call, and must obey.—Yours faithfully,

EMMA HARDINGE BRITTEN.

The Limes, Humphrey-road,  
Cheetham Hill, Manchester.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 61 AND 63, MORTIMER STREET, REGENT STREET, LONDON.

We had the great pleasure on Sunday last, at these rooms, of listening to an address from Mr. Bengough, at once practical and scholarly, upon the spiritual lessons conveyed by some of the oldest of the Indian Scriptures, the general subject being specially illustrated by a critical examination of the plan and purpose of the Bhagavat-Gita.

As the full text of this discourse is published in another column we prefer to refer to that as really the only adequate form for securing a due appreciation of its comprehensive grasp, earnest purpose and literary skill.

The lecture was preceded by readings from the Bhagavat Gita, and from the Epistle to St. James, of the Christian Scriptures; and followed by the anthem, "Like as the hart."

A clairvoyant present affirmed the presence of a large number of Indian and Chinese spirit forms on the platform, and described them as gesticulating freely round and about Mr. Bengough.—S.B.

#### NEWCASTLE-ON-TYNE.

On Sunday, July 1st, "T. C. E." delivered an Address at Weir's Court, in the course of which he said:—

We may well be patient with orthodox friends, with Positivists and Atheists, when we see a man so learned and liberal as Mr. John Morley, M.P., showing such strength of ingrained prejudice, and such ignorance of the hidden springs of life which "shape our ends rough how them as we may."

In his interesting book, "Voltaire and His Times," Mr. Morley writes of Rousseau in the following disparaging strain: "Rousseau at the very first steps affirms! He, a philosopher, credits himself with succeeding at the very first in what philosophers have always reproached divines with doing. That is to say, in believing himself necessarily in the right, and repelling beforehand the objections of all gainsayers as irrelevant."

You will here observe that Mr. Morley is rather warm on Rousseau because the latter is on good terms with himself, "affirms" somewhat hastily, believes in his own philosophy, and makes statements not altogether acceptable to the author of "Voltaire and His Times."

Now let us turn over a few leaves of this interesting, but somewhat negligently written book, until we arrive at his criticism of Socrates. What has he to say of this ancient telephonic mind? A mind through which the stored up wisdom of past ages was transmitted to humanity without stint and without price. Remember that John Morley—honest John, I may say, for I believe him to be one of the foremost men in England—reprobates affirmation. He would have men thinkers, not dogmatists, and would, moreover, in his more lucid intervals, ask us to clothe ourselves in mantles of Christian charity, or, which is the same thing, in garbs of good-nature. He writes thus: "Returning now to the true Socrates, what next shall we say of the familiar spirit of which he was only, he would say, the pupil and interpreter? If he believed in it, what shall we think of his reason? If he did not believe in it, what shall we think of his sincerity?"

In other words, Mr. Morley, utterly blind to events happening under his very nose; oblivious to Biblical phenomena; uninfluenced by the writings of Cicero, Plutarch, and others; disregarding the high esteem that Plato and Xenophon had for their old master; putting on one side with irreverent haste and negligence the long-sustained and universal belief in the strength and skill of Socrates' reasoning powers, and in his innate independence of character and love of honesty, Mr. John Morley, a comparative youth at the time this passage was written, presumes to say that—Socrates was either a fool or a knave!

Now I ask you all to study the life and character of Socrates as portrayed by his pupils, Plato and Xenophon; then to the best of your abilities strive to make yourself acquainted with the capabilities of Mr. John Morley; then, free from bias, and with philosophic calmness, determine for yourselves whether Socrates was a fool, or Mr. Morley a dunce, for at one of these conclusions the facts of the case compel us to arrive.

For my part, I have never swerved from the belief (the belief of ages) that in Socrates we see the father of European philosophy, a mind, vast and pellucid as a lake, compared to which Mr. John Morley's is but a puddle by the wayside.

Mr. Morley would have added to his reputation as a philosopher if he had avoided the fault he reproves in Rousseau. Men of "light and leading" should be more careful. Their cue is taken by smaller men, who, unable of themselves to originate an idea, fall down and worship the idol that kings of literature set up, and preach sermons from texts that are utterly false, and unparadoxably foolish.

We know that Socrates, Jesus, Paul, Fox, Wesley, and other great and inspired religious teachers, have uttered statements too unfamiliar, and too opposed to orthodox modes of thought, to be acceptable to ordinary minds, or rather, to men of only normal experiences. But it should be known and remembered that these great men were subjected to influences of a divinely spiritual character, and none were more conscious of this than they themselves. One and all recognised that they spoke as the Spirit gave them utterance—as their Father directed them to speak. In other words, Divine afflatus fell upon them, surrounded, and sustained them, and under its influence they spake as man never spake before; they spake with unequalled fire and energy, and with just such affection as was peculiar to their natures. Is it to be wondered at that the consciousness of the mighty sustaining power about them gave to their souls a feeling of deepest humility, moving them to declare that of themselves they were nothing; they were but instruments, voices, or the Word, of the Infinite Spirit of Nature. How can we obtain wisdom from the viewless, inconceivable personality of Deity except it be through a finite soul, who is, for the time, His word or voice?

The excuse, then, we are willing to accept for Mr. Morley is his ignorance of the world's psychological experiences; and the same excuse may reasonably be urged for atheist and other writers, who ridicule inspiration, healing by laying on of hands, and other spiritual gifts.

# Light:

## A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

On Thursday, the 17th, the London Theosophists held a conversation at Prince's Hall, Piccadilly. Invitations were issued to meet Mr. Sinnett. Some 270 assembled, and among them were many faces well known in society, and not a few men of letters and science whose judgment and opinion the world is accustomed to treat with deference. The company would be described in the language of the ordinary reporter as at once fashionable and influential. During the evening the President of the London Lodge delivered an introductory address which dealt generally with the pretensions of Theosophy, and its attitude towards the religions of the day. It was forcibly pointed out that as a religion Theosophy found nothing in the theologies of the hour that barred its acceptance. The speaker, a Catholic Christian, was in intimate accord with the author of Esoteric Buddhism, though they had drawn their inspiration from two such apparently divergent sources.\*

But the feature of the evening was an address from Mr. Sinnett, in the course of which he stated with his usual force and clearness the position of the Theosophical Society. Before attempting an outline of what he put forward, I may remark that the publication of his book, and, in no less degree, the large gathering that he addressed, as well as the speech which he then delivered, mark a new departure in the history of Theosophy in London. So long as the Society was one of students, attracted by a common taste, and perhaps bound together by a common hope that some light would eventually dawn on the faithful watcher from the source of light and truth—the East, the world had little or nothing to do with the Theosophists. Even Spiritualists had no necessary concern with them except in so far as it was necessary to vindicate their own beliefs from assault, or desirable to comprehend a philosophy which so nearly touched their own interests. But now that the veil of secrecy has been to a considerable extent cast aside, the world and the Spiritualists are bound to consider the claims made on behalf of Theosophy.

What may be the answer of the various types of mind to which Mr. Sinnett addressed himself on Thursday last, I do not know. Possibly I should not be far wrong if I were to

\* A full report of the Address of Mrs. Kingsford appears on page 337.

say that many would go away bewildered with a feeling that there are antecedent points of difficulty to be settled, before examining the superstructure so skilfully raised on a basis that has not yet been submitted to a sufficient examination. And it requires a more exhaustive study of the scheme of thought expounded in Mr. Sinnett's volume, and stated more popularly in his recent addresses at the Prince's Hall, and at various fashionable assemblies in London drawing-rooms, before I, for one, should like to commit myself to a statement of what unquestionably appears on the surface to be the irreconcilability of Theosophical and Spiritualistic belief. I do not know whether the doctrines that antagonise each other are, in the language of theology, cardinal and to be held *de fide*. I hope not: for if it be so then the knowledge of the Spiritualist is at variance with the truth as propounded by the Theosophist. No doubt it is on the great question of spirit communion that the battle will rage most fiercely. It is that which seems to me to be so utterly beyond accommodation. But this is a question far too wide and imperial in its import to be discussed with imperfect knowledge and with the insufficient space at my disposal. It is one to which it will be incumbent on me to recur. Meantime I return to Mr. Sinnett's address, of which I present a brief epitome.

He commenced with some words in explanation of the attitude in which the Theosophical Society stood towards the work in which it is engaged, and the adepts in India with which it is connected. To make these relations intelligible he entered, in the first instance, into an account of the objects with which occult devotees in the East pursued adeptship, and the nature of their achievement if they attained it. The purpose they sought arose out of their comprehension, in the first place, of that great scheme of human evolution set forth recently in Mr. Sinnett's book on "Esoteric Buddhism." For all mankind at this present stage of the evolutionary process, or for the vast majority, the exceptions so far hardly requiring to be taken into account in a broad, general sketch of the position, there was a certain sort of spiritual future awaiting each Ego at death. And this spiritual future might easily be one of great and elevated enjoyment. But the pursuer of adeptship aimed at something more than elevated enjoyment in the spiritual state; he aimed at great developments of knowledge concerning Nature, and at perpetuity of existence, even beyond that very remote period in future evolution up to which the majority of mankind might gradually drift.

Nature would not grant perpetuity of existence which itself was only compatible with very advanced and enlarged knowledge, to any Ego, however good and virtuous, as a reward for mere goodness. The natural reward of goodness was happiness in the spiritual state,—a happiness, the duration of which might enormously transcend the brief periods of objective existence in which it might have been earned, but which in the progress of ages would come to an end by the exhaustion of the causes which had produced it. The only way to get on in the evolutionary process beyond the stage to which goodness could carry the Ego was to develop supreme spiritual wisdom or knowledge, and that was the object at which the efforts of Adepts were directed. Now,

above all things, the Adepts in pursuing this object were eager to unite their own progress with that of the human race generally to the utmost extent of their power to accomplish this. Far from being selfish in their struggle for development, they were in such a position as to know that a policy of selfishness would be fatal to their own advancement, and learned to seek this in the total abandonment of their own personal welfare as compared with the effort to benefit others. They were constantly engaged in intervention, by one means or another, in the affairs of the world, even though the conditions of their existence forbade them from intermingling with the world. Their action was carried on by means of those higher senses and faculties with which their occult training invested them. In reference to these powers, it was desirable that people who paid attention to the subject should understand that the Adept did not seek occult knowledge for the sake of the powers it incidentally invested him with any more than a patriotic soldier would seek a military career for the sake of wearing a red coat. The powers of adeptship were a very embarrassing fact connected with that state of knowledge, for these powers were the explanation of the apparently timid and seemingly unreasonable policy of silence and reservation in regard to their knowledge which the Adepts persisted in following. To teach people in general the mere philosophy of Occultism, if that were done freely and carelessly, would be to put them within the reach of secrets the possession of which would enable them, if willing to do evil to others, to work the most disastrous confusion all through human society and commit almost any crimes undetected.

On the other hand, it was conceived by the Adepts that the time had now come when it was necessary to fling into the current of human thought some knowledge of true spiritual science, that mankind might be armed, in advance, with a higher religion to take the place of superstitious creeds and dogmas by the time these should crumble away. It was out of this conviction, on their part, that the Theosophical Society had arisen. That Society, and the teachings conveyed to the world through its intermediation, constituted an offer of enlightenment to the civilised world in regard to true spiritual science, the importance of which could not be overrated. It remained to be seen how far the advanced thinkers of London would respond to that offer, how far they would realise the coherence, beauty, and truth of the teachings so far put forward, and unite in asserting an intelligent demand for more. That demand, to be successful, would now have to be made by a Theosophical Society which should take a somewhat new departure. Hitherto that Society had been rather a body of secluded thinkers and students, as far as the British branch was concerned at all events, than a body of persons seeking to make converts. Now the time had come when the Society had done all it could do along its old lines of effort. In order that its beneficent work might be carried on in the future on the larger scale now contemplated and to the grander results now hoped for, it was necessary that it should take up a position of dignity and influence, that it should be reinforced by qualified representatives of the culture and intellectual effort of the time, and that its hands should be strengthened for the task now lying before it. These considerations had suggested the demonstration of that evening, which was the first effort of any kind which the London Society had made to make itself known beyond the narrow limits of its original organisation. Comparatively small and insignificant to appearance as the Society might be at present, the facts of the whole position were such as to lead those who had studied them most closely to the conclusion that this little Society was in possession of the first gleams of the spiritual science which must ultimately become the religion of all the world.

In the course of his speech, and in further explanation

of the point of view from which the Adepts themselves regarded the efforts embodied in the Theosophical Society, Mr. Sinnett read the following passages from a letter written by one of the greatest among them. The letter had been specially aimed at repressing the craving for scientific explanations of abnormal phenomena which had been freely expressed in the beginning by Europeans in India connected with the Society.

"It is not the individual and determined purpose of obtaining for oneself Nirvana (the culmination of all knowledge and absolute wisdom), which is, after all, only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead, on the right path, our neighbour,—to cause as many of our fellow creatures as we possibly can to benefit by it,—which constitutes the true Theosophist.

"The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, or, in cases of failure, to millenniums of degradation after physical dissolution. These intellectual classes, reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide.

"In view of the ever increasing triumph, and at the same time the misuse of free thought, it is time that Theosophy should enter the arena. Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same highway to final bliss, Nirvana. Mystical Christianity, that is to say, that Christianity which teaches self-redemption through one's own seventh principle—the liberated Para-atma or Augoeides, called by the one, Christ, by the other Buddha, and equivalent to regeneration or rebirth in spirit—will be just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognise our true self in a transcendental Divine life. But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self. . . . Shall we devote ourselves to teaching a few Europeans, many of them loaded with the gifts of blind fortune, the rationale of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, the poor, and the despised to take care of themselves and their hereafter the best they know how. Never. Perish rather the Theosophical Society with both its hapless founders, than that we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness the refuge of the few, with no thought in them for the many."

M. A. (OXON.)

To avoid the necessity for response to inquiries from any of our readers it may be well to state that all information respecting the Theosophical Society may be obtained from any of the following gentlemen:—

EDWARD MAITLAND, Esq., Oxford and Cambridge Club, Pall Mall.  
SAMUEL WARD, Esq., Orleans Club, King-street, St. James's.  
A. P. SINNETT, Esq., Empire Club, Grafton-street, Bond-street.

The *Echo* of July 20th, contains the following paragraph:—"We hear that Mr. Irving Bishop has actually sent to the Victoria Hospital for Children the magnificent sum of five pounds sterling, as the proceeds of the thousand pounds wager meeting in St. James's Hall. Considering that the Hospital was made a sounding-board for the meeting, considering the lofty and disinterested motives of the transatlantic thought-reader; considering the Hall was filled by people who had given a guinea, or a half-guinea, or five shillings, or a shilling, for admittance, it is rather disappointing to the Hospital to receive only five pounds, and particularly as some of the officers of the Hospital worked so hard to advertise Mr. Bishop." We do not share the disappointment of our contemporary, as we believe Mr. Bishop has pointed out of our contemporary, as we believe Mr. Bishop has done similar things in the United States and in some towns in Great Britain. It would appear, after all, that expositors of Spiritualism make more out of charities than do the latter out of expositors.

#### THE BRITISH THEOSOPHICAL SOCIETY.

As announced in our last, an open meeting of the London Lodge of the British Theosophical Society took place on Tuesday evening, July 17th, at 9 p.m., at the Prince's Hall, Piccadilly.

The principal object of the meeting was to meet Mr. A. P. Sinnett, who has recently returned to this country from India.

The address of the President of the Theosophical Society, alluded to in another column, was as follows:—

"No doubt, our guests will expect me to explain what is meant by the word 'Theosophy,' and what are the aims and objects of the Society over which I preside. I will attempt, in as few words as possible, to give a reply to both these questions.

"Theosophy is the science of the Divine. In this age the word science is readily understood; not so the word Divine. We Theosophists understand by the word Divine, the hidden, interior and primal quality of existence; the noumenal as opposed to the phenomenal. Our relations to the Divine we hold to be relations not to the exterior, but to the within, not to that which is afar off, but to that which is at the heart of all being, the very core and vital point of our own true self. To know ourselves, is, we hold, to know the Divine. And, renouncing utterly the vulgar exoteric, anthropomorphic conception of Deity, we renounce also the exoteric acceptance of all myths and legend associated therewith, replacing the shadow by the substance, the symbol by the significance, the great historical by the true ideal. We hold that the science of the Divine is necessarily a science of such subtle meanings and transcendent verities that common language too poorly conveys them, and they have thus, by universal consent throughout the world, found their only possible expression by the medium of types and metaphors. For metaphor is the language of the poet, or seer, and to him alone is it given to know and to understand the Divine. In the picture-world in which he lives and moves all interior and primal verities are formulated in visions rather than in words. But the multitude for whom he records his visions takes the metaphor for the reality, and exalts the idolon in the place of the God.

"The object of the Theosophical Society is therefore to remove this misapprehension; to unveil Isis; to restore the Mysteries. Some of us have doubted whether such act of unveiling and of restoration is altogether prudent, arguing that the quality of mind needed for the comprehension of pure truth is rare, and that to most supernaturalism and even superstition are necessities. The answer to such objection is that the present system of theological teaching has long been and still is an impassable barrier in the way of right thought and action, and of scientific progress; a fruitful spring of oppression, fraud and fanaticism, and a direct incentive to materialistic, agnostic, and pessimistic doctrines. In the interest of science, of philosophy, and of charity therefore, the Theosophical Society has resolved to invite all earnest thinkers, students, and lovers of their kind to examine the system and method it presents, and to satisfy themselves that the fullest claims of science are compatible with, and its latest revelations necessary to, the true comprehension of esoteric religion.

"I have used the word religion. It is a word which has unhappily become divorced from its true meaning, and associated with much that is inherently repugnant thereto. One of the efforts of this Society will be to restore to sacred things sacred meanings. Religion is the science of interpretation, the science of binding together earth and Heaven, the science of correspondences, of Sacraments, or as they were called in all old times, the Mysteries. And the religious man is he who is bound together, in whom heart and head have equal sway, in whom Intellect and Conscience work together and in harmony, who is at unity with himself and at one with the whole world of Being. In this sense we are a religious society, for one of our avowed aims is the promotion of universal brotherhood. We proffer an Eirenicon to all churches, claiming that, once the veil of symbolism is lifted from the divine face of Truth, all churches are akin, and the basic doctrine of all is identical. The guest of the evening, who stands beside me, is a Buddhist. I, the President of the English Lodge, am a Catholic Christian. Yet we are one at heart, for he has been taught by his Oriental gurus the same esoteric doctrines which I have found under the adopted pagan symbols of the Roman Church, and which esoteric Christianity you will find embodied in 'The Perfect Way.' Greek, Hermetic, Buddhist, Vedantist, Christian—all these Lodges of the Mysteries are fundamentally one and identical in doctrine. And that doctrine is the interpretation of Nature's hieroglyphs, written for us in sky

and sea and land, pictured for us in the glorious pageantry of night and day, of sunset and dawn, and woven into the many-coloured warp and woof of flower, and seed, and rock, of vegetable and animal cells, of crystal and dewdrops, and of all the mighty phenomena of planetary cycles, solar systems, and starry revolutions.

"We hold that no single ecclesiastical creed is comprehensible by itself alone, uninterpreted by its predecessors and its contemporaries. Students, for example, of Christian theology will only learn to understand and to appreciate the true value and significance of the symbols familiar to them by the study of Eastern philosophy and pagan idealism. For Christianity is the heir of these, and she draws her best blood from their veins. And forasmuch as all her great ancestors hid beneath their exoteric formulas and rites—themselves mere husks and shells to amuse the simple-minded—the esoteric or concealed verities reserved for the initiate, so also she reserves for earnest seekers and deep thinkers the true interior Mysteries which are one and eternal in all creeds and churches from the foundation of the world. This true, interior, transcendental meaning is the Real Presence veiled in the elements of the Divine Sacrament: the mystical substance and the truth figured beneath the bread and the wine of the ancient Bacchic orgies, and now of our own Catholic Church. To the unwise, the unthinking, the superstitious, the gross elements are the objects of the rite; to the initiate, the seer, the son of Hermes, they are but the outward and visible signs of that which is ever and of necessity, inward, spiritual, and occult.

"But, not only is it necessary to the Theosophist to study the myths and symbology of former times and contemporary cults; it is also necessary that he should be a student of nature. The science of the Mysteries can be understood only by one who is acquainted, in some measure at least, with the physical sciences; because Theosophy represents the climax and essential motive-meaning of all these, and must be learned in and by and through them. For unless the physical sciences be understood, it will be impossible to comprehend the doctrine of *Vehicles*, which is the basic doctrine of occult science. 'If you understand not earthly things,' said the hierarch of the Christian Mysteries, 'how shall you understand heavenly things?' Theosophy is the royal science. To the unlearned no truth can be demonstrated, for they have no faculty whereby to cognise truth, or to test the soundness of theorems. Ours may be indeed the religion of the poor, but it cannot be that of the ignorant. For we disclaim alike authority and dogma; we appeal to the reason of humanity, and to educated and cultivated thought. Our system of doctrine does not rest upon a remote past, it is built upon no series of historical events assailable by modern criticism, it deals not with extraneous personalities or with arbitrary statements of dates, facts, and evidence; but it relates, instead, to the living to-day, and to the ever-present testimony of nature, of science, of thought, and of intuition. That which is exoteric and extraneous is the evanescent type, the historical ideal, the symbol, the form; and these are all in all to the unlearned. But that which is esoteric and interior is the permanent verity, the essential meaning, the thing signified; and to apprehend this, the mind must be reasonable and philosophic, and its method must be scientific and eclectic.

"In the *Mahā-Parinibbāna-Sutta*, one of the Buddhist theosophical books, is a passage recording certain words of Gautama Buddha which express to some extent the idea I wish to bring before you. It is this:—

"And whosoever, either now or after I am dead, shall be a lamp unto himself, and a refuge unto himself, betaking himself to no external refuge, but holding fast to the truth as his lamp, and to the truth as his refuge, looking not to anyone besides him, self as a refuge, even he among my disciples shall reach the very topmost height. But he must be anxious to learn."

"It may, at the outset, appear strange that there should of late have set in among us of the West so strong a current of Buddhism, and many, doubtless, wonder how it comes about that the literary and thinking world of this country has recently begun by common consent to write and talk and hear so much of the sacred books of the East, and of its religious teachers. The Theosophical Society itself has its origin in India, and the motto adopted by its Fellows declares that Light is from the East—Ex Oriente Lux.

"In all this is the finger of Law, inevitably and orderly fulfilling the planetary cycle of human evolution, with the self-same precision and certitude which regulates the rotation of the

globe in the inverse direction, or the apparent course of the solar light.

"Human evolution has always followed the course of the sun, from the east to the west, in opposition to the direction of the planet's motion around its axis. If at times this evolution has appeared to return upon its steps, it has been only the better to gather power for some new effort. It has never deviated from its course in the main, save to the right or left, south or north, in its orderly march westward. And slowly, but surely, this great wave of human progress has covered the earth in the wake of the light, rising eastward with the dawn, and culminating mid-heaven with the Catholic Church. In India first, at the beginning of the cycle, rose the earliest glory of the coming day; thence it broke on Syria and on Egypt, where it gave birth to the Kabbalistic Hermetic gnosticism. Passing thence to Grecian shores, the mysteries of the gods arose among the myrtle and olive groves of Thebes and Athens; and these mysteries, imported into Rome in their turn, became merged in the symbols and doctrines of the Christian Church. And as the cyclic day of human development draws on towards its close in the western hemisphere, the light fades from the orient, and twilight gradually obscures that eastern half of the globe which was erst the spring of dawn and sunshine. What then? When the round of the terrestrial globe is thus accomplished, when the tidal wave of evolution has swept the whole expanse from India to America, it arrives once more at its point of departure. Scarce has day dipt beneath the horizon of the occident, then lo, again the east begins to glow anew with the faint dawn of another cycle, and the old race, whose round has now been accomplished, is about to be succeeded by a race more perfect, more developed, wise and reasonable.

"There are indications that our epoch has seen the termination of such a planetary cycle as that described, and that a new dawn, the dawn of a better and a clearer day, is about once more to rise in the sacred East. Already those who stand on the hills have caught the first grey rays reflected from the breaking sky. Who can say what splendours will burst from among the mists of the valley westward, when once the sun shall rise again?

"Some of us have dreamed that our English Branch of the Theosophical Society is destined to become the ford across the stream which so long has separated the East from the West, religion from science, heart from mind, and love from learning. We have dreamed that this little Lodge of the Mysteries set here in the core of matter-of-fact, agnostic London, may become an oasis in the wilderness for thirsty souls,—a ladder between earth and Heaven, on which, as once long since in earlier and purer days, the Gods again may, come and go 'twixt mortal men and high Olympus."

"Such a dream as this has been mine; may Pallas Athena grant me, the humblest of her votaries, length of days enough to see it, in some measure at least, fulfilled!"

Mr. Sinnett then addressed the meeting, speaking for upwards of an hour and a-half. As the subject matter of his address is dealt with in another column, we refrain from further notice now. It was nearly midnight before the meeting closed.

MR. HUSK'S SEANCES.—We are requested to remind the members of the C. A. S. that subscription seances are held with this medium every Thursday evening at eight p.m., at the rooms of the Association, 38, Great Russell-street. Tickets for admission, 2s. 6d. each, application for which should be made to Mr. T. Blyton, 6, Truro Villa, Station-road, Church End, Finchley, N., or at 38, Great Russell-street, W.C.

PIONEERS OF THE SPIRITUAL REFORMATION.—We have been asked to announce that the subscription list to the initial volume of this series will close on August 30th, and that therefore, those who desire to possess the work will do well to communicate at once with the publishers, The Psychological Press Association. In making this announcement we may perhaps be allowed to mention that the book will contain biographical sketches of three of the foremost figures in what may we think fitly be called the Spiritual Reformation of the Nineteenth Century. These men—Mesmer, Kerner, and William Howitt—were typical of their respective schools of psychological science, and all three may be regarded as the most prominent figures in the mighty movement of Modern Spiritualism. In the sketch of Mesmer's life and labours will be included a large amount of matter new to English readers. It needs no recommendation of ours to assure our readers that this new book will be well worth perusal—that goes without saying as regards anything which comes from so graceful and facile a writer as Mrs. Watts. The publishers inform us that the scale of prices for subscribers and those who obtain the book after it is issued will be rigidly adhered to. Full particulars will be found in another column.

## SPIRIT TEACHINGS.

### SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

No. XL.

[The subjoined communication was written eight years ago, and is an amplification of some previous attempts to give information in the circle. At the time it was given I had no knowledge of the technical terms of metaphysics, or to be accurate, no clear conception of its technical methods, and of the exact sense in which its terms are employed. It is probable, therefore, that that lack in my mind affects the form, though not the matter, of this message.]

The blessing of the All-wise rest upon you. We endeavoured to convey to you truth as far as you can grasp it respecting the origin of spirit. The essential parts of what was imperfectly said are as follows: Spirit, of which you know naught experimentally, is a substance known to us as really as it is unknown to you. Your senses are not made to take cognisance of it. It is too ethereal, and escapes your notice. You can only trace it in its effects. Rarely can you do that, for you are not yet acquainted with the laws which govern gross matter. You are ignorant of many qualities which matter possesses: you do not know the laws which govern its changes, transmutations, and conditions. Still less do you know the far subtler laws which regulate the relation between spirit and matter: the processes by which spirit deals with material objects: the power it possesses of transmuting its conditions, and even of suspending its existence as it seems to you.

To you matter seems solid, objectively palpable, and real. To us it is of all grades or qualities of existence; from that which is barely cognisable—as certain forms of material existence are only microscopically visible to your senses—through the various grades which are best symbolised to you as æriform, fluidic, and solid. Nor is this dependent on any actual change in the objects themselves. When we used the symbol of the microscope we did not intend to imply minuteness. We only wished to convey to you that, as there are forms of material life only cognisable by you with the help of the microscope, so there are conditions of matter which, though perfectly substantial to you, are not so to us; nay, are not perceptible, and this may be, and is, entirely independent of size: taking place in objects respecting the objective solidity of which you would smile if a doubt were suggested. The cause of this is that matter to us is not an objective fact. Spirit is the real substance. Matter is only one of the modes of its presentation.

If you analyse your conception of spirit you will find that you regard it as eminently unsubstantial, vapoury, and formless; it may be that mist will symbolise your idea. If we were to say that the table at which you sit is only substantial in so far as it is spiritual, we should convey to you an idea which would not be comprehensible to you. Yet such is the case. To you the material fibre is substantial and objectively real. To us it is the spiritual part that is real, the material only cognisable by those of us who have become accustomed to visit your earth. A change of state in you would produce a similar effect. At times when we have opened the spiritual senses you have seen as we see. Matter then is shadowy, and spirit is substantial. This, then, is the first point that you must bear in mind. Spirit is a substance having form and shape. So the spirit-world is real and substantial, surrounding and underlying this material world; organised of spirit substance in various grades and degrees from the most impalpable vapour up to the densest solidity.

The realm of spirit pervades your earth; animates all things; and gives to animal, and plant, and vegetable its real existence. You are so constituted as not to see this, save fitfully and by clairvoyance, that is, by the opening of one of the spiritual senses by which you can discern spiritual things. That

you do not always see it, is no proof that it does not exist. It only shows the imperfection of your senses, and the low plane of development which you now occupy. One day you will find that all that now seems real to you is only the shadow of the true: all that seems indisputably objective is only a phantasmagorical picture: all that seems drifting, airy, and uncertain is the true and the eternal, of which you only catch distinct glimpses as the mists that obscure your spiritual vision lift for a moment and show you the distinct prospect. So may the traveller pause to view the fantastic grouping of the clouds that dip down far into the valley below him; and as he amuses himself by watching their ever-varying shapes, and picturing to himself a story in their panoramic changes, lo! the breeze drives them aside for a moment, and on his eye burst the massive pinnacles of the everlasting hills which these airy phantasies have hidden from his gaze. The things which he saw were temporal, the things of which he caught only a momentary glance are eternal. Only, good friend, our traveller knows that his mists and clouds are baseless and unsubstantial. You make the mistake of supposing the material part of your world to be real.

That which mankind has thought fit to regard as indisputably real and objective is precisely that which is assuredly phenomenal and unreal. The spirit is the life, the reality, the eternal and essential substance. No one of you, as we have before said, has ever seen a human being. You do but know the shell. You can analyse its wonderful mechanism, complex in its multimorphic variety, but you cannot set it going when once it has stopped. Its variety and complexity no more set it in motion than does the multiplication of wheels give motive power to a machine. When the spirit is gone the machine stops. It is the spirit that is the real man: and instead of speaking of man having a spirit, you should be more accurate, and speak of a spirit possessing a body. And just as spirit underlies man, so does it underlie and inform all matter. All forces that hold the worlds in place and carry them in their orbits, are spiritual. Every force in its last analysis is spiritual. Light, heat, magnetism, electricity, are only the outer coverings of one inner spiritual force, respecting the Protean action of which you have yet all to learn. The time is not yet come. Spirit underlies all, we say. Wherever matter is, there you may unhesitatingly assert the presence of spirit. All that you see is formed, energised, and vitalised by spirit. Its outer material form is only the imperfect representation of its true spiritual form, a rough cast, as it were. It is a material reproduction of a spiritual prototype.

The elements of matter can have, as you must know, no power to assume form and shape; one of the essential qualities of matter is inertia. That your philosophers all admit. In its most subtle form it has absolutely no power of action. The most highly organised form of matter can no more act for itself than can the rock. The marble cannot roll out of the quarry sculptured in human form. The action of spirit must be brought to bear on it before that can be. Nor has law any more inherent power. Your statute books have no power to act. The worlds are not kept in their orbits by law, but according to law. The law is but the external expression of the energising force which underlies it. Those of your philosophers who talk thus of law, should, to be logically consistent, trust in the potency of a statute book, unadministered by any external power. Civil law, in the same way, is only the external expression of the rule and method according to which men act. The law is to the force which underlies it as the body of man to that which energises it. Both are spirit. And this spirit, remember, is substance. It is no abstraction, no impalpable force, but a real and essential substance, having power to grasp matter and wield it at will.

Wherever you turn you see evidence of spirit-action, from the worlds that roll in space to the tiny fern that grows at your feet. It energises all, and by a subtle process of chemistry to which your noblest efforts are puny and trifling, distils from dew and rain and air and light the delicious juices and fragrances, and moulds the lovely forms, to which you are so accustomed that you heed them little. Yet it is a truism to say that Nature makes the violet, the rose, the lily. Tell me, good friend, what is Nature, and what are her processes? By what power is that fragrance distilled? by what pencil was that petal painted? who moulded that symmetric form? You cannot answer. You know not. You have erected an idol and called it Nature, and you have labelled it with some formulae and called them laws; devices to conceal your ignorance. Nature is spirit, and her laws are spiritual. All your material substances, earth and air, water and fire, are the home of spirit

All your material forms, vegetables, animals, minerals even, are but crude disguises for spirit, the outer mask which encloses spirit. It were well that you ponder what has been said. We leave you now.

[On a subsequent day the communication was continued:—]

If you will bear in mind the point on which we have before insisted, much that would otherwise be hard of comprehension will be clear. Man is a spirit, and the spiritual holds together the corporeal. The fluctuating mass of atoms which form the physical body are kept in place and vitalised by spirit. When spirit is withdrawn they fall into corruption, moulder, and pass into other combinations. Spirit is the man; and conversely man, by virtue of his being a spirit, dominates all creation. He is in advance of all, being endued with powers which other created beings do not possess.

Yes, it seems all to work in with an orderly process of development.

Yes, we have told you before, matter on your globe has gone through divers stages from crystallisation—the rudest form of organisation—up to man. The rock and the earth yield to the plant. Vegetable life supersedes mineral. Sensation added, a nervous system given, and another form of more highly organised life is found progressively, being developed from the lowest zoophyte up to man. Each step is an advance on the last, and man crowns the labour of creation. You know of this. What we wish you to remember is that as spirit animates and energises all, so does it animate man: and that man differs in kind as well as in degree from all other entities by virtue of his Divine Soul. Here we pause, for we have completed one branch of our subject. Ponder what we have said, and you will find in it material for thought.

Yes, a good deal is familiar to me already, and it works in thoroughly with what is said in the Bible. What you and Magnus say throws much light on that book.

The spiritual meaning of the Bible is valuable. It is the literal interpretation that misleads.

## DIRECT PRESCIENCE.

The following incident was told to me by the young lady herself and by the other members of her family, who were cognisant of it at the time it occurred, about seven years ago. There could be no question either of the truth of the narrator or of the clearness of her recollection. The occurrence is remarkable from the fact that the intimation of the scene she was about to witness, was conveyed without the intervention of dream or vision.

H. WEDGWOOD.

"I was nearly fifteen when the following event occurred to me. I had then belonging to me a tame siskin, to all appearance a perfectly healthy little bird. One night I awoke from sleep with a curiously strong impression upon my mind that my bird was dead. I was not conscious of having had any dream, but the impression was very strong, and a vivid picture was in my mind of my birdcage empty in its accustomed place in the dining-room window, with my mother and sisters standing round it. I had no doubt that my bird was really dead, and I went downstairs in the morning with a feeling of quite certain expectation, and saw without any surprise, standing in the window, the group, as I had imagined it, round the cage where my little bird had died in the night. I told them at once how I had known of this in the night, and that it was no surprise to me.

I have often had vivid dreams since unfulfilled, but this was not such a dream, and never again occurred to me.

July 17th, 1883.

M. L. S.M.

THE "ST. STEPHEN'S REVIEW" ON SPIRITUALISM.—The *St. Stephen's Review* of June 30th contained an article entitled "Spiritualism and Spiritualists," which was written in a very fair and temperate tone. The vast interest now existent in the subject is recognised, and the author comes to the conclusion that there must be something in it. The only error which specially calls for attention is the statement that "Spiritualism, occultism, mesmerism, and Maskelyne-and-Cook-ism are one and the same thing." As regards the Egyptian Hall conjurers this is certainly not the case. They perform their tricks solely by mechanical and other means, and any one who has seen their show and also witnessed the phenomena which take place at seances, will readily see why no comparison can be made between the two. The one is entirely different from the other.

## TEMPORARY OFFICES OF "LIGHT."

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(Entrance in Woburn Street.)

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "Light." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sittings.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

"Light" may be obtained direct from our Office, and also from K. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## Light:

SATURDAY, JULY 28TH, 1883.

## REVIEW.

SPIRIT TEACHINGS. By "M.A. (Oxon)" Author of "Psychography," "Spirit Identity," "Higher Aspects of Spiritualism," &c., &c. London: The Psychological Press Association, 38, Great Russell-street, W. C., and E. W. Allen, 4, Ave Maria-lane, 1883. 10s. 6d.

## FIRST NOTICE.

"My thoughts being once seriously busied about the things that are, and my understanding lifted up, all my bodily senses being exceedingly holden back, as it is with them that are very heavy of sleep, methought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me, 'What wouldst thou hear and see? or what wouldst thou understand to learn and know?'"

"Then said I, 'Who art thou?' 'I am,' quoth he, 'Piemander, the mind of the Great Lord, the most mighty and absolute Emperor.'"

These lofty, albeit quaint utterances from the second book of Hermes Trismegistus, might, with singular propriety, have formed an epigraph to the important work now under our notice. Its author, or more correctly speaking, its scribe, tells us that this volume "is the record of a period during which a spirit of a very lofty nature, calling himself 'Imperator,' was concerned with him."

The name and teaching of the spirit 'Imperator' are already familiar to the readers of "Light." The communications, however, which form the volume now issued by the Psychological Press Association, appeared originally in the *Spiritualist* newspaper. "They have been"—we are told—"subjected to revision by a method similar to that by which they were first written."

## The Mode of Production

was as follows:—

"The communications which form the bulk of this volume," says "M. A. (Oxon.)," in his introduction, "were received by the process known as automatic or passive-writing. This is to be distinguished from Psychography. In the former case the psychic holds the pen or pencil, or places his hand upon the planchette, and the message is written without the conscious intervention of his mind. In the latter case the writing is direct, or is obtained without the use of the hand of the psychic, and sometimes without the aid of pen or pencil."

"Automatic-writing is a well-known method of communication with the invisible world of what we loosely call spirit. I use that word as the most intelligible to my readers. . . . These messages began to be written through my hand just ten years since, March 30th, 1873, about a year after my first introduction to Spiritualism. I had had many communications, and this method was adopted for the purpose of convenience, and also to preserve what was intended to be a connected body of teach-

*Hermes Mercurius Trismegistus*, His Divine Pyramider, in seventeen books, translated formerly out of the Arabic into Greek, and thence into Latin and Dutch, and now out of the original into English, by that learned divine Dr. Everard. London: Printed by J. S. for Thomas Brewster, at the Three Bibles, in Paul's Church-yard, near the West End, 1677. [Book Second, called, "Pyramider," p. 15.]

ing. The laborious method of rapping out messages was manifestly unfitted for communications such as those I print. If spoken through the lips of the medium in trance they were partially lost, and it was, moreover, impossible at first to rely upon such a measure of mental passivity, as would preserve them from admixture with his ideas. I procured a pocket-book, which I habitually carried about with me. I soon found that writing flowed more easily when I used a book that was permeated with the psychic aura; just as raps come more easily on a table that has been frequently used for the purpose, and as phenomena occur most readily in the medium's own room. . . . At first the writing was very small and irregular, and it was necessary for me to write slowly and cautiously, and to watch the hand, following the lines with my eye; otherwise the message soon became incoherent, and the result was mere scribble. In a short time, however, I found that I could dispense with these precautions. The writing while becoming more and more minute, became, at the same time, very regular and beautifully formed. As a specimen of calligraphy, some of the pages are exceedingly beautiful. The answers to my questions (written at the top of the page) were paragraphed and arranged as if for the press: and the name of God was always written in capitals and slowly, and, as it seemed, reverently. The subject-matter was always of a pure and elevated character, much of it being of personal application, intended for my own guidance and direction. I may say that throughout the whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober, serious purpose. \* \* \* I never could command the writing. It came unsought usually; and when I did seek it, as often as not I was unable to obtain it. A sudden impulse, coming I knew not how, led me to sit down and prepare to write. When the messages were in regular course, I was accustomed to devote the first hour of each day to sitting for their reception. I rose early, and the beginning of the day was spent, in a room that I used for no other purpose, in what was, to all intents and purposes, a religious service. These writings frequently came then; but I could by no means reckon on them. Other forms of spirit manifestation came too. I was rarely without some, unless ill-health intervened, as it often did of late years, until the messages ceased." The reader is told elsewhere that "M.A. (Oxon.)," in order fully to abstract his mind from any conscious participation in the subject-matter of the "communication," was accustomed to read some book requiring close thought during the time his hand was used automatically by the communicating spirit.

There are further curious facts connected with the production of these "Teachings" which will find their parallel in the universal experience of "Psychics," in whom has been developed to any high degree the phenomenon of automatic writing—or drawing also, which is the picture-writing of the spirits, or teaching by ideographs. "Imperator," we learn, never attempted personally to convey to his pupil the power of automatic writing. From him flowed the teaching, the ideas, the words—probably derived by him from a yet more interior source, still nearer to the sphere of "the mind of the Great Lord, the most mighty and absolute Emperor," as Hermes has expressed it, and whose name or nature "Imperator" appears to bear. "Rector," however, a spirit who was seemingly able to write more freely through "M. A. (Oxon.)," and "with less strain upon him," acted as amanuensis to "Imperator." "At other times," we are told, and "especially since the production of the communications which form this volume, writings have apparently been given by a company of associated spirits who have made use of their amanuensis for that purpose." These facts are highly instructive in this connection.

## The "Autobiographical" Element.

The volume consists of thirty-three sections or chapters, each one having affixed to it a short account of the occasion and circumstances connected with the production of the spirit-given communication which follows.

These affixes, records of very remarkable psychical experiences, and possessed of the peculiar interest ever attaching to the nature of autobiography, form an individual and important feature of the work. It is to these prefatory remarks that we

owe our knowledge of the great conflict long waging in the mind of the scribe. To "Imperator" had been assigned—as these pages testify—no easy task in the remoulding the very firmly fixed opinions of his charge—opinions cast in the orthodox mould of the dogmatic literalism of the highly-cultured modern theological mind.

The hardest of hard shells of educated prejudice—a wall as of a very Bastille of Literalism had to be broken down—and that by a superhuman power of combined strength and gentleness suggesting as a fit symbol the steam-hammer of Nasmyth, which with force to shatter tons of iron at a blow, yet holding in check its terrific strength, can softly break the shell of an egg. The Divine-leading being of the gentle and persuasive, and not of the aggressive force, as regards the breaking of the iron wills of men, "Imperator's" work was of the most patient and gradual. At length, however, the truth-loving, truth-aspiring inner-nature of the scholar is reached—the prison-house of his mind is broken through, a new light of perception arises for him: he recognises himself as hitherto—though nurtured in the high learning of the schools of the world, as having been blind and in bonds. From his mental eye-sight, now, however, fall the scales, and from his spiritual being the chains, and he has found himself at length seeing and free, a man inspired with the free-spirit, prepared in the school of the Spirit in his turn to become a guide to the blind and a liberator to the bound.

It is only through careful perusal of these interesting autobiographical portions of "M.A. (Oxon's)" book that an adequate conception can be formed of the great task performed by the spirit "Imperator," and this not alone in his especial charge, but also for those who peruse the teachings given through the hand of his pupil, who for their sakes, as well as his own, in truth, wrestled with an angel until the morning dawned.

Here and there, "few and far between," as veritable "angels' visits," in the unfoldings of religious literature has been given forth some book, cast out of the overflowing heart of the writer, a personal record of the mental earthquakes undergone during the process of death to some old faith, and birth into a new one. Such books have won for themselves a sacred niche for all time in the heart of humanity. They have met the needs of countless dumb, but not less earnest and afflicted wrestlers in the great struggle with Divine Truth. Their value is incalculable. They may be regarded as mirrors, wherein the wrestler, in the pauses of his own conflict, may see his countenance reflected and illumined by the uprising sunshine of hope. Such are the "Confessions of St. Augustine" in the old, Newman's "Apologia" in the modern days of the Roman-Catholic Church; the "Apology" of Barclay amongst the early Quakers; amongst the mystical writers the autobiography of Madame Guion, and the much less known autobiographies of the disciples of Nicholas of Basle.

In these world-famous books, however, with which, in some degree, not unadvisedly, we venture to associate this volume of "Spirit Teachings," we find the process of Regeneration wrought out by what we term intellectual reasoning or thought; or else brought about through the emotions of the heart. Writer and reader consider the process one that is simply effected by a far off and veiled operation of the Holy Spirit acting upon the mind and heart.

In the book of "M.A. (Oxon.)," we meet with an entirely new feature; and in this, to the Theologian and to the Psychologist, will consist the primal importance of the book. The process and the results have been the same in all these records of the birth into the new life; but, in the remarkable book now under consideration, we have the *modus operandi* clearly unveiled to us. In this record—as is the case in all the manifestations of spiritual phenomena of these modern days—when pursued carefully to their source—the machinery which sets in movement thought in the mind, and emotion in the heart, is distinctly made evident to us. Here we can behold at their labours the springs of influence—call them what you will—which are the bearers of ideas from yet more interior sources—the elaborators of the thoughts, beliefs, and actions of men. These supernatural intelligences are shown face to face to us—the curtain being withdrawn between the two worlds. In this book we do not hear alone the soul or mind of man questioning and answering itself, as in a drama with one actor alone, but when the mind of the man questions—the answer comes clear and distinct from the spirit of "the mind of the Great Lord, the most mighty and absolute Emperor," speaking in the voice, or many voices, from the world of spirits, which we

clearly now perceive to environ and permeate the world of matter.

In its form of question of the pupil, and answer of the teacher, by which these dignified spirit-communications are conveyed to the world, some readers may be reminded of two renowned ancient religious poems: namely of the "Bahagavat Gita" of India, and the "Imitation of Christ" of Thomas A-Kempis, in its original poetical form in Latin. The mortal pupil Arjun questions the Divine Teacher Krishna, receiving answers from him, as man answering man: the humble monk "asks and receives" in the name of the Lord Christ; both receive spiritual communication of a nature accordant with the age and people amidst which they dwelt, nevertheless marvellously kindred in spirit to each other, and adapted to the universal needs of the spiritual-man of all ages and of all nations. So it is ever with the works worked by "The Spirit," since its laws are universal and uniform. No wonder, therefore, if the children of the Spirit proclaim their high lineage through their strong family likeness. "Imperator's" teachings, universal in their nature, are equally adapted to the mental requirements of their recipient and of the age in which they were received.

To the subject-matter of these "Spirit Teachings" we shall return in a second notice.

## A STRANGE PHANTASM.

A curious adventure occurred to me in connection with Mr. Angelo, which I will mention here for the benefit of those who like ghost stories. In March, 1869, alighting from a train at Buckingham, I saw Mr. Angelo get out of a compartment next to mine and walk across the platform in company with a couple of young fellows who were very gay and frolicsome. One of them gave the other a push, upon which the latter said: "Isn't he behaving badly, Mr. Angelo?"

I intended to accost Mr. Angelo, but thought I would wait until he had parted with the two gentlemen, who were strangers to me. Presently they both entered a private carriage, which had come to the station for them, and drove off, but when I looked around for Mr. Angelo, I saw he had disappeared. I imagined he had entered one of the waiting rooms and lingered about the entrance of the station for a quarter of an hour, but he was not to be seen. I thought this rather strange at the time, for the Buckingham station on the arriving side had but one approach, and Mr. Angelo could not have walked away along it without being noticed by me.

In the following week I was at Harrow, and lunching at the King's Head with a young relative of mine, when the conversation fell upon fencing, and the boy casually alluded to his fencing-master as being the successor of Angelo, who was dead.

"Dead?" I exclaimed, "How very sudden. Why, I saw him not a week ago."

"You couldn't have seen Angelo, the fencing-master," answered the boy, "for he has been dead some years."

I really stared. If there had only been the evidence of my eyes as to Mr. Angelo's appearance on the platform of Buckingham station, I should have concluded at once that my sight had deceived me, but I had distinctly heard Mr. Angelo addressed by name. I had the plainest recollection of having heard one of the two young men, in whose company he was, say, "Isn't he behaving badly, Mr. Angelo?" On my return to town from Harrow I went to St. James's-street and had the fact of Mr. Angelo's death some years previously amply confirmed by Mr. McTurk. Here the story ends. Nothing ever came of the apparition I had witnessed. It brought me no portent; it had not been preceded by any thoughts about Mr. Angelo, and it was followed by no circumstances which can throw the faintest light upon it, so that of course I am bound to submit to the inference that I was labouring under an optical and acoustic illusion.

Still I am not convinced of this myself, in my private mind, and I have always thought of the incident as being one of those mysteries which are perhaps thrown into our lives to make us wary of scoffing too readily at strange things reported by others.—From "Seven Years at Eton," edited by James Brinley Richards.

AMERICAN AND FOREIGN SPIRITUAL JOURNALS.—For the convenience of readers, we may state that the *Religio-Philosophical Journal*, *Light for All*, and other American and foreign Spiritual journals are kept on sale at the office of this paper.

## THE SOCIETY FOR PSYCHICAL RESEARCH.

A general meeting of the members of this Society took place on Wednesday, July 18th, at Willis' Rooms, King-street, S.W., Henry Sidgwick, Esq., President of the Society, occupying the chair. The attendance was fairly large and representative, what it lacked in point of numbers as compared with previous gatherings, being probably owing to the advanced state of the season. The proceedings were opened by the

## President's Address.

Before the real business of the meeting commences, I should like to say a few words on an important aspect of the programme and work of the Society, which is liable, I think, to be imperfectly understood by friends no less than foes. Of the two, it is more important at present that our position should be as thoroughly and as widely as possible understood by our friends—I mean by those who are willing to co-operate with us; since, up to the present time, those hostile to our work have mostly delivered their criticisms from so very broad and distant a view of it, that it would be too sanguine to hope that they could be affected by any explanations of details.

The point to which I refer is our claim to be a scientific society, and to carry on our work in a scientific spirit and by scientific methods. Some not unfriendly critics have urged on me that this pretension is absurd: "You may be right," they say, "but at any rate it is a pitched battle between you and modern science; if you win, modern science will receive a hard blow." If this were true, I for one should entirely decline so unequal a struggle; but we hold it to be the reverse of true. We admit, of course, that the majority of scientific experts still keep aloof from us, and that the agreement of experts is the final test of the establishment of truths;—indeed we may apply to the scientific world what an eminent statesman has said of the political world, that the main duty of a minority is to try to turn itself into a majority. But this is just what we hope to do; not so much by direct controversy, as by patiently and persistently endeavouring to apply to the obscure matters which we are studying methods as analogous as circumstances allow to those by which scientific progress has been made in other departments.

And even now I conceive that the conflict between our view—either the general assumption on which we proceed or the particular facts which our committees claim to have established—and the views of the majority of scientific men, is really much less profound than many conflicts that go on within the field of recognised science. For there we continually see an internecine struggle of opposing positive doctrines; but what we have opposed to us is not really any positive doctrine or proved method of another school of inquirers—much less any established, positive conclusion of science—but mere sweeping negations of persons who have mostly given no study or thought to the matters about which they deny; or, at any rate, a mere general presumption against what appears to have no affinity to facts already systematised. With the few positive contributions which physicists or physiologists have offered towards the explanation of the phenomena we are investigating, we have no conflict whatever. We recognise in almost all cases a partial truth in such explanations; what we maintain is that a careful comparison of them with the facts shows them to be inadequate.

A very different objection seems to be sometimes felt to our attitude of scientific inquirers by some of the persons who are in the best position for assisting our investigations. I mean persons who believe themselves to have certain knowledge on the most important matters on which we are seeking evidence, who do not doubt that they have received communication from an unseen world of spirits, but who think that such communications should be kept as sacred mysteries and not exposed to be scrutinised in the mood of cold curiosity which they conceive to belong to science. Now we do not wish to appear intrusive; at the same time we are anxious not to lose through mere misunderstanding any good opportunities for investigation: and I therefore wish to assure such persons that we do not approach these matters in any light or trivial spirit, but with an ever-present sense of the vast importance of the issues involved, and with every desire to give reverence wherever reverence is found to be due. But we feel bound to begin by taking these experiences, however important and however obscure, as a part of the great aggregate which we call Nature; and we must ascertain carefully and systematically their import, their laws and causes, before we can rationally take up any definite

attitude of mind with regard to them. The unknown or uncommon is not in itself an object of reverence; there is no sacredness in the mere limitations of our knowledge.

This, then, is what we mean by a scientific spirit; that we approach the subject without prepossessions, but with a single-minded desire to bring within the realm of orderly and accepted knowledge what now appears as a chaos of individual beliefs. In saying that our methods are scientific we do not of course pretend to possess any technical knowledge or art, needing elaborate training. "Science," as an eminent naturalist has said, "is only organised common-sense;" and on ground so very new as most of that is on which we are trying to advance, the organisation of common-sense, which we call scientific method, must necessarily be very rude and tentative. Indeed, the value to us of the scientific experts whom we are glad to count among our number depends much less on any technical knowledge or skill, than on the general habit of mind—what I may call the "higher common-sense"—which their practice of scientific investigation has given to them; somewhat greater readiness and completeness in seeing considerations and adopting measures which, when once suggested, are not only intelligible, but even obvious, to the common-sense of mankind at large.

For instance, nothing can be more obvious than the need of making as systematic and extensive a collection of facts as possible, partly in order to establish as fact what we believe, can only be established by such an accumulation of evidence; and partly in order to obtain by classification a general view of the leading characteristics of the facts, so that we may be started in a right direction for investigating their conditions. But this need does not seem to be thoroughly understood. Thus a representative of the intelligent public has informed us that we have now given facts enough, and that the intelligent public now demands from us a satisfactory theory of them. Speaking for myself, I am afraid I must ask the intelligent public to restrain its impatience for a year or two more: a restraint which hardly ought to be difficult, considering the length of time for which it has remained in a state of contented nescience on these subjects. Again, a friend who has sent me a valuable first-hand narrative of Thought-transference at a distance, has thought it needful to apologise, on the ground that we "must be inundated with these stories." Well, it is in one sense true that we are inundated; the stream of them keeps flowing in more strongly than I had anticipated: but we wish to be still more inundated—the tide is a favourable one and it cannot rise too high for our purposes.

And this leads me to speak of the desire which the Council entertain to get as much co-operation as possible in the experimental work of the Society. We have endeavoured by the "Circular No. 1," printed in our last Proceedings, to stimulate the formation of local committees and independent centres of investigation in the subjects, especially, of Thought-transference and Mesmerism. I am sorry to say that this circular has so far produced little effect: I wish, therefore, earnestly to call the attention of our members to it, and emphasise our desire for the kind of co-operation which it suggests. Any great increase in the numbers of the committees appointed by the Council seems undesirable: but these committees would be glad to give the benefit of their experience, in any way that may be desired, to any local committees that may be started on an independent basis for this kind of research—or supposing such local committees to prefer complete independence, we should be no less glad to avail ourselves of their results. In short, if any member or associate of our Society feels moved to assist in any part of our work, and does not find that the circular to which I have referred gives him sufficient guidance as to the best method of doing this, he has only to write to the secretary of the committee whose sphere of operations interests him most, and the committee will do their best to find for him a useful line of co-operation.

I may mention that we had hoped, with a view of interesting our members generally in our work, to arrange for the exhibition of some mesmeric or other experiments at the monthly meetings of which one or two have been held during this season. Circumstances have, unfortunately, prevented this; but we still hope to carry out the plan when these meetings recommence after the long vacation.

I have said that we cannot have too many well-attested narratives or records of experiments, even with a view to establishing the general trustworthiness of the results. The reason for this lies in the impossibility, or extreme difficulty

of absolutely excluding, in any one case taken by itself, explanations of the phenomenon recorded which refer it to causes already recognised by science. This leads me back to the question of the scientific method of dealing with the evidence attested; as to which, again, we find ourselves in *prima facie* opposition with the majority of scientific men. But here, again, as I have said, the opposition does not arise from any general unwillingness on our part to accept the explanations of our opponents; on the contrary, we are especially anxious to give them all due weight in the collection and treatment of our evidence. We only refuse to admit them where we find that the hypotheses manifestly will not fit the facts.

Thus, e.g., before coming to our conclusion as to Thought-transference we considered carefully the arguments brought forward for regarding cases of so-called "Thought-reading" as due to involuntary indications apprehended through the ordinary senses; and we came to the conclusion that the ordinary experiments, where contact was allowed, could be explained by the hypothesis of unconscious sensibility to involuntary muscular pressure. Hence we have always attached special importance to experiments in which contact was excluded; with regard to which this particular hypothesis is clearly out of court.

Again, take Faraday's well-known experiments on table-turning. I have no doubt that Faraday rendered a real public service in preventing ignorant persons from supposing an unknown force to explain the turning round of drawing-room tables when a group sit down to it in an evening party. And if the eminent physicist had been able to explain in the same simple and effective way, the rarer but yet strongly attested cases in which tables are reported to have moved without contact, or to have risen altogether off the ground, he would have "exploded the whole nonsense of table-lifting." But we submit that it is not a scientific way of dealing with a mass of testimony to explain what you can, and say that the rest is untrue. It may be common-sense; but it is not science.

Here, however, our more careful opponents, when they cannot find a physical explanation for the facts related, fall back on various psychological explanations of the fact that they are related. They say that the reporters have been deceived by "conjuring tricks" or illuded by "expectant attention," or led into involuntary exaggeration from the impulse to entertain their hearers with marvels, or have laid undue stress on accidental coincidences, through oblivion or non-observations of instances on the other side:—or when there is nothing else left they simply say, with more or less polite circumlocution, that we must be telling lies.

Here, again, we admit that every one of the suggested causes—not excluding the last—has been, in the history of human delusion, a *vera causa* of marvellous narratives; and the whole detail of our procedure in the different departments of our inquiry is governed by the need of carefully excluding them. What we venture to think unscientific is the loose way in which our opponents fling them about, without any proper attempt to define the limits within which they are probable.

Thus, e.g., when a man pays a guinea to attend a spiritualistic exhibition in a room over which the recipient of the money has perfect control, it is reasonable to attribute to preparation and sleight of hand whatever of the results could be produced by a professional conjurer on his platform; but it is not, therefore, equally probable that similar results in a private dining-room are due to the hitherto latent conjuring powers of a strange housemaid. When a man goes to a house which he knows to be haunted it is not a noteworthy fact that he dreams of a ghost; or even if he lies awake at night in a nervous condition, he is likely to mistake the rattle and sigh of the wind for evidences of ghostly visitants; but it is not, therefore, plausible to explain by "expectancy" apparitions for which the seers are wholly unprepared, and which they at first take calmly for their relatives. When a marvellous story is told after dinner by a person who heard it from a friend of the brother of the man who was actually there, we may reasonably suppose that an indefinite amount of thrilling detail has been introduced in the course of tradition,—especially if the links in the chain of tradition are supplied by persons who are not accustomed to regard scientific accuracy as important in these matters—but it is not therefore legitimate to explain in this way a narrative which is taken direct from the diary of the original eyewitness.

Our endeavour, then, is primarily to collect phenomena, where these and similar explanations have at least a high degree

of improbability. In no case can such explanations be absolutely excluded—for all records must depend, ultimately, on the probity and intelligence of the persons recording them; and it is impossible for us, or any other investigators, to demonstrate to persons who do not know us that we are not fools or liars. We can only hope that within the limited circle in which we are known, either alternative will be regarded as highly improbable.

Reports having been read from the Committees on Mesmerism and Dreams, which, however, are not as yet ripe for publication,

Professor Barrett, F.R.S., presented to the meeting an account of some experiments in the interpretation of muscular indications, made by the Rev. E. H. Sugden, B. Sc.; also of some further experiments in Thought-transference by Messrs. Guthrie and Birchall, of the Literary and Philosophical Society of Liverpool; and the Hon. Mrs. Fox-Powys.

The last named lady had addressed the following letter to the Committee:—

"I send the results of a trial my husband and I had alone. To me it seemed like magic! We had tried, I think, three times before this, just for a short time, with indifferent success. I was the guesser, and he held my left hand with his right, and merely thought of a number. I sat with my eyes closed. It was the rapidity with which it was done astonished us—I cannot say, but the number seemed to flash *instantaneously* into my brain. In fact, so simultaneous was it that I began to think perhaps that I had flashed the number into Mr. Powys' brain first. However, when we reversed the operation and made my husband guess, he was not at all successful. With single numbers I only had one, and with double numbers two trials.

NO. THOUGHT OF.	FIRST TRIAL.	SECOND TRIAL.
3	...	...
2	...	...
4	...	...
6	...	...
5	...	...
9	...	...
3	...	...
8	...	...
58	...	85
36	...	...
27	...	27
69	...	82
100	...	...
42	...	...
55	...	...
22	...	97
38	...	...
30	...	78
22	...	20

which makes 10 right on the first trial out of 18; one right on the second trial, and one number reversed.

"We tried again next night, but only got five right on the first trial out of 20, and two right on the second trial. The secret of success the first evening I believe to lie in the fact that I felt *absolute* confidence in my power to guess correctly, and to this height of confidence I have never since been able to attain, and it was certainly lacking in the former trials."

The proceedings shortly afterwards terminated.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—In reference to the letter signed "G. W. M.D.," in "LIGHT" of this day's date, will you permit me to express the regret I feel that the writer has allowed himself to use language in speaking of the Indian Mahatmas which must deeply wound the sensibilities of all your Theosophical readers. Controversialists governed by good feeling, not to speak of good breeding, generally refrain from attempts to ridicule that which other men hold sacred, but "G. W." has attacked the esoteric doctrine in the spirit which animates the least respectable assailants of Christianity. I think all Theosophists who interest themselves in the current Oriental teaching will applaud the discretion I showed in refusing to subject the portraits "G. W." mentions to his unsympathetic inspection. I cannot prevent

him from insulting a name we revere, since that has been put, by the publication of my first book, within the reach of his ungraceful pen, but I can keep pictures which are my private property from becoming the subject of inappreciative comment.

It is difficult to understand how any man of ordinary intelligence could, without intending to misrepresent the teachings of my recent book, have caricatured these after the manner of "G. W.'s" almost ludicrous epitome; but the letter before me is not worth serious reply in so far as it deals with intricacies of thought the writer has failed to follow, and is even less worthy of this in so far as the vulgarity of its tone here and there eclipses its other peculiarities. But it would be affectation to regard the initials used as disguising its authorship, and this deeply aggravates the offence against good taste involved in its allusions to the Ariat teacher who is generally regarded by Theosophists, both in this country and in India, as entitled to their earnest reverence. It is wrong for anyone to insult the reverential feelings of others, even in careless forgetfulness that such feelings exist, but it becomes disgraceful to do this when it is done deliberately, with full knowledge concerning the nature and diffusion of the feelings engaged.

A. P. SINNETT.

To the Editor of "LIGHT."

SIR,—Will you allow me, as a fellow of the London Lodge of the Theosophical Society, to enter my humble protest against the superficial criticism upon Mr. Sinnett's "Esoteric Buddhism" by your correspondent "G. W. M. D."

"G. W.'s" letter is another proof of the danger of presenting spiritual truths to minds not sufficiently freed from the thralldom of personality to grasp great general principles.

The flippant tone adopted is an evidence, in my opinion, that your correspondent has mistaken his vocation, which should be that of a contributor to some comic serial, rather than that of a critic in matters so vast and deep as those contained in the book which he essays to review.

Notwithstanding the writer's modesty in "restraining his sentiments," his opinion of the work in question lies on the surface, viz., that because he does not understand it, therefore it must be nonsense, a dictum which I am afraid will have more weight with your correspondent than with myself, at least.

The calm, dignified, spiritual manner in which "C. C. M." treated the subject serves only to intensify the poverty of your correspondent's thought, and indicates how ill-qualified he is for the office which he has assumed.

At the risk of being classed by "G. W." in his category of "incorrigible Buddhist and other lunatics," I venture to assert that in the philosophy which is now being unfolded by esoteric teachers through the Theosophical Society, I find the solution of more spiritual difficulties than in any other system; and whilst blessing Mr. Sinnett for striking the rock in the midst of the spiritual desert, I will not complain if, in assuaging my thirst at the life-giving stream, I am obliged to swallow foreign particles which, in a plethora of spiritual knowledge, I might feel inclined to take exception to.

I write simply as an individual member of the Society, without committing anyone else to my opinions, and am, yours truly,

EDMOND W. WADE.

Lee, July 21st, 1883.

To the Editor of "LIGHT."

SIR,—A letter from G. W. M. D. in last week's issue of "LIGHT," cannot be allowed to pass unnoticed and without a protest.

"G. W. M. D." shows from the tone of his remarks that his long association with a society which he now considers it good taste to ridicule, has not been the result of sympathy with the objects to which that society is devoted, and his unmeasured abuse of, and scoffing at, those gifted beings of whose teachings, I, and, up to the present, he also has been a recipient, strike his fellow students of the philosophy with surprise and indignation.

"G. W. M. D." considers the purity and elevation of the higher ones as a fitting subject for jest, and infers that those who reverence them are "incorrigible lunatics." Such may be the opinions and practice of the "higher minds of our Western civilisation," among whom, doubtless, "G. W. M. D." classes himself; but the whole allusion to the baths, fumigations, and glass-case does not shew either good feeling or intelligence, and is certainly not in accord with the sentiments one might expect to animate a member of a society having for its object the development of the principle of universal brotherhood.

F. ARUNDALE.

## SPIRITUALISM IN LONDON & THE PROVINCES.

### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

That the controls of Mr. Morse should propose to speak upon "The true Eden" was sufficiently suggestive of doubt whether the Garden, so-called, was the place or the condition indicated, to prepare the audience of these rooms, on Sunday last, for the prompt discharge of that particular myth from their mental horizon. The historian may continue to indulge in speculation as to the geographical situation of the place, which may or may not have been in the mind of the Biblical writer; and in its symbolical meaning the story of the associated primitive innocence, and deplorable collapse, of its human tenants may not unprofitably exercise our imaginative faculties; but not as the true Eden.

This represents a condition of perfected existence, with its blissful surroundings, so far unlike the abode of an originally God-like being that its very beauty and sweetness will be the result of the struggle for happiness through knowledge, and an acquired purity of actual life, by man himself. The true Eden of absolute goodness has yet to be built up: it is in no sense a structure of the past, and unlike the fabled domain of innocence, will grow out of the badness of that past felt and resisted; and indicate, by its simple existence, that complete and final subjugation of the grosser, by the unfettered predominance of the higher qualities of Humanity.

The condition, and if we like so to speak of it, the place, having thus to be worked for, will be won only by collected wisdom, strength of mind, and universal exaltation of character, representing the development of the purposes of God by the conscious creatures of His will, as distinct from unfelt because innate and uncontrasted goodness, located on the scriptural garden.

It is of real practical consequence to regard the position as demanding that men's lives shall be the expression of their highest principles, and that the true Eden should equally express the highest happiness of which man is capable upon earth, for until we have mastered the elementary conditions of a progressive system here, we shall find no heaven elsewhere. To labour for such an ideal is to secure fitness for its enjoyment. Complete success may be beyond the reach of the efforts of to-day or of to-morrow, but the earnest struggles of every day, wisely directed by acquaintance with the character of the need, will hasten the hour for its achievement. We were recommended to try a little self-examination—to ask, each of us: "What am I?" "Why am I what I am?" and "Being what I am is it the best that I can be?" for if there is a hell within us there can be no Eden outside of us.

"The Kingdom of Heaven is within you," and we must be individually able to sustain the qualities of Eden life, the harmony, peace, and happiness which belong to and indicate that state of being, if we are ever to realise the beauty of that profoundly beautiful utterance.

The lecture for Sunday, the 29th inst., will be upon "Human Progress: its Source," and the evening of the 5th of August will be devoted to question and answer, the last occasion of the kind of the season.

### LIVERPOOL.

In Rodney Hall, Rodney-street, on Sunday morning, July 15th, Mrs. Emma Hardinge Britten gave an inspirational oration, her subject being "The World of Supernaturalism." She rapidly sketched the supernatural gifts and powers which have been manifested amongst all peoples and in all times, and described the wonder-workers of India, the magicians of Egypt, the soothsayers of Chaldea, and the sibyls of Greece and Rome. She traced the history of supernaturalism amongst the prophets and wonder-workers of Israel, claiming that the Spiritualism of the Christian dispensation and the apostolic period formed no hiatus in the chain of spiritual manifestations. Mrs. Britten then dealt with the history of supernaturalism in the Middle Ages, and described the gross ignorance that prevailed on the subject of witchcraft and sorcery. She urged that the discoveries of Mesmer throw the light of science on the world of supernaturalism, and that the development of modern Spiritualism supplemented and explained the supernaturalism of all past ages, and would prove the harbinger of promise that would ultimately unite the long-severed interests of science and religion. In the evening, Mrs. Britten spoke on "Ancient and Modern Freemasonry." The origin of masonry, she said, would be found in the worship of the power of nature. She alluded to the Hindoo, Egyptian, Greek, and Roman mysteries, and traced out their succession from land to land, declaring that the germ of these mysteries was preserved in the Jewish Kabbala. She then enlarged upon the building of Solomon's Temple, and described how the Jewish monarch, unable to find any wise men of the nation competent to interpret the mysteries of the Kabbala, sent to Hiram, King of Tyre, for cunning workmen instructed in the mysteries of building such a temple as she held would correspond to the grand lodge of the universe. Mrs. Britten then dealt with the building of the temple, the institution of three degrees, the legend of the master mason's degree, and the four subsequent degrees which culminated in the royal arch. The proceedings closed with a vote of thanks to the lecturer.—*Liverpool Mercury*.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

### THE GOD-IDEA.

#### PART I.

In writing about the massacre of the innocents at Sunderland, the *Spectator* raises that old and perplexing question, the inscrutable nature of the Divine Will. Such considerations as the following must have presented themselves to every reflecting mind when now and again some desperate catastrophe shocks and saddens us, and even when it meditates on the daily tale of human suffering and sorrow, or on the way in which the weak, however pure and good, are ground down and tortured by the strong who prey upon them.

The *Spectator* meditates thus:—

"What should we say of a man who, merely by putting a thought into Mr. Fay's head, the thought to stand at the gallery-door and see the children out in batches, could have prevented that ghastly massacre, and did not put it? Yet that must be true of the Almighty, if any one of our ideas about His attributes is true, if He foresees, if He is all-powerful, if He has free-will. Apart from the suffering—suffering often to the good, for it was probably the kindest parents who sent their children to the show—why does He allow all that monstrous waste of life among the innocent, that destruction of potential usefulness? The only answer is the simple and unsatisfying one that we know nothing about the matter, and never shall know all, though we may know much more than we do now. Man cannot know the policy of God, which is not shewn as changed, but as always the same, in these great catastrophes. They do but concentrate a process which never stops. Taking Asia and Europe together, the half of all children born die before they are two. It is certain that more children died in London in the week of the catastrophe, unnoticed, than died in Sunderland to the horror and pity of the world. It is quite probable, though there are no statistics, that more children died in the United Kingdom still-born on Saturday than died in that staircase shambles. Vast, unending, inexplicable waste of life, never utilised even for a little while, is the law of the planet, the will of its Creator, as little to be made intelligible by thought as the endless mystery of non-educative pain. Theology gives us no more light on the subject than Science does, and though it is best, or at least most comforting, to think that the children are the happier for escaping this life and its miseries, there is no proof of that—rather evidence from analogy that they lose an opportunity which would have been to their profit. Why not, if the world, and life in the world, are, as we all suppose, of any use at all? Men are not the better for escaping, but for fulfilling, duties. There is no explanation whatever to be found, nor is

there any need of one. If man acknowledges God at all, he must acknowledge a Being whose wisdom must be so far above his own that failure to perceive it is failure in the creature, not in the Creator. It may not be an absurdity, though it seems one to us, to recognise God, and yet think that He can err; but it is certainly a folly to think that we can detect error in Him. The theologian, like every other man, is studying the Infinite, and when he has thought himself out, he can only acknowledge that he is always at last face to face with a mystery past his solution. Thought sometimes only helps us to pile up more figures on the recurrent decimal."

Is there any answer to this? On the *Spectator's* assumption of a Personal God, who is omnipotent and omniscient, and who possesses free-will, I can see none whatever that is even moderately satisfactory. I can find none that does not do dishonour to my idea of God: none that would not revolt the moral consciousness, to say nothing of the affections of an average human father. We must apply to God our own standard of morality, or we shall become involved at once in difficulty. And to consider for a moment that heartrending catastrophe was Divinely foreseen, could have been and was not Divinely prevented, is to call up to the mind a picture of the Deity which one does not like to glance at for a moment. That there is no intellectual need for any explanation of this mystery, I cannot agree. The *Spectator* feels the need, or it would not waste time in such discussions. Have Spiritualists any light to throw upon the subject—the old Free-will and necessity difficulty in one of its many forms?

I am not prepared to discuss the question on metaphysical grounds, nor to offer any opinion, here and now, on the explanation which Mr. Sinnett, in his recent book, gives of this and similar difficulties. If there be, indeed, no heart in the government of the universe, nothing but the ceaseless march of inexorable law, then there is no more to be said. To complain that the feelings and affections are shocked by any product of a law is merely foolish, if there be no law-giver with "a heart of ruth" in him who can be touched by our supplications. Nor is it relevant here to apply the words of any revelation to the settlement of this question. For those who accept as final the revelation made to man by Christ the question is already closed. For those who desire reverently to apply their knowledge of the things of spirit, experimentally gained, to supplement and support that belief which is of Faith and not of Sight, the question is an open one. Nor need the description be tainted with any word or thought that lacks the fullest reverence. There is nothing necessarily irreverent in the most free and searching discussion of any question that touches religion; though many, no doubt, shrink from applying to what belongs to their peace here and hereafter the methods of thought and analysis which they use in every other inquiry. There is nothing irreverent in free handling, though many will be ready now, as heretofore, with the parrot-cry: "This blasphemer saith." But Spiritualists are used to that. What have they to say, then?

This first. We are hampered in our most elementary attempts to grasp the idea of God by the difficulty most of us feel in conceiving intelligence without the limitations of a personality, such as that with which we are

familiar in ourselves. Few have grasped the notion that in the higher development of spiritual life this *personality* may be done away, and what we loosely call the *individuality*, now so prized, be lost for ever. I am not pretending that this is so: I am merely saying that it is difficult for many, whose thoughts have never run in this direction, to conceive of it as possible. Most people, consciously or unconsciously, associate the idea of a Supreme Intelligence with their highest ideal of human perfection. Their God is, in fact, a glorified man with all human faculties and qualities developed to the pitch of perfection: a Being of perfect power, wisdom, and beauty, but a Being in the form of man.

Again. Spirits who return to earth have little to tell apparently of God, except in cases where the subject matter of the communication is manifestly tinged with the private opinions of the medium. But, putting aside such messages as quite unauthoritative, the general drift of spirit-teaching is curiously in the direction of what I may call a refined and spiritualised Pantheism. It seems as though the dissolution of the "prison-house of the body" had removed the great barrier to the conception of a Supreme Intelligence, a Great Over-soul, untrammelled by the limitations that we throw around our conceptions of Him. We hear little of the Great Judge, of the King of Heaven, of the Ancient of Days on His throne "high and lifted up." We hear much of the tender care of the guardians, of their benevolent interference with this world, of the educational methods that they employ. To their listening ear comes the cry that brings willing aid and loving sympathy, and not, as it seems and as is indeed probable enough, to the ear of the Supreme. Of Him (if we must still speak of Him under human limitations) we hear little, and of Him they who come to us evidently know nothing of a surety. How should they? Yet they say much of the blessing that comes of earnest prayer, and inculcate the duty upon us. Its reflex benefits, as well as its direct blessings, are uniformly insisted on. But it is the intermediary agent that hears and responds.

If this conception be in any degree approximate to truth, it is manifestly erroneous to speak of God permitting, or not preventing, or specially arranging events and occurrences on this earth. Such terms are inapplicable. To talk, therefore, of "vast, unending, inexplicable waste of life" as "the will of the Creator," is to convey a misconception as great in a different way as that other strange saying of the *Spectator's*, that "no explanation is needed" of this perplexing waste of human life, "this mystery past solution." All our glimpses behind the veil that enwraps the future in obscurity, go to shew us a battle-ground of contending powers of good and evil. We dimly see that the human spirit is strengthened by conflict, perfected through suffering, nerved to resist temptation by reiterated assault. The powers of evil wage war with the good, and it is the din of strife that fills our ears. Over all it is a pious belief that there reigns the Supreme Power, aloft, enthroned in eternal calm, while the ministers and messengers discharge their several duties of succour and support, and while the adversaries, hating light, and warring with the good because it is good, carry on the conflict out of which issues development and progress for humanity. But, be this as it may—and we must betake ourselves to the Bibles of various faiths to trace the development of the God-idea—to represent this Supreme Being as, in the anthropomorphic conception of a vulgarised theology, He is represented, is to substitute for the reticence of an ignorance that preserves its reverent faith the crude and foolish imaginings of a mind that has lost its reverence in the mazes of audacious speculation. When God is pictured for us as a man of infinite power and wisdom, and yet as careless of our lives,

and heedless of our woes, the mind that thinks at all rejects the idea as that of a God palpably made in the image of man, the outcome of his crude conceptions, and having no probable existence or verisimilitude.

Better far the vague conception of an Over-soul, a pervading Spiritual Essence, impersonal though it be, and interfering, perhaps, in no wise with the affairs of this world of ours, than the most definite and highly-coloured conception of a glorified man, who is at once able to do all we need, whom our cries can reach but cannot touch, yet who is idly careless of our fate, as he leaves us struggling in the meshes of the pitiless and tyrannical law which encompasses us on this side and on that. Such a God is too obviously human; too crudely anthropomorphic to be taken seriously. The higher Spiritualism has done much already to break this image, and if it does not replace it by another, it, at least, leaves the domain of faith where mystery reigns, undisfigured by the intrusion of a palpable Fetish. It leaves the Great Spirit Supreme, but it refuses to avow and illustrate its ignorance by imposing upon Him limitations of "body, parts, or passions," or comprehending Him in human form. Still less does it depict him as the impossible tyrant that vulgar theology has made Him.

M. A. (Oxon.)

#### THE SEYBERT BEQUEST.

A special telegram to the *Chicago Tribune*, from Philadelphia, Pa., says: "The late Henry Seybert, who gave the new bell for Independence Hall, left a large number of bequests, amounting to over half-a-million, for public and charitable uses, among which was one of 50,000dols. to endow a chair of moral and intellectual philosophy in the University of Pennsylvania, with the expressed wish that the university would respectfully and thoroughly investigate Modern Spiritualism, in which he was a firm believer. The university accepted the bequest, and has now begun steps to carry out the wish of the testator. A commission has been appointed of which the chairman is Dr. William Pepper, the Provost of the university, and a gentleman of acknowledged scientific attainments of a high order. There is now on hand available for the prosecution of the investigation the sum of 1,000dols. No formal meeting of the commission has as yet been held, although there exists among the members a general understanding of the work and the necessities of the investigation. No member thereof is openly committed to a belief in the 'so-called Modern Spiritualism,' so that it is doubtful whether they will be able to arrive at those conclusions which would have been most gratifying to Mr. Seybert." It further appears that the commission does not view with much favour the examination of spiritual phenomena. The *Religio-Philosophical Journal* thinks this episode shews the supreme folly of a Spiritualist, with plenty of money and a desire to advance the interests of Spiritualism, who delays doing his duty in his life, and then leaves a large sum for the purpose in his will. Instead of using the money as intended by the donor, it is to be prostituted by the opponents of Spiritualism and spent in fighting the theory of spirit communion. We hope there may possibly be some way by which the University of Pennsylvania can be compelled to constitute a commission which shall carry out the intention of the donor, but it is doubtful.

#### WHO SHALL SAY

That from the world of spirits comes no greeting?  
No message of remembrance? It may be  
The thoughts that visit us, we know not whence,  
Sudden as inspiration, are the whispers  
Of disembodied spirits speaking to us  
As friends, who wait outside a prison wall  
Through the barred windows speak to those within.

—Longfellow's *Michael Angelo*, in *Atlantic Magazine*.

The current issue of the *Fortnightly Review* contains an article by Dr. Donkin, entitled "Miracles and Medium Craft," upon which we shall have something to say shortly.

#### "WHAT WENT YE OUT FOR TO SEE?"

The *Religio-Philosophical Journal* of July 7th, has a spirit message entitled "What went ye out for to see?" which is full of sound common-sense. We make a few extracts:—

##### The Popular Estimate of Spiritualism.

Examination into a subject embracing so much that is beyond the limit of physical sight and hearing, requires far more skill than is required to decide upon a case based simply upon obtainable evidence. And yet some of the most intellectual among men, do not hesitate to condemn any and all phases of spiritual phenomena, and their decisions are accepted by the world as final. Because an opinion has obtained popularity, is no evidence that it is right, and should not be appealed from. Experience proves that the majority is as liable to be in error as the minority, and we will go still farther and say that in the majority of cases the minority is more apt to be right than the majority. Numbers may add weight, avoidupois, but it is questionable whether they always embrace the greater amount of intelligence. Therefore, in forming an opinion, it is unwise to accept the opinions of numbers without examining into their intellectual attainments.

##### The Motives Actuating Investigators into Spiritualism.

The spiritual séance is not a place for curiosity seekers. If there are no higher aims than to gratify this morbid spirit, then it were better that the doors of the séance room be closed against them, regardless of what they may say or do. There is no safety for mediums or honest investigators so long as the spiritual séance is made a public highway, and every one applying for admission should be asked: "What came ye for to see? A reed shaken by the wind, to see a table tip, to hear a rap, to see a materialised form? What did you come for? What are your motives?" Such questions might be considered impertinent, but they are in every sense proper. What man will admit a stranger into his home without inquiring the nature of his business? What man will allow another to call him friend, without first informing himself whether the one professing friendship is every way worthy? There is no necessity for yielding to former customs when they have been proved detrimental to the general welfare of mediums and inquirers into the truths of Spiritualism. When investigators learn to deport themselves as they would have to upon entering any church or religious gathering, and respect the feelings and opinions of Spiritualists, it will be time enough to admit them, and not before. We hold that there is no place so holy as the séance chamber; it is there you meet with those who have passed to the better land; you are holding communion with the spirits of those mourned as dead but who, in the kindness of their souls, return to assure you that they still live. And if any human being is entitled to respect, it is the returning spirit.

##### The Real Meaning of Spiritualism.

We regard the words chosen as a basis for our remarks quite as applicable to Spiritualists as to those beginning their investigations into the subject; and we would recommend all to ask themselves what they are looking for; if only a reed shaken by the wind or by spirit power, to go to their homes and remain there until they are duly prepared to continue their investigations. There are vast numbers who seem to think that witnessing phenomena is the whole of Spiritualism; they never, after witnessing the phenomena, think it necessary to search for the laws underlying these manifestations, and if asked to explain some of the principles they profess, are wholly incompetent to do so; the most they can do is to relate what they have witnessed, and are often surprised that the whole world is not converted to Spiritualism. Let such persons count up the number they have been instrumental in bringing into the spiritual fold, and their wonderment will cease to astonish them. Another class ignore all phenomena, and seek only for what they are pleased to term the more intellectual phases, but this is like teaching the child its alphabet; they carry with them their old ideas of people entering heaven in droves, which cannot be done; no man can enter a heavenly state until intellectually qualified to comprehend what that state is. Men never attain eminence at a single jump; every step of the way must be carefully studied; our most prominent lecturers, besides having abilities, make use of every opportunity to cultivate their natural inherited gifts, and what is beneficial in one department, will be found equally so in every department.

"What came ye out for to see?" Is there anything about Spiritualism that is not explainable? Do you expect to see a

miracle wrought? If so, you will be disappointed. And yet you may witness similar manifestations to those occurring in the presence of the medium of Nazareth. The people called the healing of the sick a miracle, because the methods adopted were new to them. But there is no mystery about this kind of manifestation to-day; they are so common that people have ceased to wonder at them or to relate them to their neighbours. In the early days of spiritual dispensation the healing of a sick person by laying on of the hands, would have been, and no doubt was, the wonder of the age. But the present race have become familiar with those things and pass them by with as little concern as they would the most trivial circumstances in every-day life. A few years ago a materialised spirit form would have filled the world with wonderment, but it is not so now. You speak of such manifestations as among the common occurrences of life, and yet how few there are even with all the enlightenment of the age, that fully realise that when they look upon a spirit form, or listen to a spirit speaking to them, that things are what they purport to be. You don't seem to grasp the reality of the matter; only think for a moment that what has been the burden of ages from remotest time down to the present, the cry has been, "O God, give us some proof of a future life;" but age has followed age into the bottomless abyss of time and space, and these anxious souls have, one by one, dropped out of the line of march, without any proof of immortality. But how is it to-day with the gates of the spirit-world flung wide open, and the so-called dead coming back and taking upon themselves temporal bodies, and controlling another's ignorance of speech—for what purpose? Simply to answer the prayers of the ages, to prove that there is no death. Do you love to hear them tell of their homes in spirit life? Does it bring you any nearer the great Over Soul? And do you feel to thank all the powers that be, that your lot has been cast in such heavenly places? We are afraid a great many may forget even themselves upon such occasions, and treat the returning spirits with less consideration than they would a boon companion returning home from a journey.

Modern Spiritualism is peculiarly adapted to meet the wants of all truth-loving souls. There is not one grain of sense in the structure of mankind but what is appealed to, and all that is required is for mortals to lay hold of the facts before them and profit by them. Spiritualism to become a success, must be separated from immoralities; whatever appeals to the baser passions, and tends to degrade mankind, must not be saddled on to the already loaded backs of spirits. Let mortals bear all their own burdens of this character, and study how they can rid themselves of all that is vile and unseemly in them. Let your investigations be made in a spirit of earnestness, with humility and candour, and we promise you, you will not return to your homes unrewarded. The people of this age seem not to understand how much they are aroused above all preceding ages, but we trust ere long that there will be a general awakening of the people to their own best interests. We are not travellers here, bound to some distant clime. This is your home, you are in your school boy days, learning a little every day. May we continue to learn through the unmeasurable entries of the future, and find that happiness which can only come from honest motives and manly endeavour.

#### SPEAKING MEDIUMSHIP.

M. Alexandre Vincent, one of the contributors to our contemporary, *Le Spiritisme* (Paris), continues his correspondence with the "Docteur incredule." His last letter treats of "Speaking Mediumship;" he says:—

"This is one of the most remarkable phenomena met with in the study of Spiritualism. What is said by spirits through mediums varies much in quality, due sometimes to the former, sometimes, from defectiveness of one kind or other, to the latter. Mediums are entranced more or less deeply when they are thus used; the entrancement is a preliminary condition. The controlling action of the spirit may be imperfect, or it may be so complete that it might be regarded almost as a temporary incarnation; through some peculiar sensitiveness of the medium's nervous system the spirit seems, in such cases, so completely to possess himself of his organs, presents such characteristics of individuality, that the medium's own personality seems quite effaced.

"The possibility is suggested by you, as it has been by many others, of such persons playing a part, but playing such parts would require a perfection of high histrionic

art, of which these persons, these mediums, are known not to be the fortunate possessors. I have been present when one of them has passed through seven or eight trances; the control of one spirit ceasing, the medium has lapsed into a state of complete passivity, to rise presently under that of another, each in succession manifesting a totally different character and individuality. I remember once, at the commencement of a seance, the medium passing under the control of a spirit whose influence induced a kind of epileptic fit, and this, passing off through a magnetiser present breathing upon the medium's epigastrium, another spirit controlled him, and gave an instructive explanation of the incident. One plays for diversion or profit; there was neither in this case to the medium.

"Remember that all these phenomena are presenting themselves wherever Spiritualism is investigated. Is it to be supposed that a great number of persons, foreign to each other, in all quarters of the globe, could arrange for so extensive a mystification of this kind?"

"Then comes your suggestion that if not 'playing a part' it may be hallucination. But I would ask you what kind of hallucination is that in which the subjects of it exhibit enviable powers of sustained and elevated reasoning?"

"No, the simplest, easiest, and most rational conclusion one can arrive at from a consideration of the facts is that spirits of those gone before manifest themselves thus, and communicate with us. Such is the representation that they themselves make, and it is confirmed by their furnishing verifiable particulars of their personality and history."

#### MAGNETISING INANIMATE OBJECTS.

Herr Wiesendanger, a surgeon of Hamburg, writes to *Licht* that he made the acquaintance a few years ago of an honest workman, whom he found possessed of a clear intellect and a strong desire for knowledge, and to whom he introduced the subjects of Spiritualism and magnetism. His new disciple made some good cures by magnetising; but about them there was a singularity. After the first few magnetisations the patients had vomiting, after which the cures advanced rapidly. At spiritualist seances his presence was proved to be so unfavourable to the evolution of phenomena that he ceased to attend them, reserving his studies entirely to magnetism.

"Last Christmas," to quote from Herr W.'s letter, "he came after a long absence, and said that he had been experimenting upon inanimate objects—wands, canes, umbrellas, &c. He could not, he said, repeat any of his experiments then, for he was not in the right condition; his capability was intermittent."

"He came a fortnight afterwards, and we witnessed a phenomenon of so singular a kind that I engaged him to reproduce it, if possible, before a few scientific friends. He agreed."

"At the appointed time he came. All being arranged, he received a walking cane from one of us, turned his face from us, in order, he said, to avoid abstraction of his attention; then having given the cane a vigorous rubbing with his hands, he rested its end on the floor and with his fingers supported it at an angle of 20 or 30 degrees; having concentrated his gaze upon it for some seconds, he withdrew his fingers, and the cane remained standing in its oblique position; continuing his gaze, he slowly drew back, making energetic drawing passes, and the cane followed him with a continuous tremulous movement."

"The experiment was repeated several times in the course of the evening. A penholder on the table also followed, with little jerking movements, the direction given to it by his will."

Since then Herr W. reports, and his report is confirmed by other letters from Hamburg,—that the phenomenon has been produced before many persons, and is exciting attention among the scientific. The editor of *Licht* concludes: "The record of objects charged with vital magnetism, moving without contact of the magnetiser, is a very long one, and is well-known to all students of magnetism, and it might be made a great deal longer. The question interesting to us is—how far the agents—the visible agents—power as magnetisers is complicated with some power in them as mediums. We are convinced that Spiritualism, in one of its divisions, and magnetism are branches of one science. A comparative study of spiritual and magnetic phenomena would throw light upon each other, and would enable us to solve certain obscure problems in mediumship. It would also afford additional light to those who at present do not see cause enough to attribute mediumistic facts to anything but some unconscious operations of a 'Psychic force.'"

#### "UNCONSCIOUS MEDIUMSHIP."

The following extracts from the life of the celebrated Charlotte Brontë, by the late Mrs. Gaskell, will supplement Miss Theobald's article bearing the above title.

It is interesting to find this testimony borne to the truth of "inspirational theory" of literary composition by one of our most highly imaginative and popular female novelists.

##### Hears a Spirit Voice Speaking in Verse.

"She (Charlotte Brontë) told me ('Mary,' her early school-friend) that one night, sitting alone, she heard a voice repeat these lines:—

'Come, thou high and holy feeling,  
Shine o'er mountain, flit o'er wave,  
Gleam like light o'er dome and shieling.'

"There were eight or ten more lines, which I forget. She insisted that she had not made them; that she had heard a voice repeat them. It is probable that she had read them and unconsciously recalled them. They are not in the volume of poems which the Sisters published."

##### Mode of Composition.

"I remember many little particulars which Miss Brontë gave me," says Mrs. Gaskell, "in answer to my inquiries respecting her mode of composition. She said that it was not every day that she could write. Sometimes weeks and even months elapsed before she felt that she had anything to add to that portion of her story which was already written. Then some morning she would wake up, and the progress of her tale lay clear and bright before her in distinct vision."

Of the composition of "Villette," Miss Brontë thus writes to her publishers: "It is not likely that my book will be ready at the time you mention. If my health is spared, I shall get on with it as fast as is consistent with its being done, if not well, yet as well as I can do it. Not one whit faster. When the mood leaves me (it has left me now, without vouchsafing so much as a word or a message when it will return), I put by the MS. and wait till it comes back again. God knows, I sometimes have to wait long—very long. . . . However, I can but do my best, and then muffle my head in the mantle of Patience, and sit down at her feet and wait." Mrs. Gaskell observes that at such times when she could not write "She could not see her people nor hear them speak; a great mist of head-ache had blotted them out; they were non-existent to her."

##### Inspiration During Sleep.

"I asked her," writes Mrs. Gaskell, "whether she had ever taken opium, as the description given of its effects in 'Villette' was so exactly like what I had myself experienced—vivid and exaggerated presence of objects, of which the outlines were indistinct or lost in golden mist," &c. She replied that she had never to her knowledge taken a grain of it in any shape—but that she had followed the process she always adopted when she had to describe anything which had not fallen within her own experience: she had thought intently on it for many and many a night before falling to sleep—wondering what it was like, or how it would be—till at length, some time after the progress of her story had been arrested at this one point for weeks, she awakened in the morning with all clear before her, as if she had in reality gone through the experience, and then would describe it word for word as it had happened. I cannot account for this psychologically; I only am sure that it was so because she said it."

PAINLESS SURGERY.—Dr. Chazaraïn sends the following note to *Spiritisme* (Paris): "Madame D.'s nursemaid Julie came to me suffering from neuralgia. I discovered that it arose from some decayed teeth, and told her they would have to be extracted. She required a little time to think about that. Returning home, her mistress thought of magnetism and made passes over the face; this gave relief but it did not last. In the course of the day, Madame D., who is a medium, received a communication from her guides to the effect that Julie's teeth might be extracted without pain if she were put to sleep, and that they would help. Madame D. sent a note to me informing me of this, and asked me to appoint some hour next day for performing the operation. I appointed the hour and went accordingly. Julie was ready, and after a few moments' application of Madame D.'s hands to her face passed into the somnambule sleep, during which she answered questions and observations quite well. I removed three teeth without her flinching, and at my leisure arrested a considerable bleeding from the disrupted vessels by applying perchloride of iron. During the whole time Julie gave no sign of pain or uneasiness, and when she was awakened she evidently knew nothing of what had passed."

#### THE DIVINING ROD.

There are few unexplained phenomena more remarkable than the peculiar "gift" which certain people seem to possess of discovering a subterranean well by the aid of a branch of the common willow. Those who possess this gift are so few that one might be inclined to think that the phenomenon is merely an illusion, but several recent examples have shewn that this is not the case. We are, for instance, informed among others on the most reliable authority that there is a man living at present in the parish of Hultsjö, near Jönköping, in Sweden, who has on several occasions demonstrated that he possesses the gift in question. The gift has thus on many occasions been called into request by farmers desirous to obtain water from subterranean wells.

The proceedings are very simple. The person who possesses the gift provides himself with a willow branch with three sprigs, which he grasps firmly with both hands in such a manner that one of the sprigs points upwards. With the branch in this position he walks over the ground where water is wanted. When approaching the spot where the well is situated a peculiar trembling of the willow branch occurs; it begins to twist and crack in the carrier's hands, and when on the actual spot where the well is, the sprig pointed upwards immediately bends to the earth. The distance between the spot where the trembling of the branch began and where the sprig struck, indicates the depth at which the well will be found. If borings are effected in this spot water will most certainly be found.

If the above-quoted example was all that existed in support of this strange phenomenon, a great deal of doubt might still attach to the belief in its existence. We find, however, that at a recent meeting of the Scientific Association of Christiania, which is constituted of the most learned Norwegian scientists of every branch, the phenomenon formed the lecture of the well-known Professor Lochman, of the Christiania University, undoubtedly the most distinguished physiologist Norway can boast of, who not only expressed his belief in the existence of such a gift, but stated that he himself possessed it. He had not formerly believed in the same until he discovered that he possessed this peculiar gift, which he had over and over again tested by experimenting on the subterranean water conductor at his country house. He could, however, give no explanation of the cause of the phenomenon, and he, therefore, urged that the Association should effect experiments with such persons who were shewn beyond doubt to possess the same gift, which would, perhaps, in time explain its cause. He himself thought that the phenomenon was of a physiological nature, and of similar character to that of certain metals exercising a peculiar influence over certain individuals. Professor Monrad, an eminent *confrère*, believed the phenomenon to be of a psychological nature, and might be referred to those termed "presentiments." Professor Schütz did not consider it to be of a physical nature.

The existence of the phenomenon has thus been asserted beyond doubt. It would be a matter of great interest to unravel its nature.

C. S.

The third part of the *Proceedings of the Society for Psychical Research* is now out and may be obtained at this office.

Spiritualism does not seek to undermine religion, or to render obsolete the teachings of Christ. On the contrary, it points out and leads by a scientific method thereto. It can evidence, illustrate, and confirm His work and words. In an age when faith is weak and hard pressed by Science, it can testify by actual knowledge, and render certain what to many minds had become doubtful. It does not ask a Christian to disbelieve his Bible, but only to understand it. It can help him when his knowledge of the original tongues, however profound, affords him no satisfactory aid; and it is only Modern Spiritualism that can bring many statements into the region of fact.

#### A GHOSTLY NARRATIVE COMMUNICATED BY A. M. H. W.

##### How Sam Bough Crosses a Haunted Hill.

May, 1882.—My cousin, Mrs. James Macdonell, communicated to me this experience of the late well-known Scotch landscape painter, as related to her by himself. Sam Bough's life was full of strange adventure as quaint and original as himself. This incident must have occurred during the earlier period of his career. I have endeavoured, as nearly as possible, to reproduce each word as I heard it.

Sam Bough had been hard at work with some men lading a vessel with ballast somewhere on the northern coast. It was evening; Sam Bough and his companions were tired with their hard labour, and had some distance to walk to the public-house where they were to sleep.

Two roads led to this house. One, the longer way, round the foot of the mountainous hill, the other, much the shorter, across the hill. It was rapidly growing dark. "There's the house across the brow of the hill—there," said Sam Bough to his companions; "what do you mean by taking this lower road?" "We won't cross that hill at dark!" returned the men. "No, not for anything—not us! It's not *canny*!"

"Stuff and nonsense!" answered Sam Bough, and whistling his dog to follow him, up the hill he went. "We'll see, my friends," said he, "who will first reach the public-house."

"So," said Sam Bough, "up the hill I went, up and up. It grew darker and darker. At length I drew near to a small wood on the hill-side. I began to feel queer. Not that I saw anything, nor that I heard anything—but I felt something! It was very odd! My knees were weak; my breathing was queer. I was queer all over. Still, I was determined that nothing should stop me. I was not afraid of ghost or devil—what was there to fear? I felt queerer and queerer! I burst out into a sweat all over me—a cold sweat. I lifted my hands to my head, and I felt all my hair standing up from my skin. My hair lifted my hat! I looked at my dog. He was hanging his tail between his legs—I could just see that in the dark. I whistled to him, but he turned suddenly round, and fled back again down the hill as fast as he could go. Well, I was very queer. I could scarcely move. But push on I would, all in the sweat as I was. Once through the trees, and across the brow of the hill and beginning to descend on the other side, I was better. My knees were less weak; and gradually the queer feelings passed off."

"I was the first at the inn after all. So soon as I got inside the door, I dropped down into a chair."

"What's come to you, mister?" asks an old woman in the room, "What's come to you?"

"Nothing," said I.

"Hasn't it then?" says the old woman; and she takes down a bit of a broken looking-glass from the chimney-shelf, and shews me my own face in it, white as a sheet.

"You've been through the wood and across the hill!" says she, "there's no mistake in that!" and she runs out and brings me some brandy. And very thankful too I was to drink it," added Sam Bough.

SPIRIT TEACHINGS.—A lady writes:—"This book of 'M.A. (Oxon)'s' ought to have a wide sale amongst 'inquirers' as well as amongst confirmed Spiritualists, since it is quite a unique book, not from the fact of its automatic production, but from its giving the chronicle of the growth of a highly cultured mind into freedom of the spirit through converse with a spirit. No doubt mental growth is in thoughtful minds usually thus produced, but the process is in this remarkable book unveiled to us."

Now, as in all times past, there are two kinds of Spiritualism—the one lawful, reverent in its attitude, and pre-eminently beneficial in its results; the other unlawful, and as irreverent and baneful. A most clear and marked distinction is drawn between the two—i.e., between necromancy and a lawful communion with the dead. Paul refers to both. While condemning witchcraft and sorcery on the one hand, he extols spiritual gifts on the other, even going so far as to counsel the seeking of the best gifts.

The credentials which Spiritualism has to offer are indisputable facts—facts as hard and stubborn as those which have been deduced from any physical science. The witnesses of these facts are innumerable, and the character of many unimpeachable. Upon this basis we may well be content to rest our *raison d'être*. Spiritualism does not fear inquiry: it has nothing to lose, but everything to gain thereby. All that it desires is a candid and honest method of investigation, and not a rough and ready mode of settlement, as too many scientists, unfortunately for themselves, have adopted.

TEMPORARY OFFICES OF "LIGHT,"  
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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## Light:

SATURDAY, AUGUST 4TH, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

## REVIEWS.

SPIRIT TEACHINGS. By "M.A. (Oxon):" Author of "Psychography," "Spirit Identity," "Higher Aspects of Spiritualism," &c., &c. London: The Psychological Press Association, 38, Great Russell-street, W.C., and E. W. Allen, 4, Ave Maria-lane. 1883. 10s. 6d.

## SECOND NOTICE.

We now turn to consider the philosophy, together with the varied subject-matter which form the contents of the book.

Its philosophy may be more justly termed a lofty Theism than that which ordinarily would be understood as constituting the philosophy of orthodox Christianity.

The Christ as, through His own words, He is revealed to us in the Gospel as the Holy Anointed-One, is upheld throughout these "Teachings" with reverence and beauty. He is consistently manifested as the perfect and lovely ideal of Humanity—the Man-Divine, after whose full stature of beauty and grace man must ever aspire. The Christ-life of self-sacrifice, of obedience to the voice of the "in-dwelling" Father, of the strength combined with the gentleness of pure and perfect love, is shown as "the Way" alone, whereby the children of the New-Life can press on, ever ascending to the Father of the Christ—and their Father; to His God—and their God.

The avowed object, in short, of these writings is, according to "Imperator," to help onward the advent of the time, "when the pure Gospel which Jesus preached shall find its counterpart again on an advanced plane of knowledge." Also to manifest unmistakably that God's "dealings with man have been uniform through the ages, intimate in proportion as man cultivates spirituality, remote as his animal nature asserts itself, and he becomes corporeal and material in his instincts."

From the advertisement in "LIGHT" of the contents of the "Spirit Teachings," the readers will be aware how varied is their character, how wide the horizon embraced by them. Suffice it now, therefore, to summarise the most salient heads—not, perhaps, exactly in sequence as they appear in the book itself, but as they have left impress upon the mind.

The Christ-life, as already observed, is set forth pre-eminently as the earthly and heavenly ideal prepared for each human soul called to enter upon its sublime pilgrimage towards God. The new birth of the soul in varied aspects; the death of materialism and literalism, both in doctrine and life, are manifested as the great work now being wrought by the Holy Spirit—and this through the agency of messenger-spirits: esoteric and exoteric aspects of truth considered: the symbolic aspect of the Christ-life and mission, and its relation to Life and Law-Spiritual: also the symbolism of Revelation and Nature. The means employed by the Messenger-spirits to enlighten and instruct man, the difficulties to be encountered by them, and also by psychical persons who come into communication with supernal influence. Realm of

the Antagonists: conflicts with the Antagonists: the issues for good resulting from these conflicts of ever-renewed antagonism. Error and sin; terrible evils which the unregenerate man draws to himself, here and hereafter, when he ignores, runs counter to, or wilfully breaks the true Divine laws of his being—self-renunciation, love, harmony, peace, and union with the indwelling spirit of the universal Parent-God. Conditions of varied classes of unhappy disembodied spirits, showing in what really consists the state, called by the orthodox believers "Hell"—the hell of spiritual purgation from evils. What spirits teach regarding "Judgment:" literalism of the childhood of man, and of the childhood of faith. Residuum of truth to be discovered in every form of faith and in all creeds. Outlines of various religions. Prayer: its vital reality as a force and its varied uses. Attitude of the world ever against new truth: man's future destiny, &c., &c.

Interspersed amidst these more abstract subjects of speculation and thought, the reader will find contained in the autobiographical prefixes to the sections, various highly noteworthy cases of Spirit-identification, not the least interesting portions of this deeply interesting and instructive volume.

(To be continued.)

A Proposal to Circulate "Spirit Teachings."  
To the Editor of "LIGHT."

SIR,—Will you allow me to make a suggestion with reference to "M.A. (Oxon's)" recently-issued volume of "Spirit Teachings"? It is a book which I believe to be invaluable, and to contain matter specially suitable and useful for these times, when the minds of all thinking men and women are looking for a fresh development of religious truth. It seems to me that it will not only prove of value in indicating to many an earnest seeker the very means of escape from the agnosticism of the day, for which not a few are now looking, but that it will also exercise a very marked influence in disabusing the public mind of the idea that all spirit communications are trivial and worthless. This volume is, at any rate, whatever it may be else, a complete answer on that score.

I would suggest therefore that an effort should be made to circulate copies of this volume in influential quarters where its contents are likely to be appreciated, and to result, in some cases, in their wide diffusion. Amongst those who are chosen to become the recipients, I would recommend clergymen whose views are known to be liberal; the tables of reading-rooms, and the shelves of the numerous libraries scattered over the kingdom. The details of the plan could, I think, be safely left to a committee appointed for the purpose. The book is issued at 10s. 6d. per copy, but on inquiry the publishers have very kindly offered very liberal terms if this suggestion is carried out, and are prepared to supply them at the rate of four copies for £1. I think we should aim at sending out at least 500 copies. The result could hardly fail to lift our cause in public estimation.

Twickenham.

T. H. EDMANDS.

[We think the idea an admirable one, and shall be pleased to start the list with twenty copies. If adopted at all, the scheme should be liberally carried out.—ED. "LIGHT."]

THE SPIRITUAL RECORD. August, 1883. London: E. W. Allen, or Office of LIGHT, 38, Great Russell-street, W.C.; Glasgow: Hay, Nisbet, and Co., 38, Stockwell-street. 6d.

In the number before us, Dr. Nichols continues his article on "Direct Spirit Drawings and Writings," copious fac-similes illustrating the text. Then follows "Testimony of Two Earls of Dunraven," dealing principally with the now well-known records of "Experiences" printed, in the first instance, for Private Circulation only. "Materialism" also, like the two preceding papers by Dr. Nichols, deals with the points of difference between the Materialistic Cosmology, and the Spiritualistic Cosmology, the difficulties of the former, and the solutions given by the latter. A case of "Spirit Identity," first related by Mrs. Watts to "M. A. (Oxon)," is reproduced with additional evidence from the narrator's diary, and "Signor Damiani's Message," together with an article on "The Second Light and the usual Notes," completes a number singularly rich in narrations of facts.

MR. HUNN'S SEANCES.—We are requested to remind the members of the C. A. S. that subscription seances are held with this medium every Thursday evening at eight p.m., at the rooms of the Association, 38, Great Russell-street. Tickets for admission, 2s. 6d. each, application for which should be made to Mr. T. Blyton, 6, Truro Villa, Station-road, Church End, Finchley, N., or at 38, Great Russell-street, W.C.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## Speculative Philosophy.

To the Editor of "LIGHT."

SIR,—“Now the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons.” With the instinctive reverence of humanity for what is called the Supernatural, it is not surprising that many investigators of Spiritualism should have been ready to accept doctrines coming to them across the river of Death, and we find that men whose intellects are too powerful and too discriminative to accept the doctrines of the New Testament, and what they call the absurdities in the Bible, consent, on the most slender and shadowy evidence, to receive and publish doctrines and systems possessing far less antecedent probability than must be allowed for Christianity, and which, though of great antiquity, can show through the long course of ages no such results on the progress of humanity as can be clearly traced to Christian teaching. In this day, when we can see abundant fulfilment of the prophecy “many shall run to and fro, and knowledge shall be increased,” have we not also evidence that the stone, cut out without hands, has long since smitten the image, now being carried away, and has become a mountain, giving even at the present time signs of its filling the whole earth?

The great feature of Christianity, as of its precursor Judaism, is its appeal to a personal God, the Creator, Sustainer, and Regulator of life in all its forms, who is Himself accessible to all that seek Him in the right spirit, and is ready to answer their prayers. Happiness is attained by working in submission to His will, made known to us by Him. He has allowed us, in our own wills, to take on ourselves the government of the world, with results of which we have no reason to be proud, but men are gradually coming to understand that His will is better for them than their own, and all must learn to do His will, not in blind, but intelligent submission, ere happiness can be attained. He who is Almighty and willett not the death of any, but that all shall return, repent and live, has provided the way for all to learn this, and ultimately to reach the rest for the people of God, a condition much misconceived by the theorists who tell us of absorption into the Deity, or of Nirvana.

One charge brought against Christians is that they are Anthropomorphologists. Some Christians might deny the impeachment, but I count it a boast of Christianity, and maintain the view that one of the senses of the declaration, “God made man in His own image,” extends to the outward form, though I readily admit that the most important meaning of the passage is its declaration of the similarity of our spiritual being to that of its Creator, of whom we are truly the children. In this all Christians will agree. This doctrine was a distinctive peculiarity of the Hebrew revelation, and, be it remembered, it ran counter to the ideas of the Semitic race, who deified flies, serpents, fishes, &c., as well as the heavenly bodies; also to those of the Aryan Orientals, whose deities were provided with fifty hands, three or four heads, or, like Ganesa, wearing the head of an elephant. It was also opposed to the Hamitic views of deities, for these were, like Anubis or Ptah, made with the heads of the lower animals, though this race also worshipped gods of human shape. The Greeks, on the other hand, recognising instinctively that the human figure is the most beautiful form in creation, represented all their gods as of human shape, and herein set up a standard similar to that of the Christian, in that the perfections of Deity differed from those of humanity, not in kind, but in degree. Thus they encouraged men to look up to the gods and aim at their perfections.

Coming farther westward, it is interesting to look at the teaching of the Druids in these islands 2,000 years ago, condensed by Robert Southey into the following passage from “Madoc”:

“Thee, Lord! he sang—  
O Father, Thee, whose wisdom—Thee, whose power,  
Whose love—all love, all power, all wisdom. Thou!  
Tongue cannot utter, nor can heart conceive.  
He, in the lowest depth of Being framed  
The imperishable mind; in every change,  
Through the great circle of progressive life,  
He guides and guards, till evil shall be known,  
And being known as evil, cease to be;  
And the pure soul, emancipated by Death,  
The Enlarger, shall attain its end pre-deemed  
The eternal newness of eternal joy.”

This passage may be amplified and explained by the following extracts from the “Bardic Triads”:

“There are three circles of existence;—the circle of Infinity, where there is nothing but God, of living or dead, and none but God can traverse it; the circle of Inchoation where all things are by nature derived from death—this circle hath been traversed by man; and the circle of Happiness where all things spring from life,—this man shall traverse in Heaven.”

“Animated beings have three states of existence;—that of Inchoation in the great deep, or lowest point of existence; that of liberty in the state of humanity; and that of love, which is happiness in Heaven.”

“All animated beings are subject to three necessities;—beginning in the great deep; progression in the circle of Inchoation; and plenitude in the circle of Happiness. Without these things nothing can possibly exist but God.”

“Three things are necessary in the circle of Inchoation,—the least of all, animation, and thence beginning; the material of all things, and thence increase, which cannot take place in any other state; the formation of all things out of the dead mass, and thence discriminate individuality.

“Three things cannot but exist towards all animated beings from the nature of Divine justice: co-sufferance in the circle of Inchoation, because without that no one could attain to the perfect knowledge of anything; co-participation in the Divine love; and co-ultimity from the nature of God's power, and its attributes of justice and mercy.”

“There are three necessary occasions of Inchoation: to collect the materials and properties of every nature; to collect the knowledge of every thing; and to collect power towards subduing the adverse and the devastative, and for the divagation of evil. Without this traversing every mode of animated existence, no state of animation or of any thing in nature, can attain to plenitude.”

“By the knowledge of three things will all evil and death be diminished and subdued; their nature, their cause, and their operation. This knowledge will be obtained in the circle of Happiness.”

“The three excellencies of changing the mode of existence in the circle of happiness—acquisition of knowledge; beautiful variety; and repose, from not being able to endure uniform Infinity and uninterrupted Eternity.”

“Three things none but God can do: endure the eternities of the circle of Infinity; participate of every state of existence without changing; and reform and renovate every thing without the loss of it.

“The three plenitudes of Happiness:—Participation of every nature, with a plenitude of one predominant; conformity to every cast of genius and character, possessing superior excellence in One; the love of all beings and existences, but chiefly concentrated in one object, which is God; and in the predominant One of each of these will the plenitude of Happiness consist.”

This is a system which very closely resembles that underlying the Hebrew Revelation.

In this day of speculative inquiry men are no longer satisfied to sit down and allow others to think for them, and it is far better that minds should live and think, though at times led away by error, than that they should remain in a state of somnolent acceptance, even of what may by chance be right. I have no desire to arrest study, or even speculation, but to call attention to the foundations of the various superstructures offered as solutions of the great problem of existence. It is a satisfactory and highly instructive feature of most of these theories advanced at the present day that so far as concerns their practical application to this earthly phase of existence, they generally converge pretty nearly to the one point, agreeing with the teaching of the Founder of Christianity, which is love to all mankind.

The theory of Re-incarnation which was principally held by continental Spiritualists, appears to be spreading in England as well as in America, notwithstanding that there is little to support it, save dogmatic assertion, much of it coming, no doubt, from the other side of the river, but certainly not on that account to be relied upon. Certain facts and analogies are, indeed, advanced to support it; but these are all explicable fully as clearly, and in most cases much more readily, in accordance with the Christian system, and there is absolutely no evidence, philosophical or logical, which has yet been offered in proof of Re-incarnation. It must be admitted that evidence to disprove it is but scanty, but the propounder of a theory, like the suitor for the recovery of an estate, cannot obtain credence on the weak-

ness of his opponent's case; he can only succeed from the strength of his own.

The latest development of the theory of Re-incarnation has come to us from its birthplace, and is worthy of its Hindoo origin, being strikingly suggestive of the same class of mind that could count its gods by the lakh and represent the saints as arriving at perfection through such exercises as standing on the tip of one toe for 500 years, or sitting for a few centuries on the point of a spike. The propounders of this theory, oddly enough, style themselves Theosophists, though denying the existence of Theos, a personal Deity. Judging from the letters of "A.P.S.," which have appeared in "LIGHT," Theosophy admits some creative power, not very clearly defined, but which seems to be a principle inherent in something. This power, styled Akasa, though impersonal, has by its action produced spirits with personal identities, but having started them, as well as the rest of creation, ceases to interfere further, leaving all to develop according to immutable laws, of which we are not told that there has been any lawgiver. Under those laws the spirits take upon themselves material clothing, time after time, with intervals of dreaming, until, ultimately, Nirvana is reached. It seems that each of us has to inhabit, in succession, seven planets, performing in each seven rounds of existence, each round consisting of seven races. Each race, in its turn, consists of seven subdivisional races, and each subdivisional race of seven branch races, through all of which we have to pass seven times. This gives us a grand total of 163,849 successive material bodies to be inhabited. After each successive incarnation or Karma, the spirit passes into a pleasant dream or period of Devachan, in which he surrounds himself with whatever he likes best, and may have the company of those whom he most desires, though they themselves might be elsewhere enjoying themselves with others, or performing their next Karma, or even have been for their own demerits, annihilated. These periods of Devachan vary from a few years to several hundred years of our time in length, according to the merits of the previous Karma, and the spirit, after enjoying this dream as a reward, goes into a fresh body, in which he advances further, but has also to make propitiation for the sins committed in his former material clothing. I am not concerned to deny the possibility of these theories, but to me it appears most unreasonable and improbable that after a man has spent fifty or sixty years in doing good to his fellow creatures, much of this consisting, it may be, in affording them aids to their spiritual growth, his best reward should be an unsubstantial dream in which he obtains neither knowledge nor strength, instead of that promotion, typified by Christ as having dominion over ten cities, to a sphere in which his powers are strengthened by still working in a higher employment of his energies, to carry on the purposes of his Creator. It further seems to me most unreasonable that after the enjoyment of his reward, he should simply go back pretty nearly to where he had left off, and take up a fresh round of life, burdened with the sins committed in his cast-off body. The ultimate reward, Nirvana, is also, in my view, thoroughly irrational, for it seems that we are to sink into a sort of nothingness, in which we shall have nothing more to do, and nothing more to learn. It is a purely finite conception, traceable, as it seems to me, to minds engaged in watching the operations of nature, and especially in tracing the analogies of insect life, and applying them to the soul, a favourite study of Orientals, whence came the symbolic representation of the soul as a butterfly. The hibernations of vegetable life, followed by the not infrequent cases of the peculiar imperfections of the last year's growth being reflected in the growth of its successor, would have afforded further aid in the development of this theory, which is as clearly earth-born and earth-tinctured as if its framers had spent their time in culling "simples, with a broad clown's back turned broadly to the glories of the stars." It bears upon its face and in its details the aspect, not of a revelation of truth, but a conception of finite, not to say puerile minds, continued in its elaboration of details by intellects not yet sufficiently advanced to perceive the pettiness and childlikeness of their ideas. It is introduced to us with a flourish of authority, and no more confident claim has been advanced by any prophet, apostle, or pope, than is made by "A. P. S." for the authority of the Occult Brothers in India, from whom he has received this new revelation. I am by no means unwilling to allow to these brothers the possession of remarkable mediumistic powers, even were they such as Bulwer represented Zanon as possessing, but I have yet to learn that the possession of these powers is a guarantee of perfect wisdom, or even of accurate knowledge in spiritual matters. I have never been able to see that miracles

are the strongest proof of the truth of Christianity, and have always thought it a remarkably weak point in the writings of so able a logician as the late Archbishop Whately, that he should have stated this. I think the strongest rational or philosophic evidence of the truth of the Holy Scriptures is the fulfilment of prophecy, and that from what is fulfilled we have just grounds for believing in the fulfilment of the rest.

With regard to the revelations of those who have been favoured to view the spiritual world, we have all, within the past twenty years, learned enough to warn us against any hasty acceptance of their accounts. We know well how the character and ideas of the medium tincture the understanding of spiritual things. We have had revelations from spirits of all kinds; communications have been received from Jews, Mahomedans, Buddhists, Atheists, and even of a denial of continued existence, for at least one case has occurred where the communicating spirit denied that there was any future existence after the death of the physical body, and asserted itself to be the spirit of one of those present in the flesh. We have nothing to do but to cultivate communion in a given direction, and we may readily become fooled to the top of our bent. These Occult Brothers are set forth by "A. P. S." as "the heirs of all the ages in the foremost files of time," and he says that for more centuries than he dares tell about, the accumulation of this occult knowledge has continued. Now, knowing what we do of Spiritualism, and a few centuries are nothing in the spirit-world, it is easy to understand the perpetuation and elaboration of the Pythagorean doctrine of metempsychosis by the spirits of those who held it on earth communicating with their former disciples. I have the highest respect for Emmanuel Swedenborg; but I do not, therefore, accept as gospel all that he thought he saw in the spirit-world, and I do not see that the claims of the Adept Brothers are, so far as has been yet shewn, at all so strong as those of Swedenborg. Are they better than those of St. Paul, who tells us that he was caught up to the third heaven; or than those of St. John revealed in the Apocalypse? These theories of the future cannot be received on the dictation of any man. They must be tried by the one test, set forth in the oldest book which exists, in these words—"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." We must bring all these theories and revelations to this test, and accept or reject them according to its dictates, not merely as to their general scope, but in all particulars. We have all access to this unerring monitor. The remarkable theory of Mr. F. F. Cook, of Chicago, that our spirits are embodied piecemeal in successive incarnations, so that we ultimately become groups of successive identities, is amusing, and needs no further reference, though I fully recognise the true Christian spirit displayed in his letters as well as that they contain much that is worthy of consideration.

I need not again travel over the ground worked by Dr. G. Wyld, to whom we are all much indebted for his remarks on Occult Buddhism; but I may repeat that the teachers of this doctrine can point to no great results from it during the many centuries of its existence. There are giants who stand out as landmarks in history, for whose achievements neither creeds nor nations have any real claim to honour. Their greatness belongs to humanity at large, but no creed or philosophy can show such results on the masses of mankind as are distinctly traceable, especially in these latter days, to Christianity, from which have sprung all the great educational and philanthropic movements now working with it, in elevating mankind from the condition of disjointed, selfish beings, into one already approaching to a vast brotherhood. Judaism among its own race did, to a large extent, accomplish this result, and art and science were promoted by the Greeks and the Arabians; but nothing like true or comprehensive ideas of liberty, love, and philanthropy have been ever developed save through Christianity. "A. P. S.," and most of those who write on religion, are constantly making the same mistake as runs through all the arguments of Bradlaugh. They confound theology and pulpit-teaching with Christianity, instead of looking into the New Testament to find out what Christianity is. And though the New Testament is supposed to be the basis of these teachings, and of theology, it will often be found to differ much from them.

I cannot conceive how Akasa, a principle inherent in something, or nothing, or a power analogous to motion or magnetism, could evolve conscious identities and start them on unerring rounds of millions of ages through their 100,000 incarnations, with the intervals of Devachan; and I cannot imagine a wise

almighty, and beneficent Creator so poor in resource as to have no training for the spirit but these endless rounds. There are none of these philosophies into which much that belongs to the Christian scheme might not be made to fit with skillful reasoning; but such arguments work both ways, and I take Nirvana, as well as the doctrine of the absorption into the Deity, to be a misconception of the Christian view, which is much more nearly approached in the Bardic Triads. The true Nirvana is attained when the spirit has come to see, beyond any doubt, that the will of God is better than his own; to submit himself, not blindly, but with rational conviction, to the will of his Creator, and to work in full unity with Him. This is the condition of rest, not in a quiescent and idle state, but of full understanding that the spirit is working with the Creator, and that therefore his work is efficient. He that has reached this state fulfils the prayer of Christ Jesus, "that they may be one even as we are One. I in them and they in Me, that they may be perfected into one"; and this, without any loss of distinct identity, is what has been misunderstood as absorption into the Deity.

This condition, moreover, though it may be difficult of attainment, can be reached even while in the body, and the Apostle Paul, although he speaks of himself with modesty, "not as though I had already attained," had evidently begun to enter into it. And here we have further the evidence of the attainment of Jesus, the Anointed, and His thorough rest in the will of His Father. He says, "He that believeth on Me hath" (not shall have) "Eternal Life."

Seers trained in these Buddhist doctrines are exactly those from whom we might well expect the accounts of Devachan, and these afford strong evidence of their want of exalted spiritual perception. Devachan is evidently the state of spirits enveloped each in his own earth sphere, a condition very likely to endure for a long period with a Buddhist dreamer, as well as to be so dense as to admit light with the utmost difficulty. The subjective surroundings of what they have taken with them from earth, and their carelessness of aught further, are strong proofs of this.

All the so-called Rational schemes, Agnosticism, Deism, Platonism, &c., as well as these Buddhism revelations, lack the power of appealing to human nature, and, whatever may be said to the contrary, human nature, from the earliest flint-chipper to the present day, and from the Andaman islander even to exalted spirits, remains much the same. Among men have always been a few philosophers given to abstract and abstruse speculations, but their recondite theories have never taken hold save among a few even of their disciples, for to the bulk of humanity they have no meaning. The masses cannot be moved save by the appeal to a personal God, and in the Christian plan we can trace the finger of Him who "knew what was in man." No mean evidence of the truth of Christianity as revealed in the New Testament is its being so readily intelligible to all who will receive it "as a little child." Christ came to direct us to the Father, and the Comforter sent by Him to teach us comes to all who seek Him aright.

"In vain Thy creatures testify of Thee,  
'Till Thou proclaim Thyself. Thine is indeed  
A teaching voice; but 'tis the praise of Thine,  
That whom It teaches, It makes prompt to learn,  
And with the boon gives talents for its use."

H. T. HUMPHREYS.

Kennington.

#### Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—I should be glad to say a few words in reference to the letter from "G. W., M.D.," in your issue of July 21st. Perhaps some of your readers may not object to a criticism on this letter from a European, though I will not add arithmetical standpoint also. By esoteric, I maintain that the word simply implies the inner meaning, as applied to the outer signification. It does not mean the sacred innermost; there is, of course, no word for that. Esoteric Buddhism means simply the non-illusory version of Buddhist doctrine as compared with the illusory side. Just as Esoteric Christianity means, I conclude "G. W." would consider, the non-illusory version of it understood by the few compared to the illusory version of it, which is the creed of the many, necessarily changing with each generation. The non-illusory or esoteric teaching tells us that the Psalmist plainly said that "We cannot, by searching, find out God." The Jehovah of the Hebrew Scriptures does not in this esoteric teaching take the place of the First Cause, spoken of by "G. W."

Can he prove that his Jehovah exists, and is the First Cause? if not, he is as atheistic as the esoteric teaching. This teaching simply widens the mental horizon so indefinitely and infinitely, that finite man is compelled to bow the head, and say the time has not yet arrived for mortal man to dare to define any idea even of God. The lower the idea of God, the easier it is to define Him. The higher one goes, and wider and ever wider grows the conception, but an end comes and inconceivability arises. Enough for us that we have some guardian of our planet, our little planet which is known even astronomically as a speck in the boundless universe. To me there is always something savouring of savagery and of primeval races, this insistence upon our God as the only one and the greatest. What right have we to say so? When in the course of the ages open to every one of us, our horizons widen, doubtless we shall think of our present conceptions of the Deity much as cultured men of the present day look upon the crudest anthropomorphism of early times. There is no Atheism in the assertion that the Brothers do not teach a Personal God; and, moreover, that "no such conception enters into the great esoteric doctrine of Nature." Hitherto, with our imperfect knowledge, we have been in utter confusion respecting our "Gods." For the first time in our history is this mystery cleared up as taught in Esoteric Buddhism. There we learn that we must be silent on subjects of which we know nothing, and that is the First Great Cause, confused by "G. W." with the Jehovah, the Christ of the Bible, and made still more impossible by the teachings of modern theology. The mistake of the mysticism, as understood by "G. W.," is its limitation. It teaches the life and destiny of one individual in one earth-life, no further. It is Esoteric Christianity certainly, and true in its circle, but it does not get out of that circle, the one earth-life of man; whereas, the teaching of Esoteric Buddhism takes in Esoteric Christianity and every truth of science and history, everything in its vast arms, and proclaims, not only the destiny of the individual but the destiny of the race, the cosmogony of the universe. He who runs may read, and the same criticism may be applied to Mr. Sinnett's work as is applied to the Bible by its devoutest believers; they don't know who the authors really were, they simply say, "Its internal evidence is a proof of its authenticity."

I don't find anywhere, though "G. W." does, that we are threatened in any way with punishment for non-belief by the Brothers. This is a singular reading of doctrine, altogether opposed to the idea of arbitrary punishment in any case. We are told certain things; those of us who can receive them, do, and it is better inasmuch as it shews receptibility to higher truths, just as a mathematical problem is received by a student of mathematics as a lucid idea; to a drayman, the problem is not even a problem—it is gibberish; but the drayman is not punished, only the master might blame himself for casting pearls before swine, and offer his problem to a more educated mind.

Now, with regard to what "G. W." says of Koot Hoomi being to blame for not doing this and that and the other, allow me to say "G. W." is to blame in talking about matters of which he is necessarily incapable of judging.

To begin with, "Is it a proved historic fact that the Jesus of the New Testament is an exact historic personage, and that 'G. W.' has an absolute right to claim him as a real historic being whose ways and doings and actions are thoroughly known and understood and truly recorded?" If not, he has no right to draw the comparison. Possibly, if more were known of the Adept, the Rabbi Jeshua or Jasher (I don't know which,) a more correct, not comparison, but parallel might be drawn. As it is, the old adage applies; comparisons are, and always will be, odious.

"G. W." seems always tormented by the word "secrecy." I agree with him it is a hateful word, and should not be used in its ordinary and abused sense. In its proper sense it is not objectionable, and to be the recipient of a secret need not be necessarily unpleasant, yet somehow, the word has an ugly sound. Let us drop it, for it is the word employed, not by those who are in the receipt of knowledge, but by those who want the knowledge and won't work for it. Esoteric wisdom is freely opened to those who seek, and who prove themselves worthy to seek; but it is hidden or veiled from those who sit still and expect to be told everything, for they could not understand. Darwin might have expounded the whole of his system to a navy by the wayside, but it would still be a secret to the navy. Nevertheless, had the navy had some sort of education and some conception of general truths, the mystery would have "some show of reason" to him. All occult doctrine seems

taught in the same way, being truth according to the capacity for receiving it; and as we prove this in ordinary education, why cannot we receive it on higher grounds?

"G. W." has written an exhaustive list of objections, most of them arising, I assume, from ill-digested perusal of the work in question, and also from an unhistorical and unphilosophical comprehension of the effects of Christianity. Ordinary orthodox Christianity would extremely resent any confusion with Unitarianism, and "G. W." should therefore define what his Christianity means, if he allows breadth of views to himself but not to others. Unitarianism is an anathema maranatha to Roman Catholics, Ritualists, as well as to the countless varieties of catechisms long, middle and short of the Scotch Church. Christianity, therefore, being burdened with these ever widening differences of opinion, deserves the name of no doctrine at all. Esoteric Christianity doubtless is the true doctrine for one man and one woman in one short earth-life, but it is reserved for "Esoteric Buddhism" to unfold to us the glorious horizons and the ultimate destiny of man; the first time in history that we have given to us a foundation on which we can raise the superstructure of the science of the future; and on which we can build without fear our hopes for the human race.

ISABEL DE STEIGER, F.T.S.

I should like to add a protest, in which I am sure all Theosophists would join me; and that is against the use of any unparliamentary expressions in writing in "LIGHT" on such important matters, such as "an awful cram," and "mad as a latter." They should be withdrawn.

To the Editor of "LIGHT."

SIR,—The letter of "G.W.M.D." in your issue of the 21st July is indeed surprising. It is surprising on the following grounds:—(1) That it is the production of a Theosophist at all, and (2) that it should come from the pen of one who has been credited with knowing much, and after all has known so little.

"G. W." begins with an attack on the use made by Mr. Sinnett of the expression "Esoteric Buddhism." His assaults, however, are so puerile that it would be energy mis-spent to undertake a serious repulse.

He then goes on to represent "The Brothers" as so many Papal tyrants forcing their dogmas upon the "enlightened West," just as Frenchmen stuff the Strasburg geese. But we know that it is far otherwise—that their sentiment is "Knock and it shall be opened unto you," or, in the language of Koot Hoomi, "Deserve much and we will prove honest debtors; little, and you need only expect a compensating return."

Mr. Sinnett is not inclined to shirk the question why "The Brothers" do not sport themselves before the Thomases of the ordinary world. On pp. 7 and 8 of the *Occult World* we find the matter openly and fairly argued, and I need only quote one sentence, which, by its suggestiveness, is a complete reply: "Indeed, the reader will not go far in an examination of the nature of the powers which proficients in Occultism actually possess, without seeing that it is supremely desirable," yes, as the present writer has reason to know, absolutely necessary, "to keep back the practical exercise of such powers from the world at large."

"G. W." then goes into arithmetical calculations in a spirit of cheerful pastime, and deals with the human Ego much as school-boys treat their football. He laughs to see it bound, rebound, and bound again. But "The Brothers" put a value on the facts of science in proportion to their moral and philanthropic bearing upon humanity, and whether "G. W." will have 4,802 divisions of existence, or not, is to them and to us a matter of really little consequence.

"G. W.M.D." then goes on to pose as the martyr to virtue. "You must be on the wrong track for truth," he says in effect, "because you do not assert, as I assert, that there is a Personal God." Can it be that we are not so reverent as "G. W." and are sinning daily in our searchings after the Divine? or can it be that we have gone too deep for "G. W.'s" intellect and heart? I humbly prefer to yield an affirmative to the latter. Again I refer to a writing by Koot Hoomi. He says: "If we had the powers of the imaginary personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an Arcadia for lofty souls. But, having to deal with an immutable law, being ourselves its creatures, we have had to do what we could and rest thankful."

"G. W." lays great stress on the spirit of Christianity. "The Brothers" would go much further in this respect than "G. W." It is that spirit which it will be their aim and ours to make universal, and we would close this letter by asking the question: In the lengthy letter of "G. W.M.D." is the aforesaid spirit not conspicuous by its absence?—I am, Sir, yours truly,

W. T. BROWN, F.T.S., Bachelor Legis.

London, 29th July, 1883.

## SPIRITUALISM IN LONDON.

### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"Human Progress: Its Source." The controls of Mr. Morse introduced their views upon this subject, on Sunday last, by an explanation of the character of the progress. They were thus constrained, with considerate tenderness but fervent zeal, once more to question the literal truthfulness of records which represent man as originally a perfect being, whose fall would be an impeachment of Divine goodness, or wisdom, or power, and to start with the fact of savage nature, which they fitly described, in its relation to human progress, as zero. Hence, by experience and resulting knowledge, a condition was speedily reached which permitted the suggestion that the source of development is threefold. We were urged to recognise it in the sufferings of humanity, in the inspiration of internal light, and in the heart and consciousness of Deity. Suffering is salvation in so many departments of life: pain is mitigated by a pleasurable or beneficent issue in so many ways: the mistakes, darkness and misery of one age have been so commonly the precursors of the liberty and strength of the next: bodies are so clearly strengthened, minds enlarged, affections cultivated under and by trial and struggle, that it is impossible to doubt that progress is born out of suffering. Nor would any Spiritualist traverse the assertion that the intervention of the spirit-world largely influences the growing results also, for besides the very probable fact, advanced as such by the controls, that much of the effort after better things which is due to the healthy, open and earnest thought of the race, at all times, is suggested by the friendly control of the other side, it was judiciously and eloquently maintained that spirits, retaining their recollection of earthly experiences and needs, and finding their own status affected by the activity of their love for their fellows, bring always a completeness of appreciation of the ever varying wants of humanity which is a guarantee for the eventual successful application of means more or less suggested and sustained by themselves. Upon the third head, associating progress with the Deity, the controls, without entering upon detailed analysis of probably conflicting views of first principles, affirmed their own acceptance of the existence of God as of the one supreme, omnipotent, omniscient, and omnipresent source of human unfoldment. That conception, they said, was binding upon them and upon all who received it, and they argued that the power and wisdom involved in the idea, implied, at the least, a measurable expression of the purposes of the Deity in the progress of man. The motives and principles of growth are thus created by an all-wise intervention, stimulated into untiring activity by spiritual co-operation, and sustained and developed by suffering and hope. In a peroration of singular beauty, overflowing with human kindness, we were charged, in our daily lives, to do no discredit to so truly noble a creation as progressive man.

Special attention is directed to the advertisement, on another page, that the evening of Sunday, August 5th, is to be devoted to Question and Answer. Inquiries, under cover and signed, upon subjects of general interest, are invited from all who attend the services of the Lyceum.—S.E.

In Dr. Anna Kingsford's address in our last issue, page 337, column 1, line 24, for *great historical read quasi-historical*.

The Rev. Maurice Davies has brought an action for libel against Dr. Williams, of Grahamstown, South Africa, who has been committed for trial on the charge. Altogether, the clergy in our Southern possession do not seem to get along amicably without a head. Bishop Colenso's death having left the Church without a Bishop legally qualified to act in matters of this kind. It would certainly be a Godsend to the cause of religion and peace if Bishop Webb, the newly-elected Bishop of Grahamstown, could see his way to putting an end to the wretched division which now exists.

History is the Newgate Calendar of kings and rulers. It finds no materials in the happiness or virtue of States, and is therefore little better than a record of human crime and misery.

WHAT IS SPIRITUALISM?—The fundamental principle of Modern Spiritualism is that there is a possibility of communion between this world and the unseen world of spirit, whereby, through the medium of certain abnormal phenomena as yet little understood, evidence of a life to come is afforded.

The phenomenal evidences of a continued existence, which Spiritualism supplies, do not interest those who have rejected all belief in a future life, because in their researches they have come across no facts which demonstrate the same! Very good! Be it so. But having adopted this course, they have no right to a hearing when dealing with this question of the duality and continuity of life. By thus refusing to consider all the evidence relating thereto, they have thereby abdicated the honest, manly position of an impartial inquirer, and have fallen to that of special pleaders.

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"LIGHT! MORE LIGHT!"—Gothic.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

### THE GOD-IDEA.

#### PART TWO.

In writing last week about the God-Idea, I said that the limitation of Personality as applied to the Supreme was a mere human conception, and that the consensus of Spirit Teaching inclined to a refined and spiritualised Pantheism. I am fully conscious that this will not commend itself to all my readers; and that to some it may seem as irreverent to dispute the existence of a Personal God—by which is understood a God in human form—as it does to a late *Quarterly Reviewer* that the author of "Ecce Homo" should express himself somewhat similarly in his recent work, "Natural Religion." Such a doctrine, he protests with abundant energy and much iteration, is neither natural nor religious. And he more than hints that during the sixteen years that he has been waiting for the fulfilment of the promise held out in "Ecce Homo," "that Christ, as the creator of modern theology and religion, will make the subject of another volume," the author's faith has suffered shipwreck. That most pestilent book ever vomited up from the jaws of hell, as it occurred to a distinguished and representative Evangelical to describe a most reverent inquiry into the bases of revealed religion, adorned with a style almost without parallel in its fascination—this work of the devil has had its poisonous effect, and "at last we are put off with a farrago of science and culture, a pseudo-religion, from which Christ and God have been ejected to make way for Humanity and Nature." It is needless to say that I accept no such criticism as fair and true. I may, perhaps, illustrate what I have said before by some account of the natural religion which has so alarmed the *Quarterly Reviewer*.

I may say at once that it differs materially from those conceptions which have been propounded by previous thinkers. It is not on the lines of Clark, Butler, nor Paley. It has little affinity with Voltaire or Rousseau, or with the speculations of Professor Jowett or Professor Max Müller. Nor does the author need for himself the cirenicon he propounds. He says of himself that he "can conceive no religion as satisfactory that falls short of Christianity." But he sees around him an increasing number of able and profoundly earnest persons who have lost their hold on the old faith, "to whom Nature alone appears to be real, and

who look upon the knowledge of the laws of co-existence and succession in natural phenomena as the only knowledge within human reach." These men are moulding the thought of the age, influencing the public, "while they pursue their various ideals in a science, an art, a philosophy, a general culture from which God is ostentatiously excluded." I may demur to this sweeping allegation, but I have repeatedly expressed similar sentiments in discussing the future of Spiritualism as a religious and educational influence. The old faith, with all its pile of human accretions, has lost the power that was born of the simplicity and sincerity of its Founder, and an effete and tyrannical ecclesiasticism, with pretensions that would be ridiculous if they were not dangerous, imposes on the intellect and conscience of mankind a burden that it is impossible to bear. So far the author says in other words what I have been long saying myself from quite another standpoint.

The author of "Ecce Homo" agrees further with my contention that this dethronement of God is more apparent than real. It is not God that is obliterated from His universe by the most honest and capable students of its mysteries, but only that anthropomorphic idol that human speculation has erected where no image should intrude. It was the Bishop of Peterborough, in one of his most eloquent sermons, one delivered before the British Association when it met in his diocese, who spoke of the High Priests of Science standing with bowed heads and veiled faces before the mysteries that confronted them. Our author in like manner sees the agnostic scientists of to-day standing humbly before Nature as the priest stood humbly before his God. "Both earnestly protest against human wisdom. Both wait for a message which is to come to them from without. Religion says, 'Let man be silent, and listen when God speaks.' Science says, 'Let us interrogate Nature, and let us be sure that the answer we get is really Nature's, and not a mere echo of our own voice.' . . . Both agree in denouncing that pride of the human intellect which supposes it knows everything, which is not passive enough in the presence of reality, but deceives itself with pompous words instead of things, and with flattering eloquence instead of sober truths."

To these men *Natural Religion* appeals with a demonstration, as Mr. F. W. H. Myers well puts it, "that their argument lies deeper than their differences, that the enemy of all is the same; that for the most part they are both looking at different sides of the shield, whether they worship the Unity of the Universe by the cold sober light of His power and reality, or in the golden radiance of His love. And thus the author claims for all forms of enthusiastic admiration of truth, beauty, goodness, the title of religion, which he deems theirs by right both of logic and of history, and urges all parties to march side by side, so far at least as they may, in the self-elevating culture which is itself a worship—in the actively beneficent civilisation which is the missionary aspect of the higher life." Nor will the author by any means allow that the most agnostic questioner of Nature may not be a purely religious man.

These men, he contends, whose whole life is the pursuit of religious truth, deceive themselves when they proclaim themselves agnostic. In a remarkable passage this is elo-

\* A New Eirenicon. Collected Essays of F. W. H. Myers.

quently stated. "When men, whose minds are possessed with a thought like this (above stated), and whose lives are devoted to such a contemplation, say: 'As for God, we know nothing of Him; science knows nothing of Him; it is a name belonging to an extinct system of philosophy,' I think they are playing with words. By what name they call the object of their contemplation is in itself a matter of little importance. Whether they say God, or prefer to say Nature, the important thing is that their minds are filled with the sense of a power, to all appearance infinite and eternal; a power with which their own being is inseparably connected, in the knowledge of whose ways alone is safety and well-being, in the contemplation of which they find a beatific vision. Well! this God is also the God of Christians." I confess that this idea of the union of man with Nature and of his safety in so far as he is in harmony with her laws, comes on me with a sense of abiding satisfaction, such as is not derived from anything not inherently true. The man who spends himself in the patient interrogation of Nature, by observation and experiment; who ponders on the mysteries of life and being that surround him; who meditates and communes with Nature in the silence of the Alpine solitude, or is elevated and purified by entering into harmony with her in her softer and more lovely moods, is, in every true sense of the word, a worshipper. So, too, is the artist, be he a Wordsworth, who has learned, as few else have done, to interpret the mind of his God; a painter, who fixes for us some of Nature's subtlest beauties; or a musician, who entralls us with such of her grandest harmonies as he has learned by patient listening to some of her many voices. These all worship, and they do not worship the graven images of man's device.

Such men, too, are fitly described as Theists, who possess a theology: so our author thinks. It matters little by what term they be described. Their attitude is essentially the religious one, and the less theology they burden themselves with, the more free will they be. "I do not say that it is good or satisfactory to worship such a God; but I say that no class of men, since the world began, have ever more truly believed in a God, or more ardently, or with more conviction, worshipped Him. Comparing, then, religion in its fresh youth with the present confused forms of Christianity, I think a bystander would say that, though Christianity had in it something far higher, and deeper, and more ennobling, yet the average scientific man worships just at present a more awful, and, as it were, a greater Deity than the average Christian." What then is the atheist? Is there any one left to bear the name? And what is the criticism that must be passed on this bold utterance? These are questions that must be deferred till next week.

M. A. (Oxon)

The *Shields Daily News* of August 2nd contained a little poem on "Inspiration" by the well-known Spiritualist Mr. John A. Rowe, of North Shields.

Alexander Pope, said a short time before his death, "I am so certain of the soul's being immortal, that I seem to feel it moving within me."—*Spence's Anecdotes*.

Last Saturday's issues of the *Spectator* and the *Saturday Review* contained notices of the recent experiments of the Psychical Research Society. The former was written in a fair and calmly scientific spirit, very different from the animadversions of the latter.

EARTHQUAKE AT ISCHIA.—One of the incidents narrated by the survivors is that the performance which was going on at the theatre at the moment of the calamity began with a mimic representation of an earthquake. It is also stated that Signor Cappelli, a member of the Italian Government, who was stopping at the Sotiniella, happened a few minutes before the catastrophe occurred to have expressed annoyance because an English gentleman staying in the hotel was playing a funeral march on the piano. Amongst the corpses found at Casamicciola was that of an English gentleman, who at the time of the disaster was playing the piano. He was found seated in a chair.

## SOME RECENT EXPERIMENTS IN "THOUGHT-TRANSPERENCE."

Directed by Malcolm Guthrie, J.P., and reported by James Birchall, to the Literary and Philosophical Society of Liverpool, during its seventy-second Session.

Considerable attention has been given to the kind of experiments known as "Willing" and "Finding," in which a person, blindfolded, performs a definite series of actions, or finds some object under the supposed mental direction of another with whom he is placed in personal contact. These operations are apparently affected by the skilful interpretation of the voluntary or involuntary muscular indications given by him who appears to direct the other's movements, and do not require any further explanation.

Suppose, however, that the operator, fixing his eyes intently upon some object, is able by simple contact to transfer the image of that object—its colour and form—to the mind of the other, it is plain that there is room for further inquiry; and still more so if the person who is blindfolded can, without contact, perceive the form and colour of the object as clearly as before—the picture being, to him, "a vision as sensible to feeling as to sight."

The following series of experiments, made in the presence of reliable witnesses, some of whom are members of this Society, point to the conclusion that there is a field open for such further inquiry.

The experiments originated with a party of lady friends trying to think out numbers and words. They were then taken up by Mr. Malcolm Guthrie, who had, before this, found his son possessed, at times, of the faculty of seeing objects, blindfolded "in form as palpable" as if they were before his own vision. Since then they have been conducted by him, with my assistance, and the occasional presence of Professor Rendall, Principal of University College, Dr. Carter, and Messrs. Davies and Steel. Care has been taken that sufficient safeguards should surround each experiment; that the blindfolding of the subject should be secure, and that where contact was permitted it should be confined to the clasping of the hands, or the simple touch of the fingers. In the large majority of the cases, the objects were placed behind the sitter, but in full view of all in the room. They have been kept in Mr. Guthrie's special custody, and he has never shewn them except at the moment when each one was required. On one occasion I produced some objects prepared by myself, which could hardly have been anticipated by any of those present.

I have attended five sittings in town, and two at the residence of Mr. Guthrie, and the ladies before alluded to have been present at all but one. Fifty-two experiments have been made—of which fifteen were failures, and the remainder either wholly or partly successful. One of the subjects displayed the possession of a marvellous power of intuition; as she failed only six times out of thirty-five, while she was correct in all the fifteen experiments made without contact.

The following is an enumeration of the experiments as they were made with each subject:—

I. Miss R—h in contact with Miss J—, or Miss R—

The six failures were:—

1. A number—"17"—was said to be 16.
2. Only the first figure on a bank note was deciphered, and at the second attempt.
- 3 & 4. A horse-shoe shape of blue silk on white satin, and a ring of white silk on black satin, could not be seen.
5. A bright steel door key, while pronounced to be bright, was thought to be a silver brooch, and
6. A red ivory ball was declared to be yellow.

The successful experiments were:—

1. A red circle of silk on black satin, seen as "a round red spot."
2. A triangle of blue silk on black satin described as

"blue—like a diamond—yet not a diamond, but like as if it were cut off, and pointed at one end."

3. A key—correctly named almost on the instant.
4. A watch—said to be "bright and round," but thought to be "a button."
5. A square of pink silk on black satin, said, almost instantly, to be "pink and square."
6. A gilt cross—described as "yellow"—thought to be "a cross," and when asked which way it was held, replied correctly "the right way."
7. A piece of white cardboard, cut out in the shape of a jug, elicited the answer, "I cannot see any colour—looks all light—is it a cup? There is a handle—Oh! it is a jug."
8. A similar cardboard shape of a five-barred gate was declared to be of "the same colour as the last—seems to be all lines—with another line across them—so—(drawing a line diagonally)—do not know what it is—seems to be nothing but lines."
9. An electro-plate egg-cup was described as, "Is it a narrow stem? Goes on till it gets wide. Is it a wine glass? Seems bright—seems to be silver."

10. A toy, in the shape of a white cat, with black stripes radiating from a dark-coloured back. Not seen distinctly, nor the form deciphered, but said to be, "White all round—like with a black centre, and crimped in and out."

11. Six of diamonds. Answer, "It is yellow—square—it is a card. Red—cannot tell how many spots—seem to be two or three, one over the other—diamonds—cannot see the number—card seems to be moving about. It is the seven of diamonds."

II. The experiments with the same Miss R—h, sitting apart from the rest, and without contact, were remarkable.

1. A gold cross was almost instantly said to be "yellow," and pronounced to be "a cross."
2. A red ivory chess knight was thus described. "It is red—broad at the bottom—then very narrow—then broad again at the top. It is a chessman." When asked to name the piece, said she did not know the names of the pieces.
3. A half-crown, shewn by Mr. Birchall, on the spur of the moment, was described as, "round—bright—of no particular colour—silver—a piece of money—larger than a shilling, but not as large as—" Here the subject was unable to say more.
4. A diamond of pink silk, on an oblong of black satin. Only the colour of this was seen, the subject stating that she could not make out the shape, as it seemed to be moving about. The object was held in the hand of Mr. Guthrie somewhat unsteadily.
5. A red cloth-bound book, large quarto. Colour again seen, but not the shape.

N.B.—This was not at the same sitting as the preceding case, nor at the same time.

6. A yellow paper knife. Described as yellow—asked if it was a feather, but presently said, "It looks more like a knife with a thin handle."
7. Mr. Steel's Exchange pass ticket was correctly described as, "Square—longer one way than the other, and of a dark reddish colour."
8. A pair of scissors. Answer: "It is silver—No—it is steel—It is a pair of scissors, standing upright."
9. A diamond of blue silk on black satin. Answer: "Is it blue? Is it a diamond?"
10. A dark green circle of silk, on black satin. The colour seen, but not the shape.
11. A terra-cotta pipe, glazed at the mouth. Answer: "Is it yellow? Does not seem to be all yellow—only one part of it. Can't see the shape well—all confused—do not

know what it is. Seems to be a lot of stems. It looks like this (tracing an oblique line in the air) with claws." (The subject here shaped her fingers like claws.)

N.B.—The stem was joined to the bowl of the clay pipe by a carved bird's claw.

12. A small toy dog, coloured light-brown, with tail extended, and in the act of leaping, elicited a more remarkable answer, but not at the same sitting. The subject was: "Is it green?—I can see something like as if it had a lot of branches. Can't count them. Look too many. Like a long stem—so—(tracing a horizontal line in the air)—with things down (tracing lines downward). Looks to be of a lighter colour now—not green, as at first. It looked like a tree at first—now it looks like some kind of an animal. Can't see any more."

13. A dark-crimson apple was described as, "Round—of a dark-red shade—like the knob off a drawer. Is it an apple?"

14. An orange, next shewn, was immediately detected. "It is not another apple. It is an orange."

15. An electro-plate spoon was said to be "very bright. Either steel or silver. Is it a spoon?"

III. Miss E—, in contact with Miss R—h (the previous subject).

1. The word, "Via," letter by letter. V was given at the first answer; i at the second, h being first named; and a at the second, after z was suggested.

2. The word "Res." Each letter was correctly given at the first answer. "Q" and "F" were afterwards shewn, and answered correctly at once.

3. The word, "Pulla," given by Professor Rendall. P answered at the second trial, Q being first named. The remaining letters were each named at the first trial.

4. A yellow silk cross, on black satin. Failed when in contact with Mr. Birchall; but when placed in contact with Miss R—h, answered: "It looks light—yellow like—seems like a lot of rings—Is it round? Cannot see any shape."

5. The word, "Tom," was next attempted by Miss E—, in contact with Miss R—h, on the understanding that she was to read the word at once, without spelling it. Answered: "Are there three letters? One is an 'O'; one is a 'stroky' letter—is it 'T'? Oh! it's 'Tom.'"

IV. Miss J— in contact with Miss R—h.

1. Ten of spades, named correctly almost on the instant.
2. Three of hearts. Failure—eight being named.
3. Five of spades. Failure—six and four named.
4. A bright green silk oblong on black satin. Answer: "Is it square? Is it green?"

5. The same green oblong, with two spots of black silk placed on it. Answer: "There are four corners—It is long—black—I can see a lot of black, but it is rather mixed—Is it a card?" When asked how many spots there were, supposing it were a card, replied "Three."

6. Six of clubs and a square of scarlet silk on black satin. Both failures.

7. Seven of diamonds, and an amber-coloured cross of silk on black satin. Both failures.

V. Master Guthrie, in contact with his father.

1. Six of diamonds. Answered, "Six," and then releasing his hands, traced the shape of a diamond in the air, saying, "Diamonds."
2. A white ivory chess castle. Answer, "Castle in chess."

Both the above objects were held at some distance behind the percipient.

3. The word "tram" was then written in plain print capitals, on a blackboard, in front of Master Guthrie, but none of the letters were deciphered.

4. A red circle of silk was then shewn on black satin. This also was a failure.

5. The queen of diamonds, next shewn, was at first said to be the queen of hearts, but immediately corrected,—"No—not hearts—diamonds."

VI. Another sitting, held at the house of Mr. Guthrie, at which Dr. Carter and Mr. Steel were present, also proved a failure on the whole, the novelty of the surroundings and the presence of strangers apparently unfitting the subjects for the experiments. Miss R—h, however, before mentioned, succeeded, in contact with Mr. Birchall, in localising three pains, two imaginary, and one real. The latter, caused by the grip of a strong wooden letter-clip, fixed upon the little finger of Mr. Birchall's left hand, was distinctly described by Miss R—h, as a pain caused by the "grip of something," but was said to be in the thumb of the left hand.

VII. A sitting, at which I was not present, may here be mentioned, in conclusion. One afternoon (13th April), Mr. Guthrie, without giving previous notice, asked the ladies to allow the Rev. H. H. Higgings to see their experiments. They were all busily engaged at the time, and were therefore somewhat flustered by the suddenness of the call. The venerable and philosopher-like appearance of our friend still further awed them, and the consequence was that all their experiments ended in failure.

#### Note on Mr. Birchall's Report, by Malcolm Guthrie.

Having read an article by Mr. F. Corder on the subject of "Thought-reading" in the February number of *Cassell's Magazine*, in which this faculty was spoken of as well recognised and not at all uncommon, I determined to try experiments with my son, a fair and sensitive boy of ten years of age. Much to my surprise I found that when blindfolded he was capable of describing objects upon which my gaze and attention were concentrated. As he seemed to dislike the experiments I discontinued them; but having heard that some young ladies employed in my place of business, while imitating Mr. Bishop's achievements had discovered that they possessed the faculty of declaring numbers thought of by other persons, I asked for the assistance of Mr. Birchall, the hon. sec. of the Literary and Philosophical Society of Liverpool, in order to prosecute an inquiry into the matter in a scientific and careful manner.

At the time we commenced our investigations all that had been done was confined to the finding and willing games under contact, and to the reading of numbers, with one or two attempts at words. We immediately devised a new series of experiments the young ladies had never heard of before, such as colours and shapes, objects, and outlines, the subject being in contact with a companion who seemed to have the power of transmitting impressions. Afterwards contact was abandoned, the patients being blindfolded and isolated, and the object placed behind the back; every care, of course, being taken to prevent communication. The experiments under these circumstances were more uniformly successful than before and the results were such as to satisfy Mr. Birchall and myself of the genuineness of the fact of Thought-transference.

The great value of this series of experiments to ourselves lies not so much in their extraordinary character as in the circumstance that I have been cognisant of them directly and indirectly *ab oco*. Every stage, both before and after the commencement of our investigation has been reported to me by a third and independent party behind the scenes. Each new kind of experiment has been sprung as a surprise upon the young ladies, and the results have caused them as much genuine astonishment as ourselves. For the *bona fides* of the experimenters I am able to vouch with the greatest confidence, having known all concerned for periods of from six to ten years.

Since the first report was prepared a number of new experiments have been tried, including the description of objects gazed at and then concealed before the entry of the subject into the room, and then only thought of or imagined by the company; short sentences or quotations, objects such as toys *in motion*; and what has given the greatest amusement of all, pictures of historical scenes, &c., imagined from memory. An account of these will be given in due course when the experiments have sufficiently accumulated, as for want of time they have been discontinued during the summer months. One of the young ladies possesses in a remarkable degree the power of describing, and indeed of feeling pains experienced or imagined by any one having hold of her hand.

#### ESSAI SUR L'HUMANITE POSTHUME ET LE SPIRITISME.\*

Some account of this book, which has been often referred to lately, may interest the readers of "LIGHT." M. D'Assier is an author, apparently, of some reputation and attainments in the sciences of language and natural philosophy. The title of the present book may seem somewhat misleading, since in M. D'Assier's view there is not, properly speaking, any posthumous humanity at all, or at least he does not discover any evidence of an altogether distinct principle of life in the facts and phenomena which he recognises. We have sufficient warning of this upon the title page, wherein the author's purpose is defined to be "to bring within the compass of the laws of time and space phenomena of the posthumous order, hitherto denied by science because it has been unable to explain them, and to enfranchise people of our epoch from the enervating hallucinations of Spiritism." Putting aside the concluding sentence as containing assumptions perhaps not warranted, M. D'Assier's object is thus that of all who address themselves to these inquiries in a scientific disposition. He refers at the outset to the obstinate denial which facts of a rare or extraordinary character have usually encountered at the hands of men of science. That history is well known, but M. D'Assier shows the necessity of recapitulating it.

"It might be supposed," he says, "that such lessons would not be lost, and that persons calling themselves serious would shew in future more circumspection in their systematic denials. No such thing." In the case of aerolites, for instance, to all the evidence adduced, the celebrated Lavoisier, speaking in the name of the French Academy of Sciences, replied with this curt refutation, "There are no stones in the sky; none, consequently, fall upon the earth." "For thirty years," says M. D'Assier, "I had laughed at this reply of Lavoisier, without perceiving that I invoked just the same argument myself in regard to certain phenomena not less extraordinary than the rain of stones." He cites instances in which his antecedent bias led him to the contemptuous rejection of testimony coming under his own immediate notice; and then describes the later experience which induced a more serious consideration of the subject. Having lost his sight, and otherwise suffered severely in health during the war of 1870, he resorted in the following spring to the waters of Aulus, and finding great benefit from them, he took up his residence at that place. It was then and had been for many years the scene of certain strange disturbances, as to which M. D'Assier was able to make personal inquiry.

"Since the death of the late proprietor of the springs" (in 1855), "the thermal establishment was nearly every night the theatre of scenes of this character. The custodians did not dare to sleep alone. At times the bathing places resounded in the middle of the night as if struck with a hammer. On opening the rooms whence the noise proceeded, it immediately ceased, but recommenced in an adjoining hall. Blows were struck upon the partitions, the steps of some one promenading in the garden room were heard, objects seemed flung against the floor, &c. My first feeling on hearing these accounts was, as usual, incredulity. But finding myself daily in contact with persons who had themselves been witnesses of these nocturnal scenes, and conversation turning often on the subject, certain peculiarities at length arrested my attention. I interrogated the superintendent of the gardens of the establishment, different persons who had passed the night in the hot rooms, all, in short, who could give me any direct information on these mysterious events. Their replies were identical, and the details so circumstantial that I was reduced to the dilemma of either believing the witnesses or of supposing them to be mad."

The result of his interrogations recalled similar circumstances of which M. D'Assier had formerly heard. Knowing the localities and the witnesses, he set himself to institute further inquiries, and at length, he says, he was compelled to surrender to the evidence.

"I then perceived that I had been as absurd as those whom I had so long been ridiculing, in denying facts which I pronounced impossible, because they had not occurred under my own eyes, and because I could not explain them. This posthumous dynamic, which, in certain points, seems the antithesis of ordinary dynamic, caused me to reflect, and I began to conceive that in certain rare cases, the action of the human personality might continue for some time after the cessation of life."

\* Par M. Adolphe D'Assier, Paris, 1883.

M. D'Assier's book, numbering 305 pages, is largely filled with accounts, which he considers authentic, from various sources and authors, his object being, as he tells us, to collect a sufficient number, as specimen cases, for comparison and analysis. "In each of them," he says, "there is a mysterious agent revealed by manifestations the most strange and various. Declining to admit any supernatural cause, I inquire if there does not exist in living nature a principle, hitherto little known, which in certain cases and within certain limits can act as an independent force. I find that principle not only in man, but even in the higher species of animals, so that in truth the posthumous humanity is but a particular case of posthumous animality, this latter presenting itself as an immediate consequence of the living world."

"The study of this principle leads me to that of the magnetic fluid, which appears to be its generator. I then analyse the different manifestations of this factor of psychology, especially in mesmerism, and I find the explanation of a crowd of phenomena, which when known only by their marvellous aspects, seem related to theology, or to her younger sister demonology. Disengaged from that supernatural interpretation, the personality from beyond the tomb appears in its proper physiognomy, and one discerns the origin of ghosts (*des ombres*), their physical and moral condition, and the fate reserved for them."

In this outline, but a brief reference can be made to accounts cited by the author, such particulars only being adduced as will suffice to make the application of his theory intelligible. The first case described is that of the Abbé Poyton, who died forty-five years before M. D'Assier collected the evidence, and who was reputed to have for a long time haunted his parsonage-house at Sentenac, promenading the rooms, taking snuff, repeating his prayers, and behaving in all respects like the living man. The evidence was carefully examined on behalf of M. D'Assier by the schoolmaster at Sentenac, several of the witnesses being still alive. One had sat up in the house with the mayor of the commune to investigate. While discoursing on the superstition of the villagers, they heard a noise in the room above, the sound of chairs being moved about, and of footsteps, which then descended the stairs to the kitchen. Thither, armed, the witnesses followed, posting themselves at the door. They saw nothing, but heard the steps in the room, and the sound of snuff-taking. Without opening the door, the ghost appeared to pass into the parlour, and was heard to promenade it. The investigators followed into that room, but again saw nothing, and their search throughout the house revealed no explanation of the phenomenon. Subsequently the apparition was seen, under circumstances detailed at length, by two other witnesses on different occasions. M. D'Assier finds it to be a very common feature in accounts of *resonants* that they resume the habits of life.

He next speaks of the case of Mr. X., who for several years haunted the house he had lived in. The apparition was seen at different places, on one and the same evening separately, by three witnesses who had known the deceased, each of whom was interrogated personally by M. D'Assier. Each had come face to face with the ghost, who appeared dressed just as in life, and was recognised distinctly. Such visible apparitions M. D'Assier considers rare. "The manifestations most usual with the posthumous personality," he says, "appear to be divers sorts of noises, sometimes of a very disturbing character, and usually at night. One hears, but sees nothing, not even the projectiles flung against the walls and floors. Sometimes, however, these nocturnal scenes are accompanied by particular circumstances which designate the author." Instances of this are then given in interesting but lengthy accounts, which I necessarily omit. Especially, M. D'Assier describes fully the disturbances at Aulus, already referred to, which lasted seventeen years, from the death of the late proprietor of the baths to their demolition in 1872. It is, however, a significant fact, which naturally confirms M. D'Assier in his belief that the "posthumous personality" is only a temporary phenomenon, that these disturbances became gradually feebler, although there were slight survivals of them even in the new baths, as late as 1877.

One frequent characteristic in the numerous accounts collected by the author is the sound of the smashing of crockery or glasses, which are afterwards found uninjured in their usual places. Another is the attempt of the unseen agent to draw the bedclothes off persons sleeping. These are features occurring also in some cases of which evidence has recently been adduced in this country. Coincident and recurrent peculiarities of this sort, in quite unconnected accounts, are a certain indication of authenticity, and may throw light on the question of

significance, should the facts themselves at length compel recognition. The connection of the disturbances with the deceased appears established in a number of cases which M. D'Assier's personal researches have contributed to the literature of the subject, as well as in those he quotes from already published sources. The hauntings begin immediately, or very soon, after a death in the house, or of a person who had long resided in it. They are indicative of the character of the deceased, lasting sometimes for many years, with different degrees of frequency and violence. They become intermittent and gradually cease, but in a few cases recur after an interval even of years. Now and then the *resonant* is found to have a definite object—as the discovery to a relative of hidden savings—having accomplished which, it does not return. But more usually there seems no other purpose than an automatic impulse, as it were, to resume the habits of the past daily life. This automatism, so little consistent with the intelligent life which it simulates, suggests rather a posthumous somnambulism than any consciousness of existence under new conditions. So of apparitions, at or near the time of death. We are all familiar with alleged cases in which the influence of a strong affection is the apparent motive and may be the effective cause. But in others this feature is less evident. Here is one for which M. D'Assier vouches. His informant, a lady whom he names, says: "I was a young girl, in bed with my sister, who was older than myself. We had put out the candle, but the fire gave a feeble light. Turning my eyes towards the fire-place, I saw, to my great surprise, a priest sitting before it and warming himself. He had the bulk, the features, and the figure of one of my uncles who lived in the neighbourhood, and who was an arch-priest. I at once called my sister's attention to the figure. She looked and also saw it, and recognised our uncle. Terror seized us, and we cried 'Help' with all our might. My father, sleeping in a neighbouring room, was awakened by our cries, jumped up in haste and soon arrived with a candle in his hand. The phantom had disappeared; there was no one but ourselves in the room. Next day, we learned by a letter that our uncle the arch-priest had died that same evening." There is here no suggestion of a special attachment, nor was the attitude of the ghost at all expressive of any solemn purpose. Those who think, by-the-by, that ghost stories are invented, or imagined in accordance with superstitious predisposition, should explain why the accessories are sometimes so little consistent with conventional ideas on the subject.

M. D'Assier cites cases of the instantaneous passage of the "personality posthume" across continents and oceans at the time of death. "They move," he says, "with a marvellous rapidity, comparable to that of electricity and light." The identity is sometimes guaranteed by the clothes in which they appear, as in one case by a waistcoat of very peculiar pattern, afterwards discovered to have been worn by the deceased in America, where he died, his ghost being seen in France. Sometimes, as in this case, and in the following, from the author's own experience, they come to announce their death; and this may be to the seer awake or in dream. On the night of the 12th January, 1868, M. D'Assier, being in Spain, dreamed that a friend, whom he had left ill at Paris, appeared to him with the face of a corpse. Two days later he received a letter from that city announcing the death of his friend on the night of the 12th January. In dream the apparition sometimes speaks, which is otherwise exceedingly rare. Such was the case in a remarkable instance related to the author by his friend Victor Pilhes, one of a few republican patriots who nobly withstood the violation of the constitution in 1849, and suffered many years' imprisonment in consequence. M. Deville, who had been released in 1854, appeared to Victor Pilhes in a dream, on the night of the former's death, and said to him, "You are one of the men whom I have loved best in my life, I come to bid you a last adieu! I am about to die."

M. D'Assier says that he had long regarded such cases as mere coincidences, till the quantity of good similar evidence which his inquiries elicited made that suggestion utterly untenable.

C.C.M.

(To be continued.)

SPIRITUALISM IN THE PULPIT.—A correspondent writes:—"The sermons of Mr. Haweis and Mr. Limpus have, I hear from various quarters, startled people, and made them think. If they and others would now and then preach upon the same subject, I do not know anything better calculated to advance Spiritualism."

TEMPORARY OFFICES OF "LIGHT."  
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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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## Light:

SATURDAY, AUGUST 11TH, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

THE REPORT ON MESMERISM BY THE SOCIETY  
FOR PSYCHICAL RESEARCH.

The third part of the *Proceedings of the Society for Psychical Research* contains the first report of the Mesmeric Committee, which consisted of the following gentlemen, the asterisks indicating that those so distinguished were specially responsible for the report:—W. F. Barrett, F.R.S.E.\*; Edmund Gurney, M.A.\*; Frederic W. H. Myers, M.A.\*; Henry N. Ridley, M.A., F.L.S.\*; W. H. Stone, M.A., M.B.; George Wyld, M.D.; and Frank Podmore, B.A.\* Hon. Secretary.

The report commences by pointing out that the work of the Mesmeric Committee differs to some extent from that appropriated to other Committees of the Society, inasmuch as in Mesmerism, unlike most of the subjects which have been included under the designation of Psychical Research, investigators have been both numerous and intelligent; the ground has been traversed and retraversed; the literature of the subject already forms a small library, and the evidence, if impartially studied, appears to be harmonious, and on many points complete. Notwithstanding this, scientific writers have united in ridiculing the pretensions of the mesmerists—at first attributing all the phenomena to trickery and delusion, and subsequently admitting many of the facts, but explaining them as within the domain of well-recognised psychological or physiological laws. And if we compare the scientific utterances of to-day with those of half a century back, we shall see that the discredit of mesmerism, as such, has been distinctly on the increase. The reason for this they explain as follows:—

"The main cause of the increasing incredulity and contempt shewn towards mesmerism, as such, has been, not an error, but a truth, or at least a partial truth,—the discovery, namely, of a real means of explaining many of the facts, without resorting to any 'mesmeric' hypothesis. The credit of this discovery is due to a countryman of our own, the late Mr. Braid, whose name deserves a wider reputation than it has received. He shewed, by a long and admirable series of experiments, that mere fixation of the eyes in a strained position was often enough to throw the subject into a condition in which many of the

phenomena attributed to mesmeric influence could be easily produced. Similar experiments have been lately conducted by Professor Heidenhain, of Breslau, whose conclusions are decidedly in advance of anything contained in the standard treatises on physiology.\* His explanation wholly rejects 'expectant attention,' 'dominant ideas,' and all mental factors whatsoever, and refers the phenomena to what is practically a wide extension of the range of 'reflex action.' He conceives that, in the hypnotic condition, stimulation by word or gesture of the lower sensory centres in the 'subject's' brain, instead of passing on in the usual way to the higher portion of that organ and there giving rise to consciousness and volition, passes by a direct path to the immediate centres of motion, and there gives rise to automatic responses, which may take the form of mimicry or of unconscious carrying out of simple orders. In his view, the opening of this direct path, with its result of a certain and involuntary response, is due to inhibition, brought about by monotonous sensory impressions of the functions of those higher cortical centres which are associated with choice and reasoning, and which normally control the lower motor centres. It will thus be evident that anything of the nature of a specific influence or influence in mesmerism is rejected in our day by Heidenhain, as it was by Braid forty years ago. Hypnotism or induced somnambulism, whether accompanied by consciousness or not, has been regarded as covering the whole ground, and thus, in proportion as it has become more and more orthodox to admit many of the facts commonly known as 'mesmeric,' has it become more and more heretical to attribute them to 'mesmeric agencies.'"

The Committee do not, however, think that the great divergencies arrived at by different observers are necessarily to be attributed either to prejudice or credulity, but rather in a failure to realise the immense variety of the phenomena which these abnormal states present to the student. But this conflict of opinion does, they think, necessitate renewed and careful experiment. In this fact the present Committee finds its *raison d'être*.

By using the term Mesmerism they do not mean to involve any theory or particular explanation of the facts. They say:—

"While for convenience sake we have adopted the most general name, we must state at once that we anticipate, as we advance, the necessity of limiting and specialising the meaning of the word 'mesmerism.' For since the term 'hypnotism,' as just explained, is confined to phenomena which may be produced without any special influence or effluence passing from the operator to the subject, and has been adopted as a complete designation of these phenomena by those who emphatically deny that any such influence or effluence can exist, it will be natural for us, if we come across further facts to which the 'hypnotic' hypothesis proves inapplicable, to describe these facts as *par excellence* 'mesmeric.' And, as we have seen, it would be no unfair description of these two classes of alleged phenomena, to say that the line between them is the line which, so far, recognised science has not overstepped: by the science of this country, at any rate, at the present day, 'hypnotism' is pretty widely acknowledged, and 'mesmerism' almost universally rejected."

Some preliminary experiments are thus described:—

"Before recounting our more consecutive experiments, we ought to mention that we have tried on several occasions to influence various persons—boys of from twelve to twenty years old, in the manner described by Braid, but, hitherto, with little success. The method is as follows: The person to be operated on is placed in a comfortable position in a chair. Perfect silence is observed, and every precaution is taken not to distract the attention of the patient. He is then bidden to look at a coin, or other bright object, held about fifteen inches from his forehead, in such a position as to produce in his eyes a slight inward and upward squint. Braid states that he found the great majority of the persons on whom he operated susceptible to this method. We, on the other hand, have only had even partial success in one case, that of Mr. W. North, late Lecturer at Westminster Hospital. As a full account of this experiment will be published elsewhere, it will be sufficient here to state that Mr. North, after gazing intently for upwards of half-an-

\* A summary of the views advanced by Heidenhain is to be found in Dr. McKendrick's article on Mesmerism in the *Encyc. Brit.* Ninth Edit. Other important psycho-physiological investigations into this hypnotic state are being carried on in America, France, Italy, and Germany, as well as in our own country. We hope to notice these on a future occasion.

hour at a bright copper disc, succeeded in bringing himself into a condition in which some of the phenomena observed by Braid and Heidenhain were successfully demonstrated, namely, (partial) insensibility to pain, extreme muscular irritability, and a deadening of the mental faculties. Equally characteristic was Mr. North's very imperfect subsequent recollection of what had taken place."

The rest of the phenomena described in the report were preceded by the conditions ordinarily associated with mesmeric influence. We again quote from the report:—

"But the rest of the phenomena here described were preceded by the conditions ordinarily associated with mesmeric influence. They were observed, for the most part, in a willing and intelligent young man of twenty, Fred Wells by name—the son of a baker in Brighton. Other youths have also been tried, and some are now under experiment. The operator in every case has been Mr. G. A. Smith, of Dulwich, S.E., and lately of Brighton. Mr. Smith's method with his 'subjects' is as follows: The subject is placed in the chair, with his hands in his lap, and he is told to direct his attention exclusively to a coin or other bright disc of metal, which is placed in his hands. Mr. Smith, meanwhile, draws his hands, at intervals, slowly downwards across the subject's head and face, always in the same direction. His hands, generally, do not touch the surface of the skin, nor even approach very near to it. After a time varying from two to twenty minutes has been thus occupied, Mr. Smith raises the subject's head, closes the eyes, and presses his thumb on the forehead between the eyes. He then bids him open his eyes. If the boy succeeds in doing so without difficulty, the whole operation is repeated; and if on a second trial no effect is produced, the subject is dismissed. But it not infrequently happens that the boy, when told to open his eyes, finds himself unable to do so, or only succeeds after many efforts. Mr. Smith then strokes the muscles at the corner of the mouth, and, after a short interval, both eyes and mouth being closed, he is told to open them. If the subject is a good one, he fails to do this, and it is very strange to watch the contortion of his features, and his evident vexation, whilst he endeavours to thwart the mysterious influence which has sealed his lips and eyes."

The "influence of suggestion" while the subject was in the abnormal state just described was well marked, and the Committee appear to have pretty well satisfied themselves on this point in various ways.

"To suppose that the multifarious gestures and movements, performed in support of the characters which they are bidden to assume, are parts of a conscious and deliberate scheme of deception, would be to attribute to the half-educated boys who formed the subjects of these experiments, a sustained capacity for acting a part, as well as rare genius for mimicry and power of self-control. Moreover, that the hallucination is, in most cases, complete, is the more readily perceived by its incompleteness on certain occasions. Sometimes the reasoning faculties are but partially subdued, and the boy offers a half incredulous resistance to the suggested impression. A very striking instance of this kind was the following. Mr. Smith dangled a handkerchief before a boy, telling him that it was a baby. The boy listened, but half convinced, and smiled incredulously. But he was gradually overcome by the idea suggested, and taking the handkerchief, laid it carefully across his arms, in orthodox nursery fashion. No sooner, however, did Mr. Smith divert his attention, than reason began to assert itself again. The boy discovered an unusual deficiency in his nursing; he kept furtively looking round, with most genuine anxiety and hopeless bewilderment, to discover the head of his baby. In the midst of his perplexity he was recalled to his proper senses, and joined with us in laughing at his own discomfiture."

"The illusion, however, is generally untroubled by any doubts. On one occasion, for example, Wells was given a candle, which he was assured was a sponge-cake. He broke it in pieces, remarking that it was very stale, and actually ate about an inch and a-half of it. Shortly afterwards, he began to feel the effects of his unusual meal; and, when pressed, flatly declined to have any more of 'Mr. Gurney's sponge-cakes.' On another occasion, he ate salt greedily, when told that it was sugar; and rejected sugar in great haste under the impression that it was cayenne pepper. When white pepper was blown up his nostrils, he being under the impression that it was mignonnette, not only

did he not sneeze, but his eyes did not water to any appreciable extent, a fact which was ascertained by opening the lids. Other experiments intervened, and no sneezing occurred until some ten minutes afterwards, when he was given common salt, and told it was snuff. He smelt at it and then sneezed violently, with the characteristic spasm, for some little time. He drank a spoonful of vinegar with much relish, believing it to be cream, and subsequently ate a slice of bread and mustard as plum-cake, eagerly asking for more."

Various other experiments of a similar character were tried, but for these we must refer our readers to the *Proceedings*.

Equally satisfactory were the results in the more controverted and controvertible thesis of the "Community of Sensation," i.e., a transference of sensation from the operator to the subject. This phenomenon, they point out, is closely allied to those which have occupied the attention of the Committee on Thought-reading, the difference being that in the former the percipient is in the mesmeric sleep whereas in the latter he is in his normal state. The experiments were conducted as follows:—

"Fred Wells was placed in a chair blindfolded, and Mr. Smith stood behind him. Wells was then sent into the mesmeric sleep through passes made by Mr. Smith. Some part of the latter's body would then be pricked or pinched tolerably severely—the operation lasting, generally, one or two minutes. Perfect silence was observed throughout, except for the simple and uniform question: 'Do you feel anything?' This question was asked by Mr. Smith, as the subject appeared not to hear any other speaker. In the first set of experiments Mr. Smith held one of Wells' hands, but this was found subsequently to be unnecessary, and the later experiments were performed without contact of any kind between Mr. Smith and the sensitive."

"First Series, January 4th, 1883.

- "1. The upper part of Mr. Smith's right arm was pinched continuously. Wells, after an interval of about two minutes, began to rub the corresponding part on his own body.
- "2. Back of the neck pinched. Same result.
- "3. Calf of left leg slapped. Same result.
- "4. Lobe of left ear pinched. Same result.
- "5. Outside of left ear pinched. Same result.
- "6. Upper part of back slapped. Same result.
- "7. Hair pulled. Wells localised the pain on his left arm.
- "8. Right shoulder slapped. The corresponding part was correctly indicated.
- "9. Outside of left wrist pricked. Same result.
- "10. Back of neck pricked. Same result.
- "11. Left toe trodden on. No indication given.
- "12. Left ear pricked. The corresponding part was correctly indicated.
- "13. Back of left shoulder slapped. Same result.
- "14. Calf of right leg pinched. Wells touched his arm.
- "15. Inside of left wrist pricked. The corresponding part was correctly indicated.
- "16. Neck below right ear pricked. Same result.

"In the next series of these experiments Wells was blindfolded, as before; but in this case a screen was interposed between Mr. Smith and Wells; and there was no contact whatever between them. During two or three of the trials Mr. Smith was in an adjoining room, separated from Wells by thick curtains.

"Second Series, April 10th, 1883.

- "17. Upper part of Mr. Smith's left ear pinched. After the lapse of about two minutes, Wells cried out: 'Who's pinching me?' and began to rub the corresponding part.
  - "18. Upper part of Mr. Smith's left arm pinched. Wells indicated the corresponding part almost at once.
  - "19. Mr. Smith's right ear pinched. Wells struck his own right ear, after the lapse of about a minute, as if catching a troublesome fly, crying out: 'Settled him that time.'
  - "20. Mr. Smith's chin was pinched. Wells indicated the right part almost immediately.
  - "21. The hair at the back of Mr. Smith's head was pulled. No indication.
  - "22. Back of Mr. Smith's neck pinched. Wells pointed, after a short interval, to the corresponding part.
  - "23. Mr. Smith's left ear pinched. Same result.
- "After this, Mr. Smith being now in an adjoining room, Wells began, as he said, 'to go to sleep'; and said that he

'didn't want to be bothered.' He was partially waked up, and the experiments were resumed.

"24. Salt was put into Mr. Smith's mouth. Wells cried out, 'I don't like candle to eat' (an idea possibly suggested by the word 'candle' having been mentioned in his hearing a few minutes before).

"25. Powdered ginger, of a particularly hot description, put into Mr. Smith's mouth. Wells presently exclaimed, 'I don't like hot things; what do you want to give me cayenne for?'

"26. Salt was then again placed in Mr. Smith's mouth. Wells exclaimed, 'Why do you give me nasty hot sweetmeats?'

"27. Wormwood in Mr. Smith's mouth. Wells cried, 'Makes my eyes smart: don't like mustard.'

"It will be noticed that in these last two experiments, the taste of the ginger apparently persisted, and obscured all later sensations.

"28. Mr. Smith's right calf pinched. Wells was very sulky, and for a long time refused to speak. At last he violently drew up his right leg, and began rubbing the calf.

"After this Wells became still more sulky, and refused in the next experiment to give any indication whatever. With considerable acuteness he explained the reasons for his contumacy. 'I ain't going to tell you, for if I don't tell you, you won't go on pinching me. You only do it to make me tell. Then he added, in reply to a remonstrance from Mr. Smith, 'What do you want me to tell for? they ain't hurting you, and I can stand their pinching.' All this time Mr. Smith's left calf was being very severely pinched."

They sum up results thus:—

"Out of a total of twenty-four experiments in transference of pains, the exact spot was correctly indicated by the subject no less than twenty times. Two out of the four failures had been anticipated, previous experience having shown that the experiment rarely succeeded when the infliction consisted in pulling the hair. There remain, then, but two failures unaccounted for, and in only one of these cases was a wrong indication given, the boy merely remaining silent on the other occasion. It would be hazardous to draw any positive conclusions from the results of the four trials with *tastes*. But we shall hope to continue our experiments in this direction at no distant date.

"It is obvious that the impressions here recorded as having been transferred by sympathy from operator to subject might conceivably have been conveyed by a code, with less difficulty, at any rate, than in the case of the diagrams given in our report on Thought-transference, where, nevertheless, our precautions may appear to have been more elaborate than here. But the fact is that we never attempted these experiments in 'mesmeric sympathy' until we had satisfied ourselves of the genuineness and completeness of the 'mesmeric sleep.' That state was, as we think, tolerably unmistakable; nor did any one circumstance occur during the whole course of our experiments which threw any doubt on its reality, or on the perfect integrity of the operator."

The third point dealt with by the Committee is that of Rigidity and Anesthesia. They say—

"More distinct and definite testimony to the genuineness of this induced condition is to be found in our experiments on *anesthesia*. We satisfied ourselves, by a great number of carefully-varied experiments, that it was possible to induce in the subject: (1) either a general insusceptibility to pain inflicted on any part of his person—and this state generally existed even while he was acutely sensitive to pains inflicted on the *operator*; (2) or an anesthesia of some specified part of the subject's body, chosen by ourselves. Thus, a limb or a portion of a limb, after being stroked two or three times by the operator's hands, would assume a condition of perfect rigidity, in which pinching, pricking, burning, or strong electric shocks might be applied without producing the slightest protest or sign of pain."

The general conclusion is summed up in the following paragraph and with which our notice must end.

"We have dealt thus far with three main phenomena connected with the mesmeric state, viz: (1) The dominance of a suggested idea; (2) transference of sensations, without suggestion, from operator to patient; (3) induction of general or local anesthesia. The first of these three theses is, we believe, on the high road to universal acceptance. The mass of recorded testimony to it is enormous; the experiments are not difficult to

repeat; and the discussions of physiologists are beginning to turn on the explanation rather than on the existence of the phenomenon. The second thesis is, of course, much more keenly contested. We think that we have added something to the facts recorded in its favour, and we have every hope of adding more. This mesmeric sympathy is, as we have suggested, entirely consonant with our experiments in Thought-transference in the normal state; and as we learn more of the philosophy of the subject it may be hoped that the two inquiries will throw reciprocal light upon each other. The third point—the production of anesthesia—has been already established by Esdaile and others with what seems to us even overwhelming completeness, and is to a certain extent admitted by many exponents of modern physiology. But here we come face to face with one form of what must now be accounted as the fundamental problem of the whole inquiry. Is this anesthesia produced by mere expectant attention exercised in a particular state of the nervous system? Is it (in somewhat different terms) the culminating example of the dominance of a suggested idea? Or is it, again, the result of the inhibition of certain sensory centres in consequence of prolonged stimulation of the peripheral extremities of the nerves. This is the explanation given by Heidenhain, and, with some modifications, previously by Braid; but it only covers the cases where the passes have been accompanied by actual contact, which in our experiments has by no means always been the case. Or is it, lastly, the result of some specific effluence from the operator which may act without actual contact, independently of the subject's knowledge or expectation? It is on this question that we are now concentrating our attention; and it is only fair to say that our results point strongly in the direction of the third—the least antecedently probable, the least generally accepted explanation. But the question of this specific influence—of *mesmerism*, as opposed to *hypnotism*—is too complex and important to be approached in a fragmentary manner. It admits of direct investigation in several ways: and we prefer to defer the publication of results until a more complete reproduction of the experiments of others, with added tests of our own, may have afforded a wider basis for discussion.

#### A PRIVATE SITTING WITH CECIL HUSK.

On Tuesday, the 31st July, I had at my house a sitting with Mr. Cecil Husk. Some persons of distinction were present. It was exceedingly satisfactory. I saw and heard spirits whose comparatively freed souls had been earth-dwellers in the flesh: felt as well as saw hands, "shook" them; singularly sweet music was played on a sort of stringed harp. My accordion was played; my bell was loudly, repeatedly, and continuously rung; voices were audible, not only close, but in distant parts of the room: they joined in the singing; four small drawers were emptied, and the contents strewn on the table; two glass fern vases, very delicate in construction, were removed from a side board, and placed on a table before us; there were several other manifestations.

But some of your readers will say all these are trivialities; so they are; but none the less, they carry conviction of the presence in close communion with us of spirits, whose abode (from which they are permitted to issue) is in another sphere, and are therefore proofs of the holy truth for which Spiritualists contend, the continuity of life, existing in bodily form, after the "natural" body has been laid in the grave. I see no reason why I should not accept the frequently and solemnly uttered, "God bless you," of these spirits. I should have accepted it while they dwelt among the "living."

There is no doubt that Mr. Husk is a medium of high order. I believe him to be incapable of deceit, but if he were not guided by integrity and right principle, imposition was rendered impossible by the watchfulness of eight persons, far beyond the suspicion of credulity or lack of intelligence, actuated by a spirit of scrupulousness—I will say suspicious—inquiry.

None of the friends I had known in "life" manifested themselves to me; but I believe it will not be so if I sit again with the medium. I am not, however, disposed to wish for their appearance—to my sight. I had conclusive evidence that some of such friends were present—very near to me.

I know few mediums, being well satisfied with the mediumship of Mrs. Fox Jencken (who was present on the occasion I have described). It amply suffices for my needs, for much instructive and pure enjoyment. Yes, it is enough for me, for my comfort and happiness. But I think it my duty to add to the testimony—more effectually given to you by others—that the mediumship of Mr. Husk cannot fail greatly to influence and add power to the cause we advocate, which we believe to be a blessed cause, for the glory of God, and the veritable well-being and well-doing of man.

S. C. HALE.

August 1st, 1883

#### REVIEW.

SPIRIT TEACHINGS. By "M. A. (Oxon)," Author of "Psychography," "Spirit Identity," "Higher Aspects of Spiritualism," &c., &c. London: The Psychological Press Association, 38, Great Russell-street, W.C., and E. W. Allen, 4, Ave Maria-lane, 1883. 10s. 6d.

#### THIRD NOTICE.

In accord with the reverential spirit characterising the "Teachings" of "Imperator," our specimens shall commence with passages relating to "The Holy Anointed One."

"M. A. (Oxon)" inquired as to the nature of the Lord's human body, and regarding the spiritual significance of His life. This is what "Imperator" taught in reply:—

"It is sufficient to say that the incarnation of an exalted spirit for the purpose of regenerating mankind is not confined to a single instance. The special salvation which mankind derives from these special saviours, is that which at the time it stands in need. These special incarnations you will know more of hereafter. For the present we say only, that they are in degree different from that of ordinary men, even as among men there is every grade of nationality in the body: some gross and sensual, others refined and ethereal.

"The human body of Jesus was of the most ethereal and perfect nature, and it was trained and prepared during thirty years of seclusion for the three years of active work that the Spirit had to do.

"You err in supposing (the thought had crossed my mind how disproportionate the preparation for the work!) that the work done by an incarnate spirit is to be bounded by the span of its earthly existence. It is very frequently, as in the case of Jesus of Nazareth, the after effect of the life that is the truest part of the work. So, though the work was begun during those three years, it has been carried on ever since. It was the union of the majestic with the humble which was the note of His life. Majesty and meanness\* combined. The majesty shone out at seasons—at His birth, at His death, at intervals during His life, as at Jordan, when the attesting voice of spirit sanctified His mission. Men knew of Him all His life through, that He was not as other men; that His life was not to be bound by social ties: though the harmony of the social circle was pleasant to Him. Men knew this, and your Bible gives you, in this respect, a most imperfect idea of the influence He exercised on all who came near Him. . . . In the case of most incarnate spirits, who have descended to minister on earth, the assumption of corporeity dims spiritual vision, and cuts it off from remembrance of its previous existence. Not so with Him. So little did His ethereal body blind the sense of spirit, that He could converse with the angels as one of their own order, who was cognisant of their life, and remembered His own part in it before incarnation. His remembrance of previous life was never blunted, and a great part of His time was spent in disunion from the body and in conscious communion with spirit. . . . His life, but little hampered by the body—which, indeed, was but a temporary envelope to His spirit assumed only when it was necessary for the spirit to come in contact with material things—was different in degree, though not in kind, from the ordinary life of man—purer, simpler, nobler, more loving, and more loved. Such a life could never be understood aright by those who were contemporary with it. It is of necessity that such lives should be misunderstood, misrepresented, maligned, and mistaken. It is to a degree with all that step out from the ranks, but especially with Him. . . . Had the full life of Jesus been completed on earth, what vast, what incalculable blessings would men have reaped! But they were not fitted, and they pushed aside the proffered blessings, having but just tasted them. They were not prepared. So with all great lives. Men take from them only that which they can grasp, and leave the rest for after ages; or they push them impatiently aside, and will have none of them, and after ages worship and revere a spirit incarnated too soon."

"Imperator" shows

How the Festivals of the Church of Christ are celebrated in the Spiritual World.

"They who outside the Church have refused to keep fast and festival are not wise. They cut themselves off from a portion of the truth. But the Christian Church keeps in memory of its Head, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide. Those are the landmarks in the Christ-life, and each

\* Does the word *meanness* quite convey the idea? Might not "Imperator" have found, perhaps, a more happy word to express humility of estate?

represents an event in His life, with a hidden spiritual significance.

"The Christmas Festival of the Birth of the Spirit on the plane of Incarnation typifies Love and Self-denial. The exalted spirit tabernacles in flesh, abnegates Self, animated by Love. It is to us the Festival of Self-denial.

"The Epiphany, the Festival of the manifestation of this new light to the world, is to us the Festival of Spiritual Enlightenment: the shining of the True Light that lighteth every-one that is born unto the world: not the carrying of it to men, but the uplifting of the Light, so that they who can see may come to it.

"The Fast of Lent typifies to us the struggles of Truth with Darkness. It is the wrestling with the Adversaries. The recurring season shadows forth a constantly recurring struggle. It is the Fast of conflict; of wrestling with evil; of the endeavour to overcome the world.

"Good Friday typifies to us the consummation of the struggle, the end that awaits all such conflicts in your world—Death: but Death in Life. It is the Festival of Triumphant Self-Sacrifice; the realisation and consummation of the Christ-life. It is no Fast, but a Festival of Triumphant Love.

"Easter, the Festival of the Resurrection, typifies to us the perfected life, the risen life, the glorified life. It is the Festival of Spirit, conquering and to conquer; of the risen-life, enfranchised and set free.

"Whitsuntide, which Christendom associates with the Baptism of the Spirit, is to us a Festival of great import. It typifies the outpouring of a large measure of spiritual truth on those who have accepted the Christ-life. It is the Festival which is the complement to Good Friday. As human ignorance slays the truth that it cannot receive: so, as a consequence, from the higher realm of spirit, comes a blessing on those who have embraced what the world has crucified. It is the Festival of the outpoured Spirit, of increased grace, of richer truth.

"As it was necessary to destroy, so is it to conserve. Even as He, the Lamb of God, the Saviour of men, rescued Divine Verities from Jewish ignorance and superstition, so do we rescue Divine Truths from the crushing weight of man's theology. As He, the Great Teacher of the Nation, unloosed the struggling souls, and released them from the dominion of spiritual evil; so do we set free the spirit from the bonds of human dogma, and bid the enfranchised Truth to soar so that men may see it, and know that it is God."

Here is what "Imperator" teaches regarding

The Occult Means employed by Spirit to Influence Men and the Qualities needed for Intellectual Mediumship.

"Others, again, are intellectually trained and prepared to give to man extended knowledge and wider views of truth. Advanced spirits influence the thought, suggest ideas, furnish means of acquiring knowledge, and of communicating it to mankind. The ways by which spirits so influence men are manifold. They have means you know not of by which events are so arranged as to work out the end they have in view. The most difficult task we have is to select a medium through whom the messages of the higher and more advanced spirits can be made known. It is necessary that the mind chosen should be of a receptive character, for we cannot put into a spirit more information than it can receive. Moreover, it must be free from foolish worldly prejudices. It must be a mind that has unlearned its youthful errors and has proved itself receptive of truth even though that truth be unpopular. More still, it must be free from dogmatism. It must not be rooted and grounded in earth notions. It must be free from the dogmatism of theologies and sectarianism and rigid creed. It must not be bound down by the fallacies of half-knowledge which is ignorant of its own ignorance. It must be a free and inquiring soul. It must be a soul that loves progressive knowledge and that has the perception of truth afar off. One that yearns for fuller light, for richer knowledge than it has yet received; one that knows no cessation in drinking in the truth." (p. 35.)

"We select, then, such a soul as we can best find, and prepare by constant training for its appointed work. We inspire into it a spirit of love and tolerance for opinions that do not find favour with its own mental bias. This raises it above dogmatic prejudice, and paves the way for the discovery that truth is manifold, and not the property of any individual. Store of knowledge is given as the soul can receive it; and the foundation of knowledge once laid, the superstructure may be safely raised. The opinions and tone of thought are moulded

by slow degrees, so that they harmonise with the end we have in view.

"Moreover, a perfect truthfulness and absence of fearlessness and anxiety, are the steady growth of our teaching. We lead the soul to rest in the calm trust on God and His spirit-teachers. We infuse a spirit of patient waiting for that which we are permitted to do and teach. This spirit is the very reverse of that fretful, restless querulousness which characterises many souls. Given these high endowments, fitting man for the communion with supernal intelligences, there is still even for him

#### The Trinity of Antagonism of the New Life.

and he has to reflect upon the purpose of the struggle which has to be waged with that antagonism.

"The struggle is severe," remarks the pupil, and one hardly knows what to fight against." "Begin within," replies the Spirit Teacher. "The ancients were wise in their description of the enemies. A spirit has three foes—itsself; the external world around it; and the spiritual foes that beset the upward path. These are described as the World, the Flesh, and the Devil. Begin with self—the Flesh. Conquer it, so that you are no longer slave to appetite, to passion, to ambition; so that self can be abnegated, and the spirit can come forth from its hermit cell, and live, and breathe, and act in the free scope of the universal brotherhood. This is the first step. Self must be crucified, and from the grave where it lies buried will rise the enfranchised spirit untrammelled, free from material clogs. This done, the soul will have no difficulties in despising the things which are seen, and in aspiring to the eternal verities. It will have learned that truth is to be found in them alone; and seeing this, it will maintain a deathless struggle with all external and material forms, as being only aluminations of the true, too often deceptive and unsatisfying."

(To be continued.)

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

##### Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—I have this hour arrived home after a most charming visit to Longleat, Warminster, and Edington, in the county of Wilts, where I greatly enjoyed the magnificence of the place and scenery, and felt deeply interested in it as the county where our Great Alfred burnt the cakes in the cottage and afterwards defeated the Danes in a great battle.

This being Monday, and you requiring communications to reach you by Tuesday morning, must be my excuse for replying very briefly to the three letters in the number of "LIGHT" for July 28th, which attack my letter in your previous issue.

In the first place, I must beg of your readers not to regard these opinions as the general reflection of the Theosophic mind; because I have by letters and by words received from leading Theosophists many expressions of approval of my letter.

I am accused of shewing "bad feeling" and "bad breeding" and "vulgarity of tone," and my letter is said to be "offensive and disgraceful," and "superficial and flippant," and worthy of "indignation and contempt."

Now these are very strong expressions, and yet—while regretting that I should have hurt the feelings of those I personally respect—I receive them with the utmost calmness, and would only suggest that their use confirms my view, that materialists cannot possibly be Theosophists.

My good friend, Miss Arundale, seems to have misunderstood me; for when I said that "incorrigible Buddhistic and other lunatics were cast into the dust-bin of the moon," I was merely expressing Mr. Sinnett's view, and I never for one moment meant to imply that either she or Mr. Sinnett would go there.

But while on this point I would beg to be permitted to ask Mr. Sinnett why the moon, which has always been associated with love-making and romance, should be appropriated by "Esoteric Buddhists" as the place of final extinction for the wicked *Buddhists*? Because, of course, Christians, of whom Mr. Sinnett cannot be expected to know much, assert that their wicked souls do not go to the moon.

Mr. Sinnett says that "only the least respectable" opponents of Christianity ridicule the sacred belief of others.

If this be true, what does he say of Madame Blavatsky, a lady from whom he, second hand, receives most of his Buddhistic teaching, and who for years in the *Theosophist* cast rough abuse and ridicule on Christianity?

I submit that the three letters which now attack me are no reply to my former letter, and I call on Mr. Sinnett to point out one word in my epitome of his system which I did not receive either from himself or his book.

I will also take this opportunity of asking Mr. Sinnett to explain the process of "the Soul's disintegration in the Moon."

I can understand the disintegration of matter, for matter is molecular, and the chemist can separate the molecules, and present them in, say, four phials, labelled carbon, oxygen, nitrogen and hydrogen, as the exact equivalents of the said matter.

Now, if Koot Hoomi can likewise produce a disintegrated soul in, say, four phials, then I will most humbly apologise for my ridicule of his teaching, and reverently accept him as the prince of philosophers. But it is not fair to accuse me of vulgarity and bad taste because I do not worship a being of whose existence I have no proof, and who, if he exists, seems to me to teach a doctrine which is not only most untheosophical, but most absurd, and most pernicious.

Finally, notwithstanding Mr. Sinnett's objection to my using initials which can be recognised, I beg permission again to subscribe myself

G. W., M.D.

To the Editor of "LIGHT."

SIR,—I am directed by the President and Council of the London Lodge of the Theosophical Society to correct Dr. Wyld's allegation respecting the philosophical views entertained by its Fellows.

The publications cited by Dr. Wyld in support of his charges do not constitute a profession of faith by the Society, nor is the Society committed by them to any form of doctrine whatever. The present President of the British Branch would not have accepted office in anybody professing "Atheism."

The conditions of Fellowship in the Theosophical Society do not exclude any form of exoteric belief, nor bind to any special doctrine. We are pledged only to study and investigate, and not necessarily to accept and endorse. Not authority, but reason is our guide.

But we are bound to avoid using unfriendly language towards one another, and especially towards teachers whom some among us regard with peculiar veneration and affection. It is not then on account of Dr. Wyld's religious opinions, but because of the breach of brotherly *concordance* occasioned by his conduct, that his continued fellowship in the Society is regarded by us as undesirable.—I am, sir, yours faithfully,

W. F. KIRBY,

Sec. London Lodge T.S.

P.S.—So far as the Society is concerned, this letter closes the correspondence on the subject.

##### "Divining Rods."

To the Editor of "LIGHT."

SIR,—I should esteem it a favour if your correspondent "C.S." would communicate with me in regard to his article on the above subject, because I am extremely desirous of obtaining further information on behalf of the Society for Psychical Research, about the Swedish experiments and the publications to which he refers.

The Society of Psychical Research has already collected a considerable mass of documentary evidence bearing on this subject, chiefly through the kind assistance of Mr. E. Vaughan Jenkins, of Cheltenham.

It has also undertaken a number of experiments upon the alleged occult power of "dowsers," as users of divining rods are commonly called.

Some of these experiments are still in progress, and therefore I am unable to state that conclusive results have been obtained from them.

I am anxious also to get information as to the extent to which the various geological formations of the country are productive of water, since on this point depends the value of much of our evidence.

I shall be glad to receive communications from your readers on any of these points.—I am, Sir, yours faithfully,

EDWARD R. PEASE.

17, Osnaburgh-street, Regent's Park.

August 7th, 1883.

THE PROPOSAL TO CIRCULATE "SPIRIT TEACHINGS."—Mr. Edmonds' suggestion has brought us one or two communications on the subject. The following letter speaks for itself, but before moving in the matter we desire to know more fully the wishes of our readers:—"To the Editor of 'LIGHT.' SIR,—We have been reading 'M.A. (Oxon.)' beautiful work, entitled, 'Spirit Teachings.' It has given us much pleasure, and we think with your correspondent (Mr. T. H. Edmonds), that if circulated freely it could not fail to do good. Should the plan be carried out my daughter and self will subscribe £1 each.—I am, sir, yours truly, AGNES F. MALTBY."

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

##### THE GOD-IDEA.

###### PART III.\*

In a chapter on "The Abuse of the Word Atheism," the author of "Natural Religion" defines an atheist as one who "disbelieves in any regularity in the Universe to which a man must conform himself under penalties." This denial of cosmical law and order, this conventional living from hand to mouth without a thought of consequences, he finds in the modern Philistine, who has no higher idea than to shuffle in some slatternly manner through life, "the abject slave of details, who worships a humiliated, dissected, and abject deity, a mere Dagon. . . fallen flat upon the grundsel-edge, and shaming his worshippers." He finds him, in short, in everyone "to whom the Universe has ceased to be a scene of law, and has become an infinite litter of detail, a rubbish-heap of confused particulars, a mere worry and weariness to the imagination." I am heartily in sympathy with this idea. Such a man, be he altogether pious (as we say) and profoundly concerned with the fringes of religion, making broad his phylacteries and parading his super-eminent goodness, has no conception of law and order beyond petty details and gritty fact, crude and undigested, and is in essentials atheistic.

It is good that we inquire now, as the *Quarterly Review* does, how far this conception may rightly be called a natural religion. I shall find myself separated *toto celo* from the writer, who says that it is neither natural nor religious. I do not value highly his contention that "it is natural to man to look above Nature to some mysterious Power beyond it," for, though the Power may be behind, it is the presentation of that Power in the phenomena of Nature that will satisfy and content the highest and most developed intellect. The phenomenal manifestation of the Supreme may well engage the attention of man in this state of being without derogating in any way from the spiritual conception, which like all other spiritual things is spiritually discerned. Nor should I, for one, be greatly dismayed if such a study of what can be realised should replace the miserable logomachies, the infinite word-twisting, the fruitless speculations that have made ordinary theology a byword. The laws of our being, since we are here in this world, concern us more, and are of more truly

\* This must be read in connection with two previous sets of notes.

religious import, than the speculations of the schoolmen, even though they concern the abstruse problem, "How many angels can dance on the point of a needle?"

To deny the use of the word religion to this patient study of the works of the Supreme, and to grant it to the average belief of the unthinking religionist, is to the last degree absurd. It is beside the point to inquire to what conception of God—that X symbol that eludes and escapes all inquiry—this training leads. It may even lead to none. It may drive a man reverently to say, "Such knowledge is too wonderful for me: I cannot attain to it." Here at least, in this elementary state, he is humble enough to confess that he "cannot by searching find out God." Is he, therefore, less reverent or more misguided than the orthodox believer in a tinsel heaven and a lurid hell, who is cognisant of the whole mind of the Supreme; and whose beliefs and opinions are a hopeless jumble of blasphemy and folly? Far be it from me to pretend that Christian faith and practice is to be described fitly by any such appellatives. But, as a powerful writer has recently pointed out in these columns, popular Christianity is an unfortunately grotesque exponent of Esoteric Christianity; and an equally unfortunate burlesque of the simple doctrines of Jesus the Christ.

When all has been said, and said so well as our author says it, there must be, to the thoughtful mind, a sense of incompleteness and insufficiency in all human speculations as to these impenetrable mysteries. To the *Quarterly Reviewer*, the passage which I am about to quote sounds like a dirge over the wreck of the religious system, which has been so carefully elaborated, or as an epitaph written over the grave of some luckless infant that has barely survived its birth. Mr. Myers even complains that it "falls upon the reader with a shock of disenchantment." "Alas he cries, 'this book is no exception to the rule, which bids the writer of every Theodicy break off his demonstration with some abruptness, when he reaches the question whose answer it concerns us most to know.' To me, on the contrary, they breathe a dignified and pathetic beauty, which is all befitting in the man who, with hand however reverent, would venture to raise even a corner of the veil that enshrouds the throne of the Supreme. How can his dazed eye distinguish details? How dare he formulate in terms of an Athanasian creed mysteries that angels desire to look into! Better far, and more befitting, the attitude of mind that feels itself too puny to be sure of anything, and yet that has within its grasp so much of truth as it can now contain. I would rather be the writer of the pathetic, yet sublime words that follow, than the author of a library of dissertations, penned from the platform of omniscience, respecting matters which are not for man to know. 'The more our thoughts harden and deepen, as the universe grows upon us and we become accustomed to boundless space and time, the more petrifying is the contrast of our own insignificance; the more contemptible become the pettiness, shortness, fragility of the individual life. A moral paralysis creeps upon us. For a while we comfort ourselves with the notion of self-sacrifice. We say, what matter if I pass: let me think of others! But the other has become contemptible no less than the self; all human griefs alike seem little worth assuaging, human happiness too paltry at the

best to be worth increasing. The whole moral world is reduced to a point: the spiritual city, 'the goal of all the saints,' dwindles to the 'least of little stars,' good and evil, right and wrong become infinitesimal, ephemeral matters, while eternity and infinity remain attributes of that only which is outside the realm of morality. Life becomes more intolerable the more we know and discover, so long as everything widens and deepens except our own duration, and that remains as pitiful as ever. The affections die away in a world where everything great and enduring is cold; they die of their own conscious feebleness and bootlessness. Supernatural religion met this by connecting love and righteousness with eternity. If it is shaken how shall its place be supplied? And what shame, I pray, is there if we bow our heads and say, How indeed?

The passage I have just quoted is an eloquent protest against that irreverent and foolish habit which theology has fostered, and which I illustrated at the commencement of this series of notes by a quotation from the *Spectator*. I refer to the habit of regarding God as a Being whose mind and will are known to man, who can be said to deport Himself as man would, and who can fitly be spoken of under human limitations, and as animated even by human passions. It is against this anthropomorphism that "Natural Religion" deals a heavy blow: and so far as, in so doing, its author speaks in a strain of pathetic regret at the scantiness of his own knowledge, and the persistence of his own ignorance, his words ring with a truer note than do the arrogant assumptions of a universal knowledge that sit so badly on puny man, and are so ludicrously out of place in the very feeble creatures who alone pretend to possess this omniscience. To demolish such pretensions is in itself a gain, and a necessary step to the erection of a truer conception of a Divine God, such as that which the higher Spiritualism reveals.

And where shall we look for that highest ideal? Surely in no popular and consequently vulgarised system of religion; but rather in the esoteric teaching which is the common property of all forms of faith. For some it is enshrined in the subtle conceptions of Esoteric Buddhism. Other minds not less reverent reach up through Nature to the Supreme Cause of all, to whom they are able to assign neither local habitation nor name, and whom they decline to comprehend within limitations of a human personality. For some again the phenomenal manifestation of Deity in the world of Nature is all-sufficing. But to a large section of Western thinkers who have penetrated beneath the external husk of the Christian system, their highest and noblest ideal will be found in the teachings of the Christ, and their most perfect exemplar in His own stainless and simple life. Their cry of adoring worship, "My Lord and my God" is the expression of the realisation of their highest ideal, of that which contents and satisfies the yearnings of their inmost souls. There are many such among the readers of this journal, and while they hold fast to their high ideal, and rejoice, as they must, that it is purified from the debasing conceptions that have so long degraded it, they will, I trust, not feel themselves out of sympathy with those whose aspirations and conceptions are not indeed incompatible with, but somewhat different from, their own. The central truth is reached by various paths, and the seekers start from various points, but the goal is won, and none can refuse to join in that most touching prayer of Christ to His Father that all His children—all sincere and earnest souls, wherever they now stand, however now conditioned—that all His children may be one in Him.

M.A. (Oxon.)

To CORRESPONDENTS.—Many letters again stand over through the pressure on our columns.

#### HABITUAL APPARITION OF A LIVING PERSON.\*

There existed in the year 1845, and is still continued, in Livonia, about thirty-six miles from Riga and a mile and a-half from the small town of Wolmar, an institution of high repute for the education of young ladies, entitled the Pensionnat of Neuweleke. It is under the superintendence of Moravian directors; of whom the principal, at the time of the occurrences about to be related, was named Buch.

There were, in that year, forty-two young ladies residing there as boarders, chiefly daughters of noble Livonian families; among them, Mademoiselle Julie, second daughter of the Baron de Guldenstube, then thirteen years of age.

In this institution one of the female teachers at that time was Mademoiselle Emilia Sagée, a French lady, from Dijon. She was of the Northern type—a blonde, with very fair complexion, light-blue eyes, chestnut hair, slightly above the middle size, and of slender figure. In character she was amiable, quiet, and good-tempered; not at all given to anger or impatience; but of an anxious disposition, and as to her physical temperament, somewhat nervously excitable. Her health was usually good; and during the year and a-half that she lived as teacher at Neuweleke, she had but one or two slight indispositions. She was intelligent and accomplished; and the directors, during the entire period of her stay, were perfectly satisfied with her conduct, her industry, and her acquirements. She was at that time thirty-two years of age.

A few weeks after Mademoiselle Sagée first arrived, singular reports began to circulate among the pupils. When some casual inquiry happened to be made as to where she was, one young lady would reply that she had seen her in such or such a room; whereupon another would say, "Oh, no! she can't be there; for I have just met her on the stairway;" or perhaps in some distant corridor. At first they naturally supposed it was mere mistake; but, as the same thing occurred again and again, they began to think it very odd, and finally spoke to the other governesses about it. Whether the teachers, at that time, could have furnished an explanation or not, they gave none; they merely told the young ladies it was all fancy and nonsense, and bade them pay no attention to it.

But, after a time, things much more extraordinary, and which could not be set down to imagination or mistake, began to occur. One day the governess was giving a lesson to a class of thirteen, of whom Mademoiselle de Guldenstube was one, and was demonstrating, with eagerness, some proposition, to illustrate which she had occasion to write with chalk on a blackboard. While she was doing so, and the young ladies were looking at her, to their consternation, they suddenly saw (two Mademoiselle Sagées, the one by the side of the other. They were exactly alike; and they used the same gestures, only that the real person held a bit of chalk in her hand, and did actually write, while the double had no chalk, and only imitated the motion.

This incident naturally caused a great sensation in the establishment. It was ascertained, on inquiry, that every one of the thirteen young ladies in the class had seen the second figure, and that they all agreed in their description of its appearance and of its motions.

Soon after, one of the pupils, a Mademoiselle Antonie de Wrangel, having obtained permission, with some others, to attend a *fête champêtre* in the neighbourhood, and being engaged in completing her toilet, Mademoiselle Sagée had good-naturedly volunteered her aid, and was looking her dress behind. The young lady, happening to turn round and to look in an adjacent mirror, perceived two Mademoiselle Sagées hooking her dress. The sudden apparition produced so much effect upon her that she fainted.

Months passed by, and similar phenomena were still repeated. Sometimes, at dinner, the double appeared standing behind the teacher's chair and imitating her motions as she ate—only that its hands held no knife and fork, and that there was no appearance of food; the figure alone was repeated. All the pupils and the servants waiting on the table witnessed this.

It was only occasionally, however, that the double appeared to imitate the motions of the real person. Sometimes, when the latter rose from a chair, the figure would appear seated on it. On one occasion, Mademoiselle Sagée being confined to bed with an attack of influenza, the young lady already mentioned, Mademoiselle de Wrangel, was sitting by her bedside, reading to her. Suddenly the governess became stiff and pale; and,

\* An abridged version of this narrative was given by the Hon. Robert Dale Owen, in his "Footfalls on the Boundaries of Another World."

seeming as if about to faint, the young lady, alarmed, asked if she was worse. She replied that she was not, but in a very feeble and languid voice. A few seconds afterwards, Mademoiselle de Wrangel, happening to look round, saw, quite distinctly, the figure of the governess walking up and down the apartment. This time the young lady had sufficient self-control to remain quiet, and even to make no remark to the patient. Soon afterward she came downstairs, looking very pale, and related what she had witnessed.

But the most remarkable example of this seeming independent action of the two figures happened in this wise:—

One day all the young ladies of the institution, to the number of forty-two, were assembled in the same room, engaged in embroidery. It was a spacious hall on the first floor of the principal building, and had four large windows, or rather glass doors, (for they opened to the floor,) giving entrance to a garden of some extent in front of the house. There was a long table in the centre of the room; and here it was that the various classes were wont to unite for needlework or similar occupation.

On this occasion the young ladies were all seated at the table in question, whence they could readily see what passed in the garden; and, while engaged at their work, they had noticed Mademoiselle Sagée there, not far from the house, gathering flowers, of which she was very fond. At the head of the table, seated in an arm-chair, (of green morocco, my informant says, she still distinctly recollects that it was,) sat another teacher, in charge of the pupils. After a time this lady had occasion to leave the room, and the arm-chair was left vacant. It remained so, however, for a short time only; for of a sudden there appeared seated in it the figure of Mademoiselle Sagée. The young ladies immediately looked into the garden, and there she still was, engaged as before; only they remarked that she moved very slowly and languidly, as a drowsy or exhausted person might. Again they looked at the arm-chair, and there she sat, silent, and without motion, but to the sight so palpably real that, had they not seen her outside in the garden, and had they not known that she appeared in the chair without having walked into the room, they would all have supposed that it was the lady herself. As it was, being quite certain that it was not a real person, and having become, to a certain extent, familiar with this strange phenomenon, two of the boldest approached and tried to touch the figure. They averred that they did feel a slight resistance, which they likened to that which a fabric of fine muslin or crêpe would offer to the touch. One of the two then passed close in front of the arm-chair, and actually through a portion of the figure. The appearance, however, remained, after she had done so, for some time longer, still seated, as before. At last it gradually disappeared; and then it was observed that Mademoiselle Sagée resumed, with all her usual activity, her task of flower-gathering. Every one of the forty-two pupils saw the same figure in the same way.

Some of the young ladies afterward asked Mademoiselle Sagée if there was anything peculiar in her feelings on this occasion. She replied that she recollected this only; that, happening to look up, and perceiving the teacher's arm-chair to be vacant, she had thought to herself, "I wish she had not gone away; these girls will be sure to be idling their time and getting into some mischief."

This phenomenon continued, under various modifications, throughout the whole time that Mademoiselle Sagée retained her situation at Neuweleke; that is throughout a portion of the years 1845 and 1846; and, in all, for about a year and a half; at intervals, however,—sometimes intermitting for a week, sometimes for several weeks at a time. It seemed chiefly to present itself on occasions when the lady was very earnest or eager in what she was about. It was uniformly remarked that the more distinct and material to the sight the double was, the more stiff and languid was the living person; and in proportion as the double faded did the real individual resume her powers.

She herself, however, was totally unconscious of the phenomenon; she had first become aware of it only from the report of others; and she usually detected it by the looks of the persons present. She never, herself, saw the appearance, nor seemed to notice the species of rigid apathy which crept over her at the times it was seen by others.

During the eighteen months throughout which my informant had an opportunity of witnessing this phenomenon and of hearing of it through others, no example came to her knowledge of the appearance of the figure at any considerable distance—as of several miles—from the real person. Sometimes it appeared, but not far off, during their walks in the neighbourhood; more

frequently, however, within doors. Every servant in the house had seen it. It was, apparently, perceptible to all persons, without distinction of age or sex.

It will be readily supposed that so extraordinary a phenomenon could not continue to shew itself, for more than a year, in such an institution, without injury to its prosperity. In point of fact, as soon as it was completely proved, by the double appearance of Mademoiselle Sagée before the class, and afterwards before the whole school, that there was no imagination in the case, the matter began to reach the ears of the parents. Some of the more timid among the girls, also, became much excited, and evinced great alarm whenever they happened to witness so strange and inexplicable a thing. The natural result was, that their parents began to scruple about leaving them under such an influence. One after another, as they went home for the holidays, failed to return; and though the true reason was not assigned to the directors, they knew it well. Being strictly upright and conscientious men, however, and very unwilling that a well-conducted, diligent, and competent teacher should lose her position on account of a peculiarity that was entirely beyond her control—a misfortune, not a fault—they persevered in retaining her, until, at the end of eighteen months, the number of pupils had decreased from forty-two to twelve. It then became apparent that either the teacher or the institution must be sacrificed; and, with much reluctance and many expressions of regret on the part of those to whom her amiable qualities had endeared her, Mademoiselle Sagée was dismissed.

The poor girl was in despair. "Ah!" Mademoiselle de Guldenstube heard her exclaim, soon after the decision reached her, "Ah! the nineteenth time! It is very, very hard to bear!" When asked what she meant by such an exclamation, she reluctantly confessed that previous to her engagement at Neuweleke she had been teacher in eighteen different schools, having entered the first when only sixteen years of age, and that, on account of the strange and alarming phenomenon which attached to her, she had lost, after a comparatively brief sojourn, one situation after another. As, however, her employers were in every other respect well satisfied with her, she obtained in each case favourable testimonials as to her conduct and abilities. Dependent entirely on her labour for support, the poor girl had been compelled to avail herself of these in search of a livelihood, in places where the cause of her dismissal was not known; even though she felt assured, from experience, that a few months could not fail again to disclose it.

After she left Neuweleke, she went to live, for a time, in the neighbourhood, with a sister-in-law, who had several quite young children. Thither the peculiarity pursued her. Mademoiselle de Guldenstube, going to see her there, learned that the children of three or four years of age all knew of it; being in the habit of saying that "they saw two Aunt Emilies."

Subsequently she set out for the interior of Russia, and Mademoiselle de Guldenstube lost sight of her entirely.

That lady was not able to inform me whether the phenomenon had shown itself during Mademoiselle Sagée's infancy, or previous to her sixteenth year, nor whether, in the case of any of her family or of her ancestors, a similar peculiarity had appeared.

I had the above particulars from Mademoiselle de Guldenstube herself; and she kindly gave me permission to publish it, with every particular of name, place, and date. She remained as pupil at Neuweleke during the whole time that Mademoiselle Sagée was teacher there. No one, therefore, could have had a better opportunity of observing the case in all its details.

In the course of my reading on this subject—and it has been somewhat extensive—I have not met a single example of the apparition of the living so remarkable and so incontrovertibly authentic as this. The institution of Neuweleke still exists, having gradually recovered its standing after Mademoiselle Sagée left it; and corroborative evidence can readily be obtained by addressing its directors.

This narrative proves, beyond doubt or denial, that under particular circumstances the apparition or counterpart of a living person may appear at a certain distance from that person, and may seem, to ordinary human sight, so material as not to be distinguishable from a real body; also that this appearance may be reflected from a mirror. Unless the young ladies who were courageous enough to try the experiment of touching it were deceived by their imaginations, it proves, further, that such an apparition may have a slight, but positive, consistency.

It seems to prove, also, that care or anxiety on the part of the living person may project (if I may so express it) the

apparition to a particular spot. Yet it was sometimes visible when no such cause could be assigned.

It proves, further, that when the apparition separated (if that be the correct expression) from the natural body, it took with it a certain portion of that body's ordinary life and strength. It does not appear that in this case the languor consequent upon such separation ever reached the state of trance or coma, or that the rigidity observed at the same time went as far as catalepsy; yet it is evident that the tendency was toward both of these conditions, and that that tendency was the greater in proportion as the apparition became more distinct.

Two remarkable peculiarities mark this case: one, that the appearance, visible without exception to everyone else, remained invisible to the subject of it; the other, that though the second figure was sometimes seen to imitate, like an image reflected in a mirror, the gestures and actions of the first, yet at other times it seemed to act entirely independent of it; appearing to walk up and down while the actual person lay in bed, and to be seated in the house while its counterpart moved about the garden.

It differs from other cases on record in this: that the apparition does not appear to have shewn itself at any considerable distance from the real person. It is possible (but this is theory only) that, if it had, the result on Mademoiselle Sagie might have been to produce a state of trance during its continuance.

This case may afford us also a useful lesson. It may teach us that it is idle, in each particular instance of apparition or other rare and unexplained phenomenon, to deny its reality until we can discover the purpose of its appearance: to reject, in short, every extraordinary fact until it shall have been clearly explained to us for what great object God ordains or permits it. In this particular case, what special intention can be assigned? A meritorious young woman is, after repeated efforts, deprived by an habitual apparition of the opportunity to earn an honest livelihood. No other effect is apparent, unless we are to suppose that it was intended to warn the young girls who witnessed the appearance against materialism. But it is probable the effect upon them was to produce alarm rather than conviction.

The phenomenon is one of a class. There is good reason, doubtless, for the existence of that class; but we ought not to be called upon to show the particular end to be effected by each example. As a general proposition, we believe in the great utility of thunderstorms, as tending to purify the atmosphere; but who has a right to require that we disclose the design of Providence if, during the elemental war, Amelia be stricken down a corpse from the arms of Celandon?

#### PRAYERS FOR THE DEAD IN THE ROMAN CATHOLIC CHURCH.

In a letter just received from a Catholic friend she says: "Miss C. told me, last Tuesday, July 31st, she received a letter from Madame Fellippani, one of the ladies of the Sacré Cœur at Rome. She enclosed a little prayer for the dying, with an appeal that as every instant someone is dying, Miss C. should pray much for them. The next day, Wednesday, she prayed much for the dying. At Mass it was her one thought, and even here, where they all came in the afternoon, her mind, she told me, was with the dying. The day before Madame Fellippani wrote, her own brother had been killed in the earthquake at Ischia, and on the Wednesday when Miss C. was with the dying all day, a beloved aunt, whose death bed she would, if possible, have attended, died unexpectedly in America. The telegram of her death arrived here on Saturday. Thus Madame Fellippani and Miss C. had both (in thought) been with their beloved. The news from America was much softened by this occurrence."

August 8th, 1883.

A.M.H.W.

The West of England Spiritualists held one of their field days on Sunday last, when orations were delivered in their meeting hall by Mrs. C. Groom, of Birmingham. The services were well attended, large numbers of persons, in fact, being unable to gain admission in the evening. The subjects of the discourses were the "Antiquity of Man," and the "Light-bringer of the Times." At the conclusion of each service Mrs. Groom gave what is known as clairvoyant descriptions, which were satisfactory. It is certainly a sign of the times that this body, which four years ago did not exist as such locally, can now command large and intellectual audiences at the lectures given under its auspices.—*Deon County Standard*, August 11th.

#### CHRISTIANA, THE SOMNAMBULE, IN 1820.

From the forthcoming volume of "Pioneers of the Spiritual Reformation" (Lives of Kerner and Howitt by Mrs. Howitt-Watts)\* we are enabled to give the following narrative from the earliest work on Psychology which appeared from the pen of Kerner.

"The first of Dr. Kerner's remarkable series of works connected with the inner life of man appeared in the year 1826. It is entitled 'The History of two Somnambules, together with certain, Notable Things from the Realms of Magical Cure and Psychology. It is a book entirely unknown to the English reader, never having been translated, and now scarce in Germany. It is a diary kept by Kerner with reference to two remarkable patients of his; the one the daughter of a vine-grower at Weinsberg, the other a young woman born at Stuttgart and living in service at Weinsberg. Both patients exhibited marvellous phenomena, and, treated magnetically by their physician, both were ultimately restored to perfect health."

The following facts, extracted from "The Two Somnambules" may interest our readers. "They relate," says Kerner, "to a thoroughly respectable girl, a true child of nature, the daughter of an honest citizen and vine-grower at Weinsberg, a girl whose occupations consisted in cultivation of the vineyard and garden during the week, and on Sundays in reading her Bible and hymn book. Her innate talent was, however, such that together with the thorough instruction she had received at school, she could, especially in writing her mother tongue, vie with young ladies educated at celebrated academies. Possibly, her father, who in his youth had been well educated, had cared for the improvement of his daughter."

"The education manifests itself in the following account drawn up by him of the singular origin of the sickness of his children."

"In the year 1816 on the 6th July," he writes, "my son named Frederick was seized with indisposition. It shewed itself in the following manner. On the previous morning he stepped before the looking-glass—a thing quite unusual with him—and contemplated his reflection. Upon this he burst forth into the most immoderate laughter which seemed to convulse his whole body. He was reproved by me severely for this. He replied that he felt himself impelled to this laughter in spite of himself. He went that day to school and also the following morning, but returned in about an hour complaining of a severe pain in his head and eyes. A doctor was summoned who advised baths and various medicines, but the boy declared that it was quite fruitless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that "all was in vain." The schoolmaster came to see the poor fellow as he lay apparently dead, stiff and cold, and took his hand, saying, "Good night Fritz!" Immediately that the hand of his schoolmaster touched him, he recognised him and exclaimed, "I shall have no more good nights. This will not last long." Thus he fell asleep at the age of eleven years, one month, and fourteen days, after twenty-four hours' illness."

"Although we all," continues the father, "felt the death of this good boy with much sorrow, the one most inconsolable was my daughter Christiana, thirteen years of age. From this period she experienced so strong a yearning after her dead brother that she frequently would hide herself in a room beneath the roof of our house, from whence she could gaze into the churchyard where he was interred, and would there spend hours weeping; thus gradually through this excessive yearning after her brother, and through her many tears and lamentation, did this poor girl fall into a serious state of ill-health."

A second brother, aged thirteen, four years later, was seized with a severe cough, and during his illness he burst forth into terrible weeping. Upon repeated inquiry as to the cause of this sudden grief, he cried aloud the name of Fritz, declaring that to him he must go; and then fell into a condition which threatened convulsions, his eyes having become fixed.

Dr. Kerner was sent for to this poor boy. He was placed in bed, and fell into a sort of delirium, being possessed of such strength that it required three persons to keep him in bed. He repeatedly uttered loudly the name of his brother, and said that Fritz was present, and that he must embrace him. He said that his brother wore a long white robe, a yellow sash round

his waist; upon his head a crown, and a golden cross upon his breast. He spoke to persons around him as though they were his brother, and said that at three o'clock the next morning Fritz would come to fetch him. After further magnetic treatment being employed by Dr. Kerner, the cough returned for a time, and he gradually became cured entirely.

The condition of Christiana also now grew one of anxiety; the yearning after her dead brother continued ever overwhelmingly. She fell into sudden trances, had clairvoyant, symbolical and prophetic dreams. Certain persons she could not endure in her neighbourhood, anxiety and distress falling upon her in their presence, without any assignable reason. Thus she occupied herself chiefly in the open air, and worked with extraordinary industry in the vineyard and garden. But even there, she would frequently be overcome by the trance-condition, and be found asleep beneath a tree. At such times her countenance would be filled with an inexpressible gentleness and sweetness; she would speak of being taken by a guide into an indescribably lovely region, which she said was Paradise, and even yet higher into a region which appeared to her still more beautiful and glorious. Nevertheless, all that spring she complained of great weakness, and as summer wore on serious symptoms of ill-health supervened. Dr. Kerner was in October called in, and then commenced his systematic magnetic treatment of Christiana, the history of which forms the first portion of his "History of Two Somnambules." Its contents are only second in interest to those in his later and more celebrated work, "The Seeress of Prevorst." Christiana in her state of trance prescribed her own treatment, foretold her approaching crises, became a highly-developed clairvoyante and a sensitive to whom the secrets of nature were revealed—as for instance the curative properties of herbs and trees, the properties of metals and minerals, &c. To her also were presented beautiful visions of the world of spirits. Through the judicious treatment of Dr. Kerner, who availed himself wisely of the clear-seeing of his patient, this interesting girl was restored within the space of three years to entire health. The history is one well worth the labour of translation, since it is a store-house of facts relative to the employment of mesmerism as a curative agent.

The following passage is given as a specimen of the spiritual visions of Christiana:—

"October 26th, 1820. She complained of headache. Later on violent cramp in the stomach came on. After ten o'clock she was magnetised for a considerable time. She said, after a shiver had gone through her, 'There is something supernatural in the room.' I assured her that nothing was present except her father and myself. She said: 'But what is that beautiful music which I hear out of the distance? It is of a peculiar kind. Such tones I cannot bear.' Later she said: 'I look into an indescribably lovely valley. There upon the grass, beneath a green tree, are seated two rows of happy spirits. They are clothed in white, and one plays upon a harp. These are the sounds which I heard; they come from the right hand. Oh! what happiness! Thither leads a dark and narrow path, but when once this is passed one comes into a lovely open region. Oh! that I could only find amongst them my brother Frederick! Certainly he is there.' She wept bitterly. Soon she cheered up, and said: 'Now is my brother near me to my right hand. I see the most beautiful trees and a mountain, more beautiful by far than our Weibertou. Oh! that I were only there! I see houses and huts beneath trees as if they belonged to hermits.' Again she said, and a shudder ran through her as before, 'There is something supernatural in the room! Something smiles upon me from above! What a smile! That must be an angel, or the Eye of God! Also I behold very far off the fully glorified; their splendour it would be impossible for me to endure except at a distance. Now all is closed again. Wake me up!' When she awoke she was very cheerful, and much strengthened."

"October 28th. After I had magnetised her about half-an-hour she had cramp in her mouth. She seized my hand and laid it upon her lips. By this means the cramp was lessened, but not entirely gone. She asked for magnetised water, and having drunk it, the cramp had departed. Then came on sudden starting and shuddering. She said: 'I hear music, as the tone of an organ.' Then Frederick appeared, and she, in a low voice, said bit by bit as follows: 'My Frederick is close to my bed, and tells me that through these magnetic passes I shall recover."

\* A hill near Weinsberg.

I am difficult to bring into the sleep. I was once nearly but too quickly brought almost to the condition of trance. But my Frederick says it was dangerous.\* It was as though my soul had been divided from my body. I see such clearness and so many objects around me that it is impossible to describe. It is as if Heaven were opened. There smiles an angel down upon me. He wears two crowns of flowers. And there above, far within, I dare not gaze, but I see a form whose countenance is surrounded by rays as of sunlight. Oh! that I could ascend thither. My Frederick says that when I sleep I may do so. Now I understand why I had that cramp. It was to prepare me to ascend on high!' I asked how she knew this. 'My Frederick tells me so,' she replied.

"November 2nd. She had cramps in the head and eyes, and her voice failed. I breathed into her mouth, and the cramp departed. She said immediately, 'There stands Frederick again. He carries in his hand a spray of apple-blossom. That causes me awe, for I know that now it is not the spring. I behold a number of beautiful trees, and a pear-tree of unusual size in blossom. Why am I so full of awe! I know that it really is the autumn—this is all to me so preternatural. I hover between waking and sleeping! My body is not here—my soul wishes to go forth. It is as though I had no home.' She added, 'Alone through magnetic treatment shall I regain my health.' Then she beheld a valley of exquisite beauty where was a clear, bright fountain from which she drank. Then a cornfield where three angels were reaping corn, &c."

In this "History of Two Somnambules," amongst other noteworthy passages are, at

page.

- 35 Remarkable cure of a swelling.
- 37 Effect of a black handkerchief and its disturbance of the magnetic sleep.
- 60 Prophecies.
- 74 Clairvoyant perception of a piece of mother-of-pearl on the coat of the stomach.
- 89 Somnambule says that it will come away on the morrow in seven pieces.
- 94 They do so come away.
- 134 Another prophecy fulfilled.
- 170 Prophetic words with reference to the Somnambule's cure.
- 176 How the Soul leaves the Body.
- 189 Prescribes for an epileptic boy.
- 356 Experiences at the death-bed of a patient.
- 377 Effects of plants. The hazel draws off the magnetic stream. The laurel strengthens it. Means of breaking off or more firmly binding the rapport.
- 381 Remarks on the Somnambule's hair growing in colour like that of her magnetiser.
- 338 Means of causing a clairvoyante to recollect when awake what she describes in the other state.
- 401 Boy bitten by a mad dog cured by magnetism.

A WARNING VOICE.—A correspondent writes: An officer of the late Bengal army, retired after long service, for a year before his death was confined to bed, and during the day was attended by his sister, a very intelligent person, not at all of a nervous temperament. On one occasion she left his bedroom for a change to the dining-room. Both were very commodious apartments and on the same floor, but had no direct communication with each other; in a short time, after she had left the bedroom, she heard very distinctly and in a clear voice, "You are wanted in the next room," upon entering it she found her brother prostrate upon the floor quite exhausted and unable to get into bed; he died in a few days. There was no one upon that floor but themselves. The lady affirmed that she heard the voice as distinctly as she heard mine, and was annoyed when I asked if she had not been mistaken. I was very intimate with both, and more truthful and excellent people it would be difficult to find; she often referred to the voice when speaking of her brother's illness. I understand Spiritualists believe that every one has a guardian spirit; this case and "the warning voice," published in a recent number of "LIGHT," may be examples, but comparatively few cases of the kind so far as I know are recorded. If guardian spirits do not warn us of danger or evil, or influence us to perform good actions I am at a loss to know what their duty is, or for what purpose they attend us. Would some of your readers kindly enlighten me?—W.M.B.

\* Calmaguet relates that one of his somnambules was so far gone that he was in great terror, lest he should be unable to recall her back to life again. It was only with great difficulty that he brought her back.

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

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Light:

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## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

## REVIEW.

## ESSAI SUR L'HUMANITE POSTHUME ET LE SPIRITISME.\*

(Continued from page 359.)

But he soon encountered another class of facts, which he had no difficulty in relating to the former. From the posthumous phantom he came to the discovery of the "living phantom," or what is known to students of this literature as the *doppelgänger* or "double." M. D'Assier seems seldom to have drawn from books for information in the first instance, but only to have consulted them when he had laid a basis for his inductions in living testimony. A similar method is being followed by the Psychical Research Society here, though he occasionally shows a facility of belief as regards some ill-verified statements in books which would not be accepted by our English investigators. After citing a few more of his cases, he proceeds to note the usual characteristics and conditions of the phenomenon. A sort of syncope or trance marks the expeditions of the "double," but often a deep sleep suffices. On return to normal consciousness, there will sometimes be a distinct recollection of the journey, at others it will seem a dream, or the waker will retain only fragmentary impressions of his distant proceedings, perhaps will bring back no consciousness of them whatever.

Supposing the human phantom to remain in what is described as a fluidic connection with the physical organism, drawing therefrom all its force, it follows that this force will be at its maximum at the point of departure, and will be feeble and less effective as it recedes from its centre of action. That is exemplified in the power of speech, as in the extraordinary case related to Jung Stilling by the Baron de Salza, Chamberlain to the King of Sweden. The Baron, returning home one day, was met in the park near the house by his father, dressed as usual, with whom he had a long conversation on their way back. They entered the house, and proceeded together to the father's room. On going in, the Baron saw his father in bed undressed, and in a profound sleep. At the same moment the apparition with which he had been discoursing vanished. On awaking, the father described a dream in which he had seen his son in danger of drowning (as the fact had been that day), thus proving that his double had been really abroad, and that the subsequent meeting and conversation (though apparently not recollected by

\* Par M. Adolphe D'Assier, Paris, 1883.

the dreamer) were no hallucination of the Baron's. In this case, according to M. D'Assier, the faculty of speech was due to propinquity with the sleeping organism; whereas in other cases which he cites, where the apparitions had travelled great distances, though distinct, they were mute. He is, however, prepared with an enlargement of his theory, as well to cover some alleged exceptions in this respect, as to account for the extraordinary vitality of the posthumous phantom long after its complete disengagement from the lifeless corpse. "The phantom can draw its force, not only from the body whence it proceeds, but also from persons with a physical or moral constitution in peculiar relation to its own, or who have a marked aptitude for what are commonly called the phenomena of Spiritism ('mediums')." The Seeress of Prevorst possessed this faculty in the highest degree. She felt herself nourished by the emanations of those who came to see her. Those of her own family, owing to the conformity of their constitutions, were most subject to this sort of vampirism, and they soon felt themselves enfeebled in her presence."

The progress of his inquiry next led M. D'Assier to seek further generalisations in the records of a literature long despised. For an educated, and even scientific writer in the nineteenth century to speak seriously of witchcraft, at first seems an unaccountable eccentricity. But it must be remembered that the credibility of facts coming under that denomination does not imply the connotations of mediæval conventional belief on the subject arising from theological preconceptions. Yet it is undoubtedly in the rejection of these by modern intelligence that the original cause of incredulity in the facts referred to is to be found. The assumption that the facts are themselves objectionable to science was a mere after-thought, when they had already ceased to be matters of belief, and when the evidence for them had been forgotten. That the phenomenon has died out with the popular belief in it is a common assertion alone sufficient to dispose of the question of its truth in most minds; but it is an assertion which is open to some question. If the essential fact of witchcraft be, as M. D'Assier thinks, the extrusion and physical agency of an interior and fluidic semblance, a body of subtle and evanescent materiality, this agency might avail to explain many of the alleged physical phenomena of so-called Spiritualism, or Spiritism, should these ever come to be admitted. That the manifestations no longer take on the forms dictated by mediæval beliefs is only what might be expected by anyone who recognises the power of the human imagination (whether consciously or unconsciously exercised) to modify whatever belongs to the organism. It is thus also a matter of course that we should hear little now of witchcraft as a malevolent influence, since the modern "medium" has not what may be called the Satanic faith which was an essential factor in such operations. And the old "imps" are quite naturally succeeded, in accordance with altered ideas, by the supposed departed spirits, or the "John Kings" and "Peters" of the séance-room.

On this subject, generally considered, I know nothing more instructive than the opening chapter, "On the Declining Sense of the Miraculous," in Mr. Lecky's "Rise and Influence of Rationalism in Europe." We there see the utter powerlessness of evidence, even when examined and approved by the most educated intellects of the age, to contend against the indirect, negative influence of antagonistic conceptions. That credulity was favoured by intellectual predisposition in the Middle Ages, is a common-place, and, doubtless, true remark. But it is also pre-eminently true that the incredulity which succeeded it was not only favoured, but actually and solely caused by a contrary predisposition. It signified nothing that men wholly exempt from the credulous bias stood forward, on grounds of evidence alone, in defence of the dying belief. Of Glanvil, the author of *Sadducismus Triumphans*, Mr. Lecky says: "To those who only know him as the defender of witchcraft, it may appear a somewhat startling paradox to say that the predominating characteristic of the mind of Glanvil was an intense scepticism. He has even been termed by a modern critic 'the first English writer who had thrown scepticism into a definite form.'" He was an ardent advocate of the new inductive philosophy, with its tendency to discard all beliefs resting merely on authority or tradition. Yet on this subject he was one of the earliest to protect against what has since been called the credulity of unbelief, or in Goethe's phrase, the "inverted superstition" of incredulity. Nor was he alone. And "no writer," says Mr. Lecky, "comparable in ability or influence to Glanvil,

More, Cudworth, or even Casaubon, appeared to challenge the belief." Yet "the scepticism that was already pervading all classes was steadily and silently increasing, under the influence of an intellectual movement that was too general and too powerful for any individual genius to arrest."

The space at my disposal will not allow me to transcribe the evidence adduced by M. D'Assier from the trials for witchcraft. I can only refer those who would appreciate its weight to his book, or, still better, to the original records. M. D'Assier takes them chiefly from the works of Des Monceaux, a contemporary Catholic writer of great research in these matters.

Putting aside all that pertains to demonology, M. D'Assier concerns himself solely with these phenomena as illustrating organic duplication and projection. He finds it impossible to deny to the phantom an actual organism, with a potentiality, in proportion to the energy it derives from its physical centre, of performing all the functions of physical life. Connected with the body, at however great a distance, by invisible capillary bonds, it can be retracted or re-absorbed with instantaneous rapidity. That is proved by a phenomenon which is a familiar feature in accounts of this description. It is called *Repercussion*. The fluidic phantom is sufficiently material to receive an injury or impression, and an immediate examination of the person of the medium or "witch" will discover a wound or mark on a corresponding part of the body. The lien or rapport is so intimate that the physical organism receives the shock at almost the same moment as its counterpart.

Some of us have heard of ingenious contrivances for exposing "mediums" by staining the "spirit hands," or the implements moved about at sances, with colouring matter, afterwards found upon the person of the medium. Upon the hypothesis that it is the medium's "double" which is concerned in the manifestations, M. D'Assier would say that it is exactly what we should expect, and that it proves nothing whatever for the intended purpose.

Further to exhibit the characteristics of these phenomena, M. D'Assier cites, at length, one of the best attested cases on record—that of Mary Gough, the evidence for which is to be found in Baxter's "Reality of the World of Spirits." A later case\* recorded by Dale Owen, American Ambassador at the Court of Naples, is still more extraordinary and instructive in regard to the possibilities of the human "double." It is that of Emilie Sagée, governess in a ladies' school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. "One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emilie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden they still saw Emilie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crape. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emilie remained at the school, for about a year and a-half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emilie had no consciousness of her double, nor did she ever see it."

M. D'Assier comments at length upon this story, which sufficiently illustrates his view of the connection between the physical organism and its distant representative. "The phantom," he says, "was formed at the expense of the body, drawing to it, by a sort of aspiration, the constitutive elements. . . . Linked by an invisible net-work of vessels to the body, the phantom can draw to itself the vital forces of the latter. One then sees the life by a singular inversion deserting the body, which becomes proportionately corpse-like; and transferring itself to the phantom, which thus obtains an extraordinary consistence. With the living, it is an exceptional phenomenon. But when death has burst the bonds attaching it to our organism, it is separated, as it were definitively, from the body, and constitutes the posthumous phantom."

(To be continued.)

\* Curiously enough this very narrative had been in type for some time, and had actually been selected to form part of the contents of the present issue of "LIGHT," at least a week before Mr. Massey's article came to hand. Ed. "LIGHT."

## TEACHING IN "PHILOCHRISTUS," REGARDING THE HOLY SPIRIT.\*

Then he said to me, "Not many days gone by I heard Jesus speak concerning the Holy Spirit; and His words were on this wise: As in each man, the man's breath or spirit is the life of the body, so in each man there is a certain holy breath or spirit, which is the life of the soul; whence also cometh every good thought and deed unto the man. Moreover thou seest the air which we breathe, and which is the breath of our bodies, is but a part of that great sea of air which embraceth the whole earth, so that there is nothing hidden from the touch thereof, in so much that the same air or breath which is coming towards us from yonder mountain top, making the terebinth trees to bow, and which even now rustleth in the olive-trees above us, even this is our breath and our life. Now I have heard Jesus say that there is a likeness between this breath of our bodies and the breath or spirit of our souls. For as the wind bloweth where it listeth, and we hear the sound thereof, but know not whence it cometh or whither it goeth, even so it is with the spirit of our souls, the spirit of goodness, which is the Holy Spirit of God."

Then I said, "But how shall we obtain this Holy Spirit? Or is it indeed needful that we should obtain it, seeing that we have it already? Or do some have it, but others have it not?" Nathaniel answered and said, "All have it. But some have little; and none much; and Jesus has come that we may have it abundantly. But how we shall obtain it, this I know not now. But this I know, that Jesus hath the Holy Spirit in Himself, and that He will impart it to us. For I heard Him say that no man can enter into the Kingdom of God unless he is born again of the Holy Spirit."

Nathaniel smiled and said, "Our Master also teacheth that the presence of the Holy Spirit is with two or three, whensoever they are gathered together in His name. But this doctrine He foundeth not on words of Scripture; but methinks He seeth that there is a certain spirit of goodness, or kindness, which passeth from one man to his neighbour, and gathereth strength as it passeth. For it is the Spirit of Love. Wherefore, as it seemeth to me, our Master teacheth that the Holy Spirit is present in some sort in the intercourse between man and man, whensoever men do aught together as the children of God."

"But yet," said I, "I would fain know why the blasphemy against the Holy Ghost, is not forgiven." Thus said Nathaniel, "All men have within themselves some portion of the Spirit of God; even as we now have some portion of that great wind and breath of Heaven, which here in Jotapata is rustling in the olive branches, and yonder at Capernaum is driving the fishing-boats; and out in the Great Sea is speeding the ships of Tarshish on their path. Now if thou closest thy mouth and thy nostrils against the winds of heaven and sayest, 'The air is poison to me, I will not breathe it,'—behold thou perishest. Even so it is with the Holy Spirit. Every man that cometh into the world, hath in him some portion of the Holy Spirit, and dependeth and liveth thereon. But if he shall say knowingly in his heart, 'I will not breathe thereof; I will call good evil, and the Holy Spirit I will call it unholy;' then lo, his spirit dieth within him, and he can no more enter into the life of God."

"THE SCIENTIFIC BASIS OF SPIRITUALISM," by Epes Sargent—his last great work previous to his decease—is a book replete with facts, showing that the spiritual philosophy is a natural science, and consequently, not outside of nature. It should be in the hands of every investigator in the world.

MR. GERALD MASSEY, writing to the *Banner of Light*, says:—"At this auspicious moment I send to press the last section of the literary work on which I have spent twelve years of life and labour, and shall soon be free to take the platform once more. I have now kept silence for ten years on purpose to have something new to say. It is possible that I may open fire in London; but I am also looking forward, as indeed I have been doing for years, to making my second lecturing tour through the States. I have never forgotten my audiences there, in which 1,000 listeners could at times be seen craning forward as with one face that hungered to catch an utterance of the most advanced thought."

\* PP. 177-89.—"Philochristus, Memoirs of a Disciple of the Lord." Second edition, London, 1878. To this beautiful book, which should be welcome to all readers of "LIGHT," we hope to return on some future occasion.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Seance with Mr. D. D. Home.  
To the Editor of "LIGHT."

SIR,—In November, 1862, I was present at one of Mr. D. D. Home's seances in the house of Mr. S. C. Hall, "The Boltons," to which Mr. John Bright had been invited, he having expressed a strong wish to see something of Spiritualism. On the day of the seance, Mr. Hall received a note from Mr. Bright asking to be allowed to bring a friend, Mr. Lucas, editor of the *Star Newspaper*. Fortunately Mr. Home was in the house at the time and at once consented—though the full number had been invited, but he never refused if he could help it. Not many minutes after we were seated at the large heavy round table, knocks were given for the alphabet, and the words given were "You are trying to prevent our raising the table." Mr. Hall asked, "Who is trying?" and pointed to each in succession when three knocks for "Yes," were given in front of Mr. Lucas, who at once said, "Yes, I was putting my whole weight upon it." I, sitting next but one to him, then asked, "Do you think that right?" "Oh! yes," he answered, "I came here to investigate." "Certainly," I said, "but neither to assist nor retard the movements." A message then came, desiring Mr. — to sit upon the table; this was a stout gentleman, who was present. The desire was at once complied with, and *instantly* the table was not only raised but tossed up as you would toss a baby in your arms—saying as plainly as words could have done, "You tried to prevent our raising the table with nothing upon it, and we will prove to you that we can do it with this additional weight." We had a great deal more during the evening which was satisfactory and convincing, but I do not like to take up too much of your space, and one such fact as the above is enough. No one who was present at the seance can forget it.

A. S.

## The God-Idea.

To the Editor of "LIGHT."

DEAR SIR,—I have read "M.A. (Oxon's)" notes in your last with some surprise, and regret that the *Spectator's* remarks should have met with so much sympathy from him. The distressing event which called them forth is, after all, but one of a series which are happening every day all over the world. Why should this case be singled out, and commented on as if it stood alone? If the subject is to be discussed at all, let it be treated in its completeness. Let instances be collected and examined, so that there may be a chance of correct generalisation: and it will soon be found that the question amounts to this: Why does God not interfere to prevent all the calamities which desolate nations and families in every part of the world? And this will be much the same as asking, Why does He not so neutralise the effects of broken laws as to make this world a far safer and happier dwelling-place for His creatures than it is? Perhaps, put in this form, it sounds too much like a child's question, but I cannot help this. What would be the use of laws if God were always stepping in to prevent the consequences of their violation? What would become of human freedom? And how would such a state of things contribute towards man's discipline, towards his victories over himself, and over the difficulties, natural and spiritual, which encompass him? Is it not by conflicts such as these that true and noble characters are formed? We are told that natural laws are "cruel, pitiless, and tyrannical." But they are so to those only who fail to place themselves in harmony with them. The exceptions are more apparent than real. The cruelty, then, cannot be charged upon the law, but upon its violator. A man commits a crime, and brings himself and his family into disgrace and poverty, perhaps transmits disease to his posterity. This proves, not cruelty in the law, but wickedness in the breaker of it. Another places himself in a dangerous position, and in a moment of inattention or carelessness his foot slips, and he is mangled to death, or disabled for life. A tire comes off the wheel of a railway carriage, or a signal man is asleep at his post, and the result is maiming or death to the passengers. The question is just as reasonable in these cases as in the Sunderland disaster. Why did not God interpose to prevent so much misery? It is one of cause and effect. The cause is in man. Were God habitually to prevent the effect, would not this be to stultify Himself?

But apart from these considerations, does it not seem rather presumptuous for men, from their very circumscribed point of view, to pretend to judge of the working of so vast a machine, and to found on their narrow deductions a case against the Divine character?

The writer is severe against "the anthropomorphic conceptions of vulgarised theology." But it is likely even these would be preferable to the vague conception of "an impersonal Over-soul," which "in no wise interferes with the affairs of this world." For myself, I trust to have escaped both conceptions. And yet I believe, with thousands of far greater intelligence than myself, that God is an infinite Humanity. "M.A." seems to think that personality and humanity, as applied to God, suppose limitation—perhaps because he has not yet shaken off the last vestiges of materialism, which are apt to cling to the most spiritual of us. However this may be, he will find that by abstracting his mind from material ideas, especially of time and space, it will not be so difficult to perceive that God must possess all the essentials of humanity in an infinite degree—that therefore He is human in first principles, and that, for this very reason, we are men, made "in His image and likeness." It is very well to ridicule the crude conceptions of the ignorant and undeveloped, but anthropomorphism is necessary to human conceptions of Deity. Rightly understood, it is rational and philosophical. In proportion as it is discarded, the idea of God becomes confused and impractical. We cannot love an impersonal essence, or an Over-soul. To call such a thing "our Father" is too ludicrous. So little hold can it have on our reverence or our love, that we may say hard things against it without a pang of conscience.

Mankind, with few exceptions, always has believed, and always will believe (whatever "philosophers" may tell them) in a Supreme Intelligence, whose children they intuitively feel they are, and whom they worship as Father. And if a father, then, of necessity, a person, who cares for his children, and rules them with a view to their eternal good.

I cannot but feel that the writer, whom I greatly esteem, will acknowledge on reflection, that these views are more rational and harmonious than the cold and repulsive ideas of God which "science," stepping out of her proper sphere, has thought fit to present us with.

W. D. AVENING.

Atherley-road, Shanklin.

To the Editor of "LIGHT."

SIR,—I have been so greatly benefited by the weekly contributions to "LIGHT" of "M.A. (Oxon.)," that I wish to make some little acknowledgment in kind, by stating so much of "the true faith of a Christian" as bears on his "Notes" in your last number.

It is true, as he remarks, "that for those who accept as final the revelation made to man by Christ the question is already closed"; but closed only in the same way as any question regarding the validity of Euclid's Elements is closed to a mathematician. It is always open to, and incumbent on, every truth seeker to regard as an open question for him whatever, whether in moral or scientific doctrine, is not clear to his understanding or does not seem satisfactory to his sense of justice. The object of revelation is to make clear what would otherwise remain dark—to solve, not increase mysteries. I accept the Christian religion as the best, because it alone of all that I know, when rightly apprehended, fully justifies the ways of God to man.

Your correspondent says:—"On the *Spectator's* assumption of a personal God, who is omnipotent, and omniscient, and who possesses free-will, I can see no answer whatever that is even moderately satisfactory." Here I make a preliminary objection to the conventional use of the term "free-will," a term which I have never been able to understand. I have a notion of freedom, and of will, but of "free-will" I can form no idea. It seems to me that every one is at all times free to will, wish, desire, or purpose whatever he can; ability of accomplishment is another thing. "Freedom," says Locke, in his "Conduct of the Understanding," "belongs as little to the will as swiftness to sleep, or squareness to virtue. Freedom to do one power, will to do another. To ask, therefore, whether the will has freedom is to ask whether one power has another power, one ability another ability." If by free-will is meant liberty or power of choice, then, certainly, no such power can be attributed to the Divine will regarded as Supreme, for in absolute freedom, as in absolute necessity, there can be no choice, since choice implies defective knowledge. One who

purposing to go to a certain place, comes to three roads, ignorant of which is right, has a liberty of choice which he would rather be without. If he knew which of the ways would lead to his destination he would be free in having no choice. The attribute of omniscience is incompatible with freedom of choice, because, in every case, the subject being fully conscious of the only best, no room is left for alternative action. Your correspondent says he is "not prepared to discuss the question on metaphysical grounds;" but I do not see how a moral or religious question can fairly be discussed on any other grounds.

On the assumption of a personal God, &c., the writer says: "I can see no answer to the *Spectator's* difficulty that is even moderately satisfactory. I can find none that does not do dishonour to my idea of God," &c. Why not? Is the physical body and this temporary stage of existence so much the supreme concern of Spiritualists, that they regard preservation from its dangers, and exemption from physical suffering and death to be the first and chief concern of Providence? Let any of your readers try to imagine a world such as they believe this to be, designed as a training school for higher states of life, without the experience of trial and sorrow, and without the consequent sympathy, patience, forbearance and forgiveness of love, and he will find a life not worth living, not even worth thinking about. Let him try to write a novel or drama with such imaginary characters (!) and the folly of mere benevolence will become evident to him.

As regards the Sunderland catastrophe, surely Spiritualists are not so selfish as to grudge the blessing which little children bring with them to the inhabitants of Heaven or of the spirit-world, or so unwise as to wish themselves deprived of the continuous renewal of such blessedness when they join the majority. Truly, death, which is conscious defect or privation of life, was not to the children but to their parents; a death which growing faith in immortality, and increase of open vision and communion will destroy. As a friend suggests, the catastrophe may serve as a Divine protest against selfishness even in little children. This world may not be, as Leibnitz contended, the best of all possible worlds, but it may be, and I believe is, the best for its special purpose in reference to an absolutely perfect end. Who remembers last year's headache or heartache in the health and happiness of to-day, or last week's had dream in the enjoyment of waking life? But this life of seventy or eighty years is less than those compared to eternity.

To come now to the Christian faith regarding the God-Idea. I am glad that, as the writer says, "we are hampered in our most elementary attempts to grasp the idea of God by the difficulty of conceiving intelligence without the limitations of personality;" and that "the God of most people is associated with their highest idea of human perfection." Certainly, the Christian idea of God is that of "a glorified man with all human faculties and qualities developed to perfection: a Being of perfect power, wisdom, and beauty, but a Being in the form of man," whatever that form in its glorified aspect may be. I do not see how the higher, or even the highest Spiritualism can give us any better conception, or how a being "without body, parts, or passions," can ever be an object of thought, still less of reverence and of love.

Freely conceding to every Jew, Brahmin, or Buddhist all that his religion is to him individually, apart from any seemingly opposing statements in his sacred writings, I claim no individuality or esoteric character for any doctrine I hold as Christian, but am prepared to show that every such doctrine is as clearly deducible from the New Testament as are gold and silver from their respective ores.

The Christian revelation of the Divine nature is, that in true being God and Humanity are eternally one and inseparable. In phenomenal or conditioned states of consciousness they are from the human side, which states are at-oned or reconciled in attained perfection of eternal life in which every man without exception will find himself in all degrees of being, where he has always been in inmost consciousness—at home with the Father and absolutely one with Universal Humanity in all worlds. Of the many necessary stages of such progress homewards, and of the many mansions (*morai*), literally stages or resting places, in the upward journey, I can affirm nothing save that in each and all of them I shall be I and no other, with a growing realisation of inherent unity with and in universal existence. From individual I shall become personal, without any loss of individuality. By personality, in the strict sense of the word, I mean that which best manifests the sum of existence. Where any man has attained conscious perfection of being in all degrees of life, such man is the *persona* or manifestation of God. Increase of numbers of such *personae* manifests increasingly the essential unity of the one universal life. In every such attainment the subject has transcended all limits of mere individuality, and has all power in heaven and on earth. Yet, in the transcending and fulfilling of limitations, he includes all limitations, as the universal includes the partial, the unconditioned and absolute all conditions and relations, for nothing can exist apart from relation—every person or thing is the sum of its relations. If Supreme Being does not include personality, and even individual and phenomenal states as such, He is limited or excluded from existing states of human consciousness. "In all afflictions He is afflicted."

A university professor knows, and can teach, the alphabet and can condescend to sympathise with children, because he has transcended and included their state and knowledge.

Christianity is so far in agreement with Pantheism that it acknowledges God as the All of Universal Being; but differs, at least from the lower Pantheism, in affirming fullness of Divine manifestation only in spiritually-perfected manhood. Although I acknowledge no creed as authoritative, I can accept the "Nicene" Creed as expressive of the relation of humanity as a whole, and of every individual member to the in-dwelling Divine nature.

While I certainly should make no inquiry of any spirit or angel concerning God, because the question, Have you seen or heard anything of God? is wrongly put, I do think the "higher Spiritualism," as expressed in the best inspirational poetry, is in accordance with the doctrine have stated. Thus Miss Doten declares the "Inner Mystery" to be that the spirit of man "is older than the truth,"—

"One with God Himself.

Only when the soul asserted

What the flesh and sense concealed,—

God within, one with the Human,

Did the Inner Mystery stand revealed."

Another writer (T. L. Harris) says of a new-born babe—

"Thy beatific essence

Is thought from God's own brow:

Thou in thine inmost hast not left His presence,

Though we behold thee now."

And a Christian poet (Faber), not a Spiritualist, says that—

"God is never so far off

As even to be near:

He is within, our spirit is

That which He holds most dear."

I am glad to find myself in substantial agreement with the thoughts and arguments contained in the able letter of Mr. Humphreys, on "Speculative Philosophy."

August 4th.

J. W. F.

## Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—Having been in India; having seen some of the wonderful feats performed by the so-called jugglers of the Orient; believing in the "Brothers" and their exceptional qualifications (in one or two phases, perhaps, of spirit power—will power, if you please); having been in Madame Blavatsky's presence when very extraordinary phenomena took place, and having perfect confidence in this lady's honour, great moral worth and exalted qualities of mind and heart, and further having read both of Mr. Sinnett's books ("Occult World," and "Esoteric Buddhism") I feel called upon to make some remarks concerning said works.

Mr. Sinnett says: "Occultism . . . is an illumination cast over all previous spiritual speculations worth anything;" and on the next page, "The startling importance of occult knowledge turns on the manner in which it affords exact and experimental knowledge concerning spiritual things which under all other systems must remain the subject of speculation or blind religious faith."

As above stated, having read Mr. Sinnett's books, I must say that if Occultism has any illumination in it (and I doubt it not), he (Mr. Sinnett) has failed to throw it upon or into his writings, so that the wonderful things to which he refers can any better be seen or understood by a perusal of his productions; and if the "importance of occult knowledge turns on the manner in which it affords exact and experimental knowledge," Mr. Sinnett has not demonstrated this: he merely asserts that such is the fact. What exact experimental knowledge does he impart that makes this appear as a verity?

Again, Mr. Sinnett says: "Secrecy after all is not complete if external. Students are enabled to learn as much about the mysteries as I shall have to tell." And what, pray, are the mysteries he unveils to us? He says that Madame Blavatsky put her hand on a table, on a door, on a glass clock cover and raps came; that writing came on paper in a sealed up envelope, &c. Quite as remarkable things I have witnessed with our spirit-mediums—and more, I have had again and again statements made to me concerning *what was to happen in the future*, and which positively came to pass as the medium had stated it would; and this is a feature in our Spiritualism, the like of which Mr. Sinnett has failed to shew has happened through any occult power of which he claims to be the exponent; and I further solemnly asseverate that the declaration so often made by Eastern Theosophists that we *never receive* any communication from the (so-called) spirits which convey information not in possession of the medium or some other person present, is *absolutely untrue*.

Again, Mr. Sinnett says, "Occult phenomena must not be confused with the phenomena of Spiritualism. The latter, whatever that may be, are manifestations which mediums can neither control nor understand. The former are achievements of a conscious-living operator comprehending the laws with which he works." Yet, in another place he states, after describing phenomena in Madame Blavatsky's presence, "It was out of her power to give an exact explanation as to how these raps were produced." Which of these assertions shall we accept?

Further, Mr. Sinnett says: "One of the most embarrassing difficulties that beset the present attempt to translate the

esoteric doctrine into plain language, is due really to the fact that spiritual perceptiveness, apart from all ordinary processes by which knowledge is acquired, is a great and grand possibility of human nature.

Though this is badly worded, we may perceive by the first part of the sentence what Mr. Sinnett wishes to impart. He really says that the embarrassing difficulties are, that spiritual perceptiveness is a possibility of our nature. If this be a fact, (and it doubtless is a most important one), that spiritual perceptiveness is a possibility with us, it is an agreeable truth and no more "embarrassing" than any other accepted verity.

Mr. Sinnett accuses an English speaking Vakeel of telling a deliberate falsehood (p. 10 "Occult World"). If so wonderful a person as this one he refers to can tell a lie, how can he believe anything that he has heard from others?

"An adept can project his soul out of his body to any place he pleases." One who was not an adept had his soul or double so projected into the presence of Judge Edmonds, of N.Y.

The majority of people, Mr. Sinnett thinks, have a soul, but do not know much about it; whereas "occult philosophy knows the state of facts." If the soul is to hover around, perhaps unconscious in Devachan, or some Karma, for a few millions of years, more or less, it might be agreeable not to know so much about it.

On page 18 Mr. Sinnett says: "St. Paul was an Occultist." Very likely; but how does our author know? Did the English-speaking Vakeel tell him so?

Page 21. "Akas" . . . is as much more subtle an agent than electricity. . . . It is through his acquaintance with the properties of this force that the adept can accomplish the physical phenomena which I shall be able to shew are within his reach, besides others of far greater magnificence." I have failed to discover where Mr. Sinnett has been able to shew anything of the kind, or in any degree make manifest the subtlety of the akasa.

A "Brother," though in Tibet, was "just as able to make the roses fall (from the ceiling) as if he had been in the room with us." (p. 52.) A lady of distinction here saw a large quantity of roses picked, by some invisible agency, in an adjoining conservatory, and presently all thrown upon the table where she was sitting, though the glass doors between her and the conservatory, were closed.

In a scientific and logical point of view Mr. Sinnett's works are very defective,—producing life out of what is non-existing, &c. Of the future, Swedenborg's views are much more rational than those set forth in "Esoteric Buddhism."

With your permission, Mr. Editor, I may refer to this again.

G. L. DIXON, F.T.S.

47, Rue d'Assas, Paris.

#### To the Editor of "LIGHT."

SIR,—Certain minds like "G.W. M. D." and others seem to be unable to understand the esoteric doctrines of Jeshua, and therefore place them in opposition to the esoteric doctrines of Buddha and of other great teachers. I wish, in very short words, to make this clear, and that it is a traditional misinterpretation only that stands in the way of complete harmony. Now, as to the doctrine of Re-incarnation, what find we? When Nicodemus comes to the Master by night seeking instruction, the words of Jeshua were, "Except a man be born again of water and fire (flesh and spirit) he cannot enter the Kingdom of Heaven." To this Nicodemus (whose mind was familiar with the doctrine of metempsychosis then received and prevalent among his brethren) replied: "Shall a man enter again into his mother's womb and be born?" The Master never says: "Thou errest, not knowing the Scriptures, &c.," but simply reiterates His assertion: "Verily I say unto you except a man be born of the flesh and the Spirit (water and fire) he cannot enter the Kingdom of Heaven. That which is of the flesh is flesh; that which is of the Spirit is spirit." Nicodemus again replies: "How can these things be?" And Jeshua answers: "Why, is it possible you are a teacher in Israel and don't know that? We speak that we know and testify that we have seen" (unlike the orthodox of the present day). Then, as if to remove all doubt to future readers, He adds: "If I have been telling you of physical facts and you do not understand Me, how will you comprehend Me if I go on to tell you of spiritual things?" Can anything be plainer than that the Master here meant to inculcate the grand doctrine of re-births?

Again, when the disciples asked Him, "Master, why say the Scribes that Elias must first come?" Jeshua replies, "Verily Elias is come already, and they have done to him what they listed, for they knew him not. Likewise shall they do unto the Son of Man." To get the force of this "likewise" we have only to refer to His constant teaching "that coming to His own, His own knew Him not, and therefore did not receive Him, and again, had they known Him, they would not have crucified the Lord of glory." Again, it is written that it becometh the Captain of our salvation to be made perfect through suffering many experiences and so we also must be like Him, made perfect through suffering many experiences, and having overcome we "shall not die any more," (what mean these repeated deaths but repeated births?) but "Be made pillars (fixed) in the Temple of God and shall go out and in no

more." What can be clearer than this? Again, "Blessed are the dead who die in the Lord (i.e. perfect) for they shall rest from their labours, and their works shall follow them," (their Karmas), by the entire series of which they are judged, not by the deeds of one life only. Again, it is written, "Thou turnest man to destruction and again thou sayest return, ye children of men."

Now as to successive cycles Jeshua teaches that the wicked shall go away into after corrective chastisement, and the righteous into ages of life. Can any words be plainer, the English translation of which the great revisers have left uncorrected? Why? Again and again we read of the "thousand years" of happiness and of periods of Seven without number, as any reader of the Apocalypse will see.

Once more. In entire ignorance of the teaching of the Catholic Church, which is ever the true, as it is the historical exponent of Christianity, it is asserted by a Spiritualist writer that the Christian Church teaches that there are three Gods—one is God the Father, another God the Son, another God the Spirit! This is monstrous injustice. The Protestant Church may teach such doctrine, but the Catholic Christian Church does not. She distinctly says there are not three Gods, but one God. Now, I will ask the utterer of this slander on Esoteric Christianity, is not he the father as regards his son? is not he the son as regards his father? and is he not the spouse as regards his bride? Are not then these three personalities inherent in him, the one individual?

In the same sense, and in no other, Esoteric Catholic Christianity asserts that God is the Father of Mary, God is the Son of Mary, God is the Spouse of Mary, and yet they are not three, but one God, and Mary, in regenerate humanity, the true Bride of God, the true Maria. That this is so may be clearly seen from the words of the Church in the Sacrifice of the Mass, when the priest blesses the water and wine in the chalice, saying, "Grant that by the mystery of this water and this wine we may be made partakers of His Divine nature who vouchsafed to become partaker of our human nature," &c. Here, clearly, the water is a symbol of flesh as it ever was in the Egyptian mysteries, and the wine is symbolic of spirit even as FIRE and AIR, and the mingling of the two in the chalice symbolises the at-one-ment of the human with the Divine. It were well that those who would speak of Esoteric Christianity would first enter into Catholic Christianity, which is the true representative of it, and study her missal and her rites and ceremonies, which veil and enshrine most sacred truths, dear alike to Christian, Buddhist, Vedantist, Jew, and Ancient Pagan; for the basis of all these theologies is one and the same, the lifting up of Humanity to Deity, of the lower nature to the higher, the transformation and transubstantiation of the material into the spiritual.—Yours, A CATHOLIC PRIEST.

"GENESIS."—By Allan Kardec. A translation of this work, issued by Messrs. Colby and Rich, has reached us just as we go to press. We hope to notice it in an early issue.

QUEBEC HALL.—Mr. J. M. Dale, secretary to the Marylebone Association of Spiritualists, wishes us to state that owing to a dispute between landlord and tenant of the premises at the rear of which Quebec Hall stands, the Marylebone Association is compelled to seek another place of meeting, which will be announced next week. The friends, therefore, will hold their last meetings in this Hall on Friday, Saturday, and Sunday. Communications for information may be addressed, J. M. Dale, 50, Crawford-street, Bryanston-square, W.

ROCHDALE.—A correspondent says:—We have had a brisk time of it here lately. The last three Sundays we have had open-air meetings in the Town Hall square, and have had numerous, patient, and intelligent audiences, and I have no doubt we have done practical good. There has been opposition, but by only two men, and the audiences have been with us. I have opened the meetings with a few words and afterwards been followed by Mr. Robt. Harper, of Birmingham, or Mr. Wm. Johnson, of Hyde. Mr. Harper fortunately has been two or three weeks in the neighbourhood. Next Sunday Mr. Harper will lecture and also Mr. Johnson. I believe it is only a matter of time and perseverance, and we shall merge into an intelligent and influential society. Private circles are gradually being formed by investigators, and as intelligence comes to them from the unseen, the members seem to find their way to our meetings to obtain information on doubtful matters. If we can double our members, I think we can almost do anything afterwards, as we should then have an income out of which to bring the most efficient teachers in the movement. Of late, in preference to supplying the platform at any cost, we have had social circles to which the public have been admitted, i.e., when speakers could not be judiciously obtained, and I think we have done good. Mr. W. D. Colville will be here on August 22nd, and I would be obliged by your announcement of him in "LIGHT."

One sound book read for the purpose of instruction will afford more nourishment to the mind than a whole library skimmed over for amusement. A cottage flower gives honey to the working bee, but a king's garden affords none to the fluttering butterfly.

# Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! GIVE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The authorities of the University of Pennsylvania have appointed a commission to investigate modern Spiritualism, in accordance with the terms of a bequest by the late Henry Seybert. Mr. Seybert was an earnest Spiritualist, and apparently desired to secure an impartial examination for the phenomena in which he believed. It is greatly to be regretted that he did not take steps in that direction during his life, for the commission now appointed would content him little. It includes the Provost of the University, the Assistant Professor of Chemistry, the Professor of Social Science, the Professor of Anatomy, and the Professor of Moral and Intellectual Philosophy. Of these, two at least are known, from their own statements, as avowed antagonists, one having declared that the consideration and discussion of the subject was "tampering with notions and condescending to discussions with which no Christian believer has any business." The Professor of Chemistry "frankly admits" that, "I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks, but, from the published descriptions, I have set him down as an impostor, the cleverest one of the lot." Against these two model investigators there is no set-off. Not a single expert sits on the commission, and pains are taken to state publicly that "no member thereof is openly committed to a belief in the so-called modern Spiritualism." A body so constituted cannot be regarded as fairly formed for the purposes intended by Mr. Seybert, and Spiritualists will not regard it as invested with any authority that they will recognise. So much may be said at once. If prejudice is conquered by an acquaintance with facts of which the members of the commission are now ignorant, so much the better; if not, we shall not wonder.

I receive so many inquiries as to psychopathic cures from correspondents who are desirous of finding some one who can thus treat their various maladies that I am glad to mention the name of Mr. Omerin, 3, Bulstrode-street, Welbeck-street, Cavendish-square, W. I gather from a number of testimonials that he has been successful in treating a variety of ailments, such as neuralgia, nervous headaches, and affections of that nature which most readily yield to

magnetic treatment; as well as cases of gout, rheumatism, and slight paralytic and epileptic seizures. Miss Hall testifies to the success attending his efforts at her Children's Home, 48, Gloucester-square, W. Miss F. J. Theobald writes in high terms of his "great healing power and other professional qualities, which are quite beyond praise." I have no acquaintance whatever with Mr. Omerin, nor have I among my own friends any who have personal experience of his treatment. I gather from one of the printed letters, dated from the British Museum, and signed "H. Counter," that Mr. Omerin does not use his gift professionally, or for purposes of gain.

Many of the cases of cure printed by Mr. Omerin are not sufficiently precise to be of much scientific value. It is fair, however, to remember that they were not written for scientific purposes. They record the grateful sense of relief experienced by sufferers who have been healed of their several ailments, and, as such, have a value of their own. Though I am personally interested chiefly in establishing by scientific evidence the reality of Psychopathy, I am by no means indifferent to the beneficent work done by the cure of even the slightest nervous ailment. From the testimonials of success which Mr. Omerin has printed I select one:—

"DEAR MR. OMERIN,—You ask me to describe the accident I met with about two months ago, and the result of your treatment.

"In getting into a train hurriedly, I struck my right knee violently against the brass stanchion outside the carriage door; the knee-cap was, I think, displaced momentarily, and for some minutes I suffered extreme pain, followed by a swelling of the knee generally, a lump on the spot struck about the size of half an egg, and a dull, steady, deep-seated pain, with great stiffness of the joint.

"I had several years ago met with a very similar accident to the same knee, with the result that I was confined to bed (with leeches, blisters, &c., &c.) for two or three weeks, and to the house for some weeks more.

"Fortunately, I was on my way to see you at the time, and you operated on me at once. By that time (about half-an-hour after the occurrence) I was quite unable to walk, and could only limp with great pain and difficulty, the joint being then greatly swollen and inflamed, and so painful that I could not even bear a touch.

"The result of about half-an-hour's treatment by you (merely holding your fingers pointed close to the knee, WITHOUT RUBBING OR EVEN TOUCHING ME) was that the pain had greatly abated; the stiffness had quite gone so that I could walk and use the joint without the least trouble; and the swelling had slightly gone down. Nothing more was done whatever, and by next morning ALL pain and swelling had disappeared, the lump gradually abating during the next day till it quite disappeared, and I have not felt the slightest after-effects of any kind since.

"I am very glad to be able to testify to your undoubted power, the more gratefully because when this accident occurred I was really very uneasy about it, remembering what I had gone through before. I did expect, knowing you as I do, some good effect from your treatment, but I did not expect it would be anything like so speedy or so thorough after only one operation.—Believe me, your very sincere friend,

"E. J. ARMSTRONG  
(Captain Paymaster).

"Junior Army and Navy Club,  
"Grafton-street, W., April 15th, 1882."

The Society for Psychical Research has issued Part III. of its Proceedings.\* This new part contains a third report of the Committee on Thought-transference; the first report of the Committee on Mesmerism; and the first report of the Reichenbach Committee. The Thought-transference experiments are similar to those already described. With very few specified exceptions, on which no stress is laid, the reproductions of drawings were made without contact and under conditions that preclude any fraud or collusion, and that narrow down the issues involved to those exhaustively discussed in the Committee's report. No summary that space would permit would give any idea of the scrupulous care exercised in obtaining these results. It would be difficult to exaggerate their value as affording indications of the method of action of mind on mind. The whole report should be carefully studied in connection with the two previous reports of the same Committee.

The *Spectator*, commenting especially on the curious inversion of images that is shown in some of these experiments, finds in them an analogy to the phenomena observed in the Mirage of the Desert. Objects reflected in some conditions of the atmosphere appear topsy-turvy, camels solemnly walking on their heads, ships sailing upside down, and elaborate landscapes inverted in the stagnant atmosphere. The *Spectator* thinks that the experiments of the Society for Psychical Research shew that in a fair number of cases the image (e.g., of an arrow held perpendicularly or horizontally) was so inverted as to point to some law, the discovery of which would reveal "some key to the connection between the physical and mental laws so closely associated in our lives." The arrow experiments gave these results:—Out of forty-two trials the arrow was held perpendicularly twenty-three times: of these, twenty positions were guessed rightly, and three wrongly. It was held horizontally nineteen times; and here seven guesses were right, and twelve wrong. *Of these twelve wrong guesses, eight were lateral incursions of the position of the arrow as if it were seen in a mirror.* Eighty-seven per cent. of answers were correct for the perpendicular position, and only thirty-seven per cent. for the horizontal. *It was about an even chance, when the arrow was horizontal, whether the image was described laterally inverted or not.*

The mesmeric experiments have been devoted chiefly to three main phenomena: (1) The dominance of a suggested idea. (2) Transference of sensations, without suggestion, from operator to patient. (3) Induction of general or local anesthesia. Of these three methods of explaining the phenomena observed, the Committee lean to the last. The first, they think, is on the high-road to universal acceptance. Physiologists are discussing the explanation rather than debating the fact. The second thesis is still keenly contested: but the Committee have already added something to the facts recorded in its favour, by shewing how mesmeric sympathy fits in with the observed facts of Thought-transference. The third point—the production of anesthesia—is abundantly proven by the experiments of Esdaile, and is very familiar to my readers from cases that I have recorded from time to time, especially from the *Zoist*. The voice of the Committee, so far as its experiments have gone, is in favour of *mesmerism* as opposed to *hypnotism*, and I have little doubt that the conclusion is correct. But we must wait for more complete results before any hard and fast conclusion is drawn.

In no case have the experiments of a committee been more strikingly successful than in the reproduction of Reichenbach's experiments on the luminosity of the magnetic field. The exhaustive report of the Reichenbach Committee should be read in connection with a paper contributed by Professor Barrett to the *Philosophical Magazine* for April last. The results obtained are in the highest degree interesting and valuable.

M.A. (OXON.)

\* May be obtained at office of "LIGHT." Price 2s. 6d.

## ESOTERIC BUDDHISM; THE LOST ATLANTIS AND THE SYMBOLIC "SEVEN."

By GERALD MASSEY.

In the kindly review of my "Book of the Beginnings" which appeared in the *Theosophist*, the writer, speaking of my theory and generalisation concerning the African Origins, observed: "Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away, until the treasures of certain libraries in the possession of a group of Asiatic recluses shall be given out to the world." In spirit, the writer judged me rightly; all I care for is the truth. Next to being absolutely right myself, I should prefer to be so utterly in the wrong that the next worker on the same track must, in consequence, be entirely right. All I want is to have done with the mist and mask of mystery, and all the devious devilries of their double-facedness, from which the human mind has suffered so sorely for so long.

I am not going to speak disrespectfully, or grin at the East through the horse-collar of the West; nor am I at enmity with Esoteric Buddhism, being a worker for the common brotherhood of humanity—especially not on behalf of our current theology, which I consider and proclaim to be the Fetishism of primitive man in the last stage of perversion. But I must say that the "open your mouth and shut your eyes" method of teaching the Esoteric will fail to influence the intellect of the West. We must have the particulars and the primary data for every generalisation, and if there be any secrets to communicate concerning the pre-historic past (I am not asking for the mysteries relating to the abnormal condition of Adepts, though personally prepared by long experience to appreciate these) let us have them. If there are sources of information overlooked by, or concealed from, the European student, for the truth's sake let us know them. I have spoken out plainly enough on my part. I have just completed my case for the African Origins in the "Natural Genesis" now forthcoming, which constitutes the second part of a "Book of the Beginnings." In this I have collected the evidence for unity of origin in mythology, typology, and language, and the Kamite origin of that unity; whether that origin be African or Asiatic can now be determined by the recluses who possess the hidden treasures, if they can successfully overthrow the theory founded on such a collection of facts as was not hitherto accessible to the Oriental student. My method is that of comparative science, without which process, applied to the whole matter, nothing definite can be permanently established. Personally, I shall be content to have uttered the "last word" but one, if that should succeed in eliciting the last word itself. But it must be said, or the power to say it will be denied. No "panning out" upon secrecy, or esoteric interpretation, will now suffice. Either such knowledge is extant, on record, or it is not. Possibly none of us know what we think we know until our knowledge has been tested. It is solely by the comparative process that we can ascertain the true value of this Wisdom or Gnosis of the past called "Esoteric in the present."

I am somewhat startled, however, by the revelations of Esoteric Buddhism made through and by Mr. Sinnett, whose mediumship for the purpose of communication is one of perfect clarity. Nor is there any obscurity or uncertain sound when the oracle is uttered by the "direct voice." For example,—We are told that the sinking and submergence of the lost "Atlantis" was a geological disaster, a geographical reality; an event that can be dated. The direct voice affirms that it disappeared 11,446 years ago. This date is also Bunsen's. He was a believer in the deluges of Yu (China) and of Noah being geological; and he gives the date of 9252 B.C., as that of some great cataclysm belonging to the Deluge legend; that is 9252 + 1883 = 11,135 years ago. Do the Esoteric Buddhists then not know that the legend of the lost Atlantis, like those of Eden, Airyana-Vaejo, Jambu-Dvipa, and various others, belongs to the astronomical mythology? or that the great legendary catastrophes occurred in heaven and not on earth? Those sunken worlds were submerged in celestial waters, as one system of time-keeping was superseded by another; and the end of each was described as a deluge, a conflagration, or the end of a world. Although I can but hint very briefly here at what is fully expounded elsewhere, I claim to have indisputably demonstrated the mythological origin of the Deluge legend (that of Atlantis included)

no matter in what form or land it may be found. During the course of Precession the primary Mount of the Seven Steps, or the Country of the Seven Islands, is submerged. The Tower, said to have been erected at the autumn equinox, trembles, topples, and overturns. The Argo that stands on the horizon at its southern culmination, is caught and crushed in the coils of the Dragon Hydra, and goes to wreck. It was in this way that Airyana-Vaejo, Jambu-Dvipa, Eden, Avaiki, and Atlantis were lost, as the Southern Cross is lost and found again during the course of Precession. And because they were so lost—and only so—can they ever be regained. This was the common subject of ancient prophecies concerning the resurrection, restoration, and renewal of the world, found in all the legends of the Kronian Mythology, and expounded orally by those who taught the genuine Gnosis. All such legends as this of lost Atlantis belong to the Divine Origins, which are mythical and Kronian; they relate to the deluges of Time, not of geology, and were only known as such to the Egyptians. Al-Biruni tells us that the Persian Magi denied the Deluge altogether. Ibn Chaldun says the Persians and Indians know nothing of the Deluge (Tufan). It was known well enough, however, in the ancient Scriptures as the Deluge of Time. It was Time (Kronos) who warned Xisuthrus of the coming flood and gave him the date for it. The Deluge, or Pluvial Catastrophe, is an accepted epoch used in the reckoning of the Babylonian chronology, one date of which is given by M. Oppert as the deluge of the year 41,697 B.C. Both Chaldeans and Persians knew of the various deluges of time and their figurative cataclysms which took place at "certain intervals." A deluge, for instance, that occurs every 25,868 years with the colour of the vernal equinox in the sign of Capricorn, or a vast conflagration that takes place when the colour is half way round the circle and in the sign of Cancer, (vide Berossus) has no relation to geological catastrophes! The seven-headed Sesa-Naga was the teacher of science to Garga; but what he taught was astronomy, not geology. Now Sesa, who bore the seven submerged Patalas on his head, represented that fore-world of the seven divisions sunken beneath the waters, which was identical with Atlantis, and with the seven provinces drowned in Dyfed (or Wales); the seven Caves of the Quichés; the seven sunken islands of Avaiki, and other forms of the superseded celestial Heptanomis.

The genuine Kronian doctrine of the Deluge is expressed in the *Sûrya Siddhanta*, where it is applied to the Manvantara as a period of seventy-one years "with a surplus" (the *Vishnu Purana* explains); and this constitutes one day in the Great Year,  $72 \times 360 = 25,920$  years. It states that "One-and-seventy ages are here styled a Patriarchate (Manvantara); at its end is said to be a Twilight, which is a Deluge." In the Book of Esdras this typical ending is a silence of seven days.

It is geologically possible that land may have sunk in the Atlantic Ocean. Indeed the Challenger expedition seems to have come across a ridge of it. But that is not in dispute. The question is whether the Deluge legend is geological. And geology knows nothing of an Atlantis that could have sunk in the ocean during the memory of man. The Egyptians, who are the chronologers of mankind, know nothing of such a cataclysm. When they told Herodotus that they had reckoned time through two periods of Precession, during which time the sun set twice where it now rises (for so I interpret the passage, obscured simply by the non-comprehension of the faithful old historian), they especially remarked, that during such a long period there had been no great change in the things of the earth, &c. And two periods during which the sun rose and set twice at opposite sides of the circle include 51,734 years.

On the other hand, the Astronomical Mythos claims and accounts for the whole of the Deluge legends from beginning to end. The lost Atlantis supposed to lie at the bottom of the Atlantic was composed of seven islands, according to one form of the reckoning. But the same seven islands are fabled to lie at the bottom of the Pacific, of the Indian Ocean, the Irish Sea, and other waters innumerable. They do so because the waters below reflect the Heptanomis above, the Heaven first formed in seven divisions, Dvipas, Keshvars, Islands, Patalas or Provinces; and when this has been traced to many seas, we shall find it also as the land of ten divisions instead of seven, because the Heaven of ten divisions followed that of the seven, just as the ten patriarchs follow the seven in the book of Genesis. Creations superseded by cataclysms and deluges, then, are celestial and Kronian, not geological.

logical; and the Mythos is their memorial preserved in many languages. They belonged entirely to the different systems of dividing space, and reckoning the cycles of time, which succeeded each other, from those of the primordial seven, called the "Inferior Hebdomad" by the Gnostics, to those of the later planetary seven, in which the solar god as the seventh became at last supreme.

Any system of thought that may have been fabricated as a superstructure, based and reared on such a foundation as that offered by the great Kronian Cataclysms and Catastrophes having been assumed to be geological, is assuredly doomed to a speedy fall. The only chance for such a theory is in its being kept secret and esoteric; it cannot survive after the comparative test is applied.

From the glimpses now vouchsafed by the recluses, and from other sources, I am compelled to conclude that Esoteric Buddhism has continued the celestial allegory with the astronomy left out. Much of the ancient science, which, in its way, was as real as the modern, lives on in legend alone, and it seems that we have the science omitted here, with the legend re-applied. I have spent much time in recovering that system of science from the legends of mythology, and have re-stated the doctrines of the seven Rishis, or Manus, which lie at the root of all that is Hebdomadal in Esoteric Buddhism. I find that the seven Rishis make the circle of Precession in 25,000 years (round numbers). They pass through twenty-eight lunar mansions, and thus spend some 923 years in each. They are, therefore, renewed every 923 years. They are the seven patriarchs, and their age is about that of the seven patriarchs in the Book of Genesis. According to this reckoning they were re-incarnated twenty-eight times. But they were also re-incarnated every Phoenix Cycle of 500 years. Here the incarnations would be fifty-two in the great year, the number of incarnations (if I mistake not) assigned to Buddha under the Tree-Type—the symbolical Phoenix being a tree as well as a bird. Also the Buddha who is called "All the Buddhas," he being the last and the sum of the whole, like the Gnostic Christ, termed "Totum," or "All," is described as coming round again by making seven steps towards each of the four quarters. That is, he made the circle of the great year, like the seven Rishis whom I have traced on their journey through the twenty-eight lunar mansions. This serves to shew the astronomical nature of the subject matter.

At the end of each cycle of the seven the transformation was represented by a re-birth of the Adi-Buddha, Horus, Pan, Christ, or other form of the Tathagata or "Coming One," who was the recognised manifestor for the seven, the Perfect Star of the Pleroma of Powers; he whose symbols are the eight-rayed star in India, Babylon, and the Catacombs of Rome; the seven arms of Agni; the seven souls of Ra; the seven stars of the  $\Lambda \Omega$  in Revelation, or other figures of the Hebdomad. If we take the number of Buddha's incarnations under the tree-type as fifty-two, the meaning may be interpreted as follows:—In the Kabbalist and other legends, we find the tree of 500 years as a type of time. In the Egyptian and Babylonian monuments this tree is figured with seven branches, that is a symbol equivalent to the seven Rishis or Manus of 71.2 years:  $7 \times 71.2 = 500$  years and  $52 \times 500 = 26,000$  years. Thus the tree of seven is one with the group of seven as a measure of time, and fifty-two incarnations by sevens, whether represented by Buddhas or Branches, fulfil the circuit of the great year. Such was the real Buddha-tree that I have traced root and branch, by which the Buddha is fabled to have reached Nirvana at last, where there is no more variableness nor "shadow of turning," and no more returning for the spirit that has passed on through the open gates of *Nom* (Cf. Egyptian *Num*) or no return. Although certain teachers were looked upon as his human representatives, the true Buddha was neither incarnated nor re-incarnated in person, but in time. Nor were the seven Rishis, Manus, men or races, beings of earth; and so the earth—the most important sphere of all for us—is not included in the series of seven planets through which the tides of life are said to succeed each other, wave after wave, in a Hebdomadal manner. Seven races of men that are at the same time successive and yet contemporary, cannot be of human origin.

A system of evolution for man that is dependent upon his making the circuit of seven planetary worlds by paths which always return into themselves, with a spiral ascent by means of an "unkenned corkerewit," is evidently derived from the doctrine of the seven Rishis revolving on the planetary scale in ever-recurring sevens, instead of following the course of

\* Book I, 18 sec.; see also Manu I, 72-79; and Vishnu Purana, p. 24.—Wilson.

Precession through the signs of the Zodiac. The evolution of the human race by sevens is not a subject of that verifiable knowledge which alone constitutes science. Races that rotate thus upon the treadmill of eternity; or races that were created in the image of the elementaries or Zootypes, such as the bear, dog, ape, lion: beast, bird, fish and reptile, who appear as the seven races in the Buddhish, need to be referred back (for an explanation) to their natural genesis in primary phenomena.

The "seven races" of men, in Esoteric Buddhism, are clearly traceable to the seven men or Manus who always made their progressions, completed their cycles, and were re-incarnated in sevens. The seven Manus or Rishis are continually described in astronomical and other works, such as the *Sūrya Siddhānta*, *Tatwārīkṣā*, and *Vishnu Purāṇa*, as being created and passing away seven by seven, with each Phoenix Cycle of 500 years, at the end of which they are re-incarnated and renewed, because  $7 \times 71.2 = 500$  years.

In all the Manvantara classes beginning with the Patriarchate of 71.2 years, the natural life-time of a man or Manu (a Manvantara simply meaning another man, or Manu, and so language tells its own tale) up to the longest Manvantara derived from the series of *noughts* added to the initial figures, the Rishis appear seven by seven, and are for ever renewed according to that number. But as the Rishis were not of earth, so they had no relation to the races of earth. They were not realities in any other than a Kronian sense. Their nature was not of a kind either to cast a shadow of spirituality into another sphere of existence. They were but types of time; and we can no more derive from them than from Seb-Kronus. But the doctrine of the seven Rishis or Manus (i.e., men in English) has obviously been extended to the races of human beings, supposed to travel the planetary round in series of sevens, just as the animals entered the Ark of Noah seven by seven; the planetary Hebdomad being the latest form of the kronotypes. If the origin is not astronomical, why are the planets limited to seven? Why is our earth, to us the most important of all, omitted? Mr. Sinnett says: "In periods of sevens the evolution of the races of men may be traced, and the actual number of the objective worlds which constitute our system, and of which the earth is one, is seven also."

But when our earth is included there must be eight. Such, however, is the Procrustean tyranny of the Hebdomad, we are cut off and cannot get into the Ark amongst the seven. Why is this but that when the mould of thought was formed, the earth was not known as a planet, but was considered to be a fixture and a flat surface in the geocentric system, with the seven planets revolving round. This may partly explain the dilidence of Esoteric Buddhism on the subject of Earth, and the number eight.

It may be, for ought I know to the contrary, that there is only a certain quantity of soul-stuff in the solar system—our world being included; although that, as eighth, upsets the septenary reckoning. It may be that this source of soul only supplies a certain number of souls in the whole course of its progression through matter. But what I do know is that the doctrine was a product of primitive man. It may be found in the Jewish Kabbalah, where the total number of souls emanated from *Guph*, or the abyss, is given as 600,000—the number of those who came out of Egypt in the historic Exodus. Its roots belong to the remotest past of human thought. For example, the Khonds of India entertain the belief that a certain limited supply of soul belongs to each tribe and totem. This soul was of male origin, the soul of Pubescence, the *ruch* of a masculine nature alone, which could not be possessed by the female (this doctrine was quite common), who had no soul but what she derived from the ancestral source, or general soul of the tribe. Thus, the female was looked upon by them as a consumer or slaver in—but not a producer of—the reserved stock of soul. Hence the prevalence of female infanticide! They killed off the feminine sex because, as they urged, that left more of the ancestral soul for the men. They could capture women from other tribes without growing them at a useless expense of their own ancestral or tribal soul. Such ideas had a natural genesis. They date from the time when individual fatherhood was unknown, but a general ancestral source was acknowledged to be male. The men knew they shared in this soul as procreators simply, and that the women did not; but no man knew his own father, or his own child. Such doctrines continued, re-applied, and, as I consider, misapplied, look like a survival of savage animism in *exclusis*. It is the same with the doctrines of "Shells," short-lived elemen-

taries, or obsessing "Bhuts." These, too, were the product of primitive thought, working on very natural grounds, which the present writer has had to explore and map out afresh. The "Bhuts" have their bad character as a gross, material kind of spirit because they were "projected" at a time when only the grosser elements were recognised; four in the Buddhist system, five in the Hindu. The Kaffirs do not believe in a ghost that survives beyond the third generation. Their spirits die out with the grandfather. These elementaries are shadows of the past, and no subtilisation by metaphysic can transform them into spiritual substance in the present, or prove them to be the Eidolons of the races of men who live and die to-day. They have to be studied as rudimentaries, according to their natural genesis in this world. By means of Egyptian mythology and symbolism, compared with most other surviving systems of mythology, I have traced the origin of the seven elementaries in external phenomena, and thus am enabled to gauge, if not to bridge, the great gulf which divides modern Spiritualism from Esoteric Theosophy in India. These have no relationship at root. From first to last the seven elementaries never were, and never could be, spirits in our modern sense. They did not begin as, nor were they derived from, the spirits of the dead.

Some time since I happened to state in "LIGHT" that the earliest "gods" of Egypt were eight elementaries, that is, a progeny of seven produced by the great mother. A comment on this appeared in the *Theosophist* to the effect that there was a new proof of the correctness of cyclic necessity; gods worshipped ninety centuries B.C., becoming candidates for the same in the nineteenth A.D. But this was to confuse and confound the character of "spirits" entirely different in kind and origin; and I was surprised at the time by its revealing flash. However, it added zest to my further researches. The elementaries of Egypt were not even creatures of the elements supposed to survive as spirits in the alchemistic and magical sense. They were seven powers or forces apprehended in external nature; seven lawless forces that ruled in chaos. In Akkad they are the seven evil spirits born of Tiamat, especially meteorological. In India the seven were born as the Embryo of Aditi, and divided into seven parts that were personified as the seven Asuras, Maruts, &c. In each country the primary seven are traceable to one origin. At first these powers were neither expressed in words nor personified under the human likeness; they were super-human. They were neither conceived nor personified, but had to be represented by kindred types of power. They were elemental, and these elements were equated by the fish = water, the reptile = earth; air (i.e., typhoon) = great ape, the jackal = darkness, and so on, the power of the elements being typically rendered by the animals, &c., that were so infinitely superior to men in relation to the particular elements. Thunder was probably the first elementary power. With the ancient Chinese it was the primal element. The oldest of the seven in a Chaldean legend is *Mamangeb*, the thunderbolt; and one type of the whole *Pleroma* is the seven-headed thunderbolt. In Egypt, the opener, Sut-Anup, whose Zootype was the jackal, and whose element is the celt-stone, or fire-stone, represented the first of the seven. This will serve to show the elemental nature of the seven elementaries. They were elementaries that could not become the rudest of human rudimentaries, as they had no relation whatever to natural evolution, although as Zootypes of seven degrees, they could be continued as representative types to express seven degrees of development, as they were employed in Egypt, where the Crocodile *Sevekh* bears the name of the seventh, and is the highest of the seven, on account of its intelligence, and because, as Plutarch says, it could see when the lids of the eyes were let down; and so this type of intelligence became the representative of a seer unseen, or a god. This was the origin of Zootypes. Seven elements (all necessary details are given elsewhere) were then represented by seven Zootypes, and these Zootypes, including the crocodile, lion, serpent, Kaf-ape, jackal, and bird, were the elementary spirits, gods, or nature-powers. This was in space and chaos, where they thundered and flashed, howled and roared, blasted and blustered, and were feared like other later gods, until found out. It was at length discovered that they were but the giants of the human childhood, as blind as they were big, and in one phase they were superseded; in another they became kronotypes. Seven constellations were assigned to them, and they told time by the turn round of the starry sphere, once in the year. Here they became the seven Kabiri, Hohgates, celestial giants; Keatim, Rishis, &c., the earliest seven Revolvers, the "inferior

Hebdomad" of the Gnostics. But they also failed in that character, and fell. The Rishis went to sleep and forgot! The seven giants proved to be abortions. The Keselims were fools. The watchers were unfaithful, and let in the deluge of time. They were discovered to be fixtures in heaven, like the bound and blind Orion, whereas the seven planets were seen to be the movers. Then the seven Rishis passed into the planetary phase. And here, it appears, Esoteric Buddhism takes up and continues the legend. I find the doctrine of re-incarnation was Kronian. The origin is to be found in the repetition of the cycles of time. Repetition is renewal; renewal is re-birth, and when the particular cycle was represented by a mythical personage, whether as Seb, whose name is synonymous with No. 5, and whose cycle is 500 years; or *Sevekh* = seven, whose cycle (that of Agathodaimon) is 700 years; or Putah (Put being No. 9) whose cycle is 9,000 years. When these cycles were repeated, Seb, *Sevekh*, Putah were re-incarnated, according to the metaphorical mode of expression, but this was in time, not in person; Seb (time) was no more manifested in person than he could come out of the clock-case when the hour struck. Continuity could only be described by repetitions in time. Thus, "millions of times" is the Egyptian formula for eternity, which was born of time by constant repetition of the cycle. In Egyptian, too, Seb, for time, is also the name of the soul, which was a birth of time. "My soul," says the Osirified, "is from the beginning of years." Thus the repetitions of Seb-Kronus may be those of Time=Soul, and we can recover the passage from the re-incarnation in time to that of re-incarnation of the soul. The original typology did not imply the idea of the soul's re-incarnation in the modern sense, the nearest approach to which was the doctrine of the ancestral soul (in general) being re-produced and individualised in the general offspring of the tribe. The Rishis were re-incarnated at the end of each cycle, as a mode of measuring. They were re-incarnated in sevens every Phoenix cycle of 500 years, because seven life-times of seventy-one or seventy-two years make up that period. The seven passed on into the planetary round with their seven-fold character, which began in the elementary phase, and this seven-fold character has been continued and conferred on seven sorts of spirits and seven races of men. This will show why races as well as spirits travel together and inhabit worlds, or obsess women, like Mary Magdalene, in groups of sevens. Such spirits were expressed by Theosophic distillation. Such races are the result of mythology being made mundane. In this way things that are almost unthinkable when divorced from their natural origin have become unfathomable mysteries in theology and Theosophy. But the myths do not disclose any deeper meaning by our infusing into them the interpretation of later times; we may be only imposing upon them a sense quite foreign, in consequence of which they will impose on others in return. The esoteric interpretation of ancient writers by the later teachers may be, and is, very different from that of the primitive Gnosis. When the matter enters the doctrinal phase in theology and Theosophy, Esoteric interpretation is too apt to become the secret mode of disguising the original meaning, and the latest signification read into the symbolic types overshadows and obscures their primary import with a factitious importance. The matter has undergone its modernisation, and can no longer be rightly understood except by reverting to first principles. It is fatally misleading for us when the ancient mode of expression has become a modern mould of thought! This is of constant occurrence in western theology and Theosophy, and to me it appears to be the same in Esoteric Buddhism.

The septenary constitution of man is another result of this reckoning. It was once known to all Kabbalists, Gnostics, Druids, or Illuminati. It was taught in Britain that man was composed of seven elements—earth, water, air, fire, vapour, blossom (seminal), and the wind of purposes, or intelligent ghost. Hence our seven senses of the vulgar phrase. These are also associated by Taliesin with the seven planets. The seven as ingredients, principles, rudimentaries, or what not, may be found in many forms and in a variety of stages.

I will conclude with a comparison between the Egyptian and Buddhist sevens. In one list given by Mr. Sinnett the fifth is the animal soul named *Kama Rupa*, the sixth is the spiritual soul known as *Buddhi*, or ascertainment, and the seventh is pure spirit, or *Atma*. Now, in the Egyptian system of the divine dynasties and series of creations, Seb is fifth (his name signifies No. 5), and he impersonates the animal soul in an ithyphallic

form. Putah (or Ptah), whose name denotes "the opener" and whom I have undertaken (in the "Natural Genesis") to identify by name and nature with *Buddha* the opener—later Enlightener—is No. 6, or lord of a sixth creation. Atum is the seventh, and he represents what is termed the "reserved soul," the soul of souls, the soul that was no mere creation of time.

Atum or Atmu is also equivalent to Atma by name as in nature. But where the Egyptians said Seb the Fifth was the father of Ptah the Sixth, and Ptah the Sixth was the father of Atum, the seventh in the series, the Esoterist says the fifth principal or fundamental is the vehicle of the sixth, and the sixth is the vehicle of the seventh, shewing the same order of relationship as that of the gods in Egypt.

The Elementary principles may vary somewhat at different stages of development. The first four, however, can be paralleled thus:—

BUDDHIST.	EGYPTIAN.
1 Rupa or Body; the element of Form.	1 <i>Kia</i> , Body.
2 Prana or Jiva; Breath of Life.	2 <i>Ia</i> , the Soul of Breath.
3 Astral Body.	3 <i>Khaba</i> , the Astral-shade.
4 Manes; Mind or Intelligence.	4 <i>Akhu</i> , Intelligence.

If the system now expounded be Esoteric Buddhism, then I think Buddhism has become Esoteric by a subjective interpretation of the ancient symbolism; by taking or mistaking the identifiably celestial fables for pre-historic mundane facts; by converting Kronian evolution into Cosmical, and by extending the drama and doctrine of cycles founded in time to a scale of immensity on the planetary stage. I find the identical matter in Egypt in an indefinitely earlier form or phase, where it is followable, verifiable, and recoverable by means of external phenomena; and for me the natural genesis of these things was physical, and the metaphysical phase is its shadow, the returning manes of a once living meaning.

#### TRANSCORPOREAL VISIT OF A DYING BROTHER.

The following was told me by a lady known to me for half her lifetime, in whose accuracy and clearness of recollection I have entire confidence.

H. WEDGWOOD.

"I was sitting next my dear old friend, Dr. (since Sir Thomas) Watson, at a large London dinner-party. I think someone on the opposite side of the table said to him: 'A physician with your extensive practice must hear and see strange things sometimes.' He said: 'Indeed we do.' He then turned to me, and said: 'You know that I am a matter-of-fact person; and I will now tell you the strangest of all the strange things that ever happened to me. I was called in, some years ago, to see a gentleman, a stranger to me, who had been taken dangerously ill at his chambers in the Temple. Directly I saw him I knew that he had not more than twenty-four hours to live; and I told him that he must lose no time in settling any worldly affairs and in sending for any of his relations whom he might wish to see. He told me he had only one near relation, a brother, living in one of the Midland counties. By my patient's desire I sat down and wrote to the brother, telling him that if he would find the sick man still alive he must come off at once on receipt of my letter. The next morning, while I was visiting my patient, who was then sinking fast, the brother arrived. As he came in at the door the dying man fixed his eyes on his face, and said: 'Ah! brother; how d'ye do? I saw you last night, you know.' To my infinite surprise, the brother, instead of taking these words, as I did, for the dreamy wanderings of extreme weakness, replied quietly, 'Ah, yes—so you did—so you did.' All was over in a very short time, and when we left the bedroom together, I could not help asking the brother what those strange words meant. He said, 'You may well ask, but as sure as I see you now I saw my brother in the middle of last night. He came out of a cupboard at the foot of my bed, and after gazing at me for a minute or two without speaking, he disappeared.'"

\* Students of Plato may remember a passage in the *Timæus* where, after a description of antecedent chaos, it is said that God introduced order for the first time by means of Ideas and number. What are those numbers? Surely the infinite "divisibilities" which Eddius speaks of as separated into ever-multiplying centres of own will, from the Divine Unity, and in its extension. "This Efflux floweth out of God, and the overflow is the Wisdom, the beginning and cause of all powers, colours, virtues and properties." ("Divine Vision," Chap. 8, par. 6.) The all pervaling derivative of that Efflux, all numbers; it is the which Eddius says: "In *Ether* resides all principles of life, all numbers; it is the substratum, the essence of life." (Elements of Physiophilosophy, p. 40, par. 173.) The substratum, the re-actiōnary cause of life, not its primal source. "Numbers are acts of the primary Intel, or properly speaking, stationary points of its function."—1844, p. 11.

which they happen. It is because they are intended to effect a reconstruction of the spirit population, which is the regular and active population of the world." . . . "There are then collective emigrations and immigrations from one world to another; and from hence results the introduction of entirely new elements in the population of a globe: new races of spirits coming to mix with existing races, produce new races of men."—"La Genèse," chap. 11, p. 239.

Taken in connection with other sayings in "Esoteric Buddhism" which I subjoin, I think the Western medium not only confirms the evidence of the Eastern, but throws some further light on the use of these wholesale deportations of spirits from one world to another.

"Seven great Continental cataclysms occur during the occupation of the earth by the human life wave for one round period. Each race is cut off in this way at its appointed time." (P. 54.) "The progress towards absolute evil arrested by the cataclysms of each race in turn, sets in with the acquisition by means of ordinary intellectual research and scientific advancement of those powers over Nature, which accrue even now in adeptship from the premature development of higher faculties than those we ordinarily employ." (P. 62.) "Thus it is when physical intellect, unguarded by elevated morality, runs over into the proper region of spiritual advancement, that the natural law provides for its violent repression." (P. 63.)

There are three verses in the sixth chapter of Genesis which describe such a crisis with greater sublimity, to say the least of it, and much greater clearness; the sinfulness of human nature being there so simply spoken of, that anyone acquainted with his or her own heart will understand it; and it is notorious that the cataclysm which followed, whatever its extent may have been, finds obscure traditional record on all sides of the globe.

Mr. T. Lake Harris has, for some years past, been warning our world that another cataclysm is at hand. He mistook the exact year in which it would happen, like many another prophet; for "the spirit seeth all things nigh at hand, and then the siderial man supposeth that it will be instantly."\*

As long ago as 1857 Mr. Harris declared as a medium "The invisible Hades has broken loose, and like a subterranean torrent men hear the hollow voices of the under world. Men stand upon an earth that is crumbling, amidst institutions that are perishing, and beneath a firmament that is being cleft asunder by the swift down-rushing of the final breath of fire."—"Arcana of Apocalypse," p. 397.) And reading it in 1883, we are apt to smile and think "All things continue as they were." But do they? In the face of all that has been happening since 1881 of sudden destructive calamity, the thought will obtrude,—Are one of Mr. Sinnett's rushes—Allan Kardec's emigrations—close at hand?

Speaking of the next general "emigration" from this planet, Jesus Christ used strong language. Having previously affirmed that it would be as wholly unlooked for as that which happened in the time of Noah, his last reference to it is even more impressive: "Except those days should be shortened then should no flesh be saved; but for the elects' sake those days shall be shortened." (Matthew xxiv. 22.) Intimating very clearly that the destruction of life foretold should be, in a certain sense, gradual. Who are the elect but those who will rejoice in the consequent immigration of a purer, happier class of spirits—who have already separated their affections from all that any external shock can take away.

Cullompton.

It is with great pleasure we draw the attention of our readers to the following syllabus:—"Lectures—Archaic, Evolutionary, and Theosophic, addressed to thinking men and women. Previous to his departure for America, Gerald Massey will deliver a course of four lectures in St. George's Hall, Langham-place, Regent-street, on Sunday afternoons in September. Subjects—September 9th, at 3 o'clock—"Man in Search of His Soul During 50,000 Years." (As revealed by the Bone Caves.) This lecture will include an explanation of the fundamental difference between modern "Spiritism" and that of "Esoteric Buddhism." September 16th, at 3 o'clock—"The Non-Historic Nature of the Fall of Man, and What it Meant as Fable." September 23rd, at 3 o'clock—"The Non-Historic Nature of the Canonical Gospels indubitably Demonstrated by Means of the Mythos, now for the First Time Recovered from the Sacred Books of Egypt." September 30th, at 3 o'clock—"Why does not God Kill the Devil?" (Man Friday's crucial question.) Doors open at half-past two o'clock. Admission—Hall, one shilling; gallery, sixpence. Course-tickets, for reserved seats, 5s. each, may be obtained of Messrs. Williams and Northgate, publishers, 14, Henrietta-street, Covent-garden; and at the office of "LIGHT." Verbatim reports will be given in "LIGHT."

\* J. B. Smith's Fifteenth Epistle, par. 42.

## WONDERS.

### From the Records of the "Wizard of the North."

All poets are seers though they may not know it, and all that belongs to seership has for them an intense interest, although they may know not whence or wherefore.

Sir Walter Scott, especially, is never weary of gathering together whosoever he may lay his hand upon them, records of the occult, in which he believed more than he cared to admit, or possibly, even more than he knew.

The notes to his novels and poems teem with illustrations of the supernatural, which out of the seer-nature within him, he was led to place upon record. These narratives are of great interest and value. They fall for the most part under distinct categories of recognised spiritual experience, and are highly valuable for illustrative purposes. Scott's own comments upon them have a certain interest, but are otherwise of little value in view of our more advanced psychological knowledge and experience.

### Excessive Lamentation for the Dead painful to the Departed.

Notes to "Red Gauntlet."

Note D, p. 139.

" . . . The belief was general throughout Scotland that the excessive lamentation over the loss of friends disturbed the repose of the dead, and broke even the rest of the grave. There are several instances of this in tradition, but one struck me particularly, as I heard it from the lips of one who professed receiving it from those of a ghost-seer. This was a Highland lady, named Mrs. C—, of D—, who probably believed firmly in the truth of an apparition which seems to have originated in the weakness of her nerves and the strength of her imagination. She had been lately left a widow by her husband, with the office of guardian to their only child. The young man added to the difficulties of his charge by an extreme propensity for a military life, which his mother was unwilling to give way to while she found it impossible to repress it. About this time the Independent Companies, formed for the preservation of the peace of the Highlands, were in the course of being levied; and a gentleman named Cameron, nearly connected with Mrs. C—, commanded one of these companies. She was at length persuaded to compromise the matter with her son, by permitting him to enter this company in the capacity of a cadet, thus gratifying his love of a military life without the danger of foreign service, to which no one then thought those troops were at all liable to be exposed, while even their active service at home was not likely to be attended with much danger. She readily obtained a promise from her relative that he would be particular in his attention to her son, and, therefore, concluded she had accommodated matters between her son's wishes and his safety in a way sufficiently attentive to both. She set off to Edinburgh to get what was awaiting for his outfit; and shortly afterwards received melancholy news from the Highlands. The Independent Company into which her son was to enter had a skirmish with a party of Cateuchans engaged in some act of spoil, and her friend, the captain, being wounded, and out of reach of medical assistance, died in consequence. This news was a thunderbolt to the poor mother, who was at once deprived of her kinsman's advice and assistance, and instructed by his fate of the unexpected danger to which her son's new calling exposed him. She remained also in great sorrow for her relative, whom she loved with sisterly affection. These conflicting causes of anxiety, together with her uncertainty whether to continue or change her son's destination, were terminated in the following manner:

"The house in which Mrs. C— resided in the old town of Edinburgh, was a flat or story of a land, accessible, as was then universal, by a common stair. The family who occupied the story beneath were her acquaintances and she was in the habit of drinking tea with them every evening. It was, accordingly, about six o'clock, when, recovering herself from a deep fit of anxious reflection, she was about to leave the parlour in which she sat in order to attend this engagement. The door through which she was to pass opened, as was common in Edinburgh, into a dark passage. In this dark passage, and within a yard of her, when she opened the door, stood the apparition of her kinsman, the deceased officer, in his full tartans, and wearing his bonnet.

\* Vide "LIGHT," February 5th, 1881. "Consolatory Thoughts for the Bereaved," in which appears some interesting illustration of the pain caused to the spirit by the grief of mourners on earth, who appear "to drag, through sympathy, their arison spirits back into the gloom and sorrow of earth."

## CORRESPONDENCE.

### The British Theosophical Society.

SIR,—It is with much regret that I trouble you, but I think the letter in your last impression, signed by the secretary of the above society, requires a brief reply.

In the first place, it seems quite irregular in a *secret* society to publish reflections on one of its fellows in reply to a *private* letter written to that society.

This remark is necessary, for otherwise your readers might suppose that the society, through its secretary, is now replying to my letter of the 21st July, in which I criticise in your pages the teachings of "Esoteric Buddhism," and your readers might further suppose that I had retired from the society in consequence of this letter from the society, whereas, the fact is, that the society's letter is meant as a reply to my private letter of resignation read to the society on the 29th July.

The history of my connection with the society is as follows:—

For some three years I was its president in Great Britain, but when the editor of the *Theosophist* and secretary of the Indian Society published in the *Theosophist*, May, 1882, these words, "There is no God personal or impersonal," I brought the matter before the British Society, and urged that no one using such language could logically be a Theosophist, and that we implicated ourselves if we continued to pay, as a branch, a money tribute to the Indian Society, and that we should therefore cease to be a branch and constitute ourselves an independent society.

Not being able to carry this arrangement I resigned my presidency, and being then elected a vice-president I resigned that also, and remained a fellow only, but on the best terms with all my fellow members until my criticisms on "Esoteric Buddhism" appeared in your pages on the 21st July.

In that criticism I did not utter one word in disparagement of Mr. Sinnett, my satire referring to the teachings of an invisible, and to all of us, including Mr. Sinnett, unknowable Asiatic.

Had Mr. Sinnett's rehearsal of these teachings been confined to the society I could not honourably have publicly criticised them, but when these teachings were published, it is surely absurd to say that because Mr. Sinnett and I are fellows of the same society it is a breach of brotherly obligation to criticise his book severely and satirically.

How could I act otherwise?

The fundamental printed rule of the British Theosophical Society is, "We believe in a great first intelligent cause, and in the Divine sonship of the spirit of man," but, in defiance of that sublime and fundamental axiom, "Esoteric Buddhism" tacitly accepts the assertion that "there is no God, personal or impersonal," and teaches "there is no Creator, for all things, including spirit, are evolved out of matter."

How could any Theosophist regard such teaching as otherwise than illogical, debasing, and absurd, and if he so regarded it, I maintain that private friendship, in so momentous a question, should not restrain the expression of one's strongest disapproval.

Personally, I regard Atheism and Materialism as the most stupid forms of ignorance and superstition known to man, and as subversive of all religion and morality; and if, in so regarding them, I have hurt the feelings of some old friends, I deeply regret it; but these friends must reflect on how deeply I feel hurt when I see certain fellows of a society—out of which I had for years hoped to see evolved, on the lines of our fundamental rule, the belief in God, and in the capabilities of man as the Son of God, a realisation of this Divine conception—forsaking this grand belief, and, with a credulity which I cannot understand, worshipping a series of complex subtleties and unsubstantial pageantries—a production of the small Oriental brain.

12th August, 1883. G. W. M.D.

### Cetewayo's Psychology.

To the Editor of "LIGHT."

SIR,—On August 21st of last year, in company with three ladies, I went to pay a visit to Cetewayo, and through Mr. Finney, his intelligent and gentlemanly interpreter, I had half-an-hour's conversation with the luckless sable king. My chief object being to ascertain his views of another life, I introduced the subject by saying to him that Major Poole (an Englishman who much befriended him, and whose death Cetewayo greatly lamented) was not dead, but lived in the spirit spheres, and was praying to God for his happiness. His reply astonished me:—"I know," said he, "that friend Poole lives, but as to God," and he shrugged his athletic shoulders. Mr. Finney, in interpreting Cetewayo's reply, explained to me that the Zulus only believe what falls under their senses: they acknowledge the existence of spirits, because they see them; but cannot understand a Supreme Being, whom they cannot perceive. Here is an abstruse problem for phrenology to solve: How men endowed with a large cerebral development, as the Zulus certainly possess, cannot arrive at the conclusion of the existence of a greater spirit than all of them, but inhabiting a region too high in space for them to perceive him. Maybe that unthinking prejudice is as strong with the Zulus as with many of the races considered most cultivated.—Very truly yours, G. DAMIANI.

London, August 3rd, 1883.

Terrified at what she saw, or thought she saw, she closed the door hastily, and sinking upon her knees by a chair, prayed to be delivered from the horrors of the vision. She remained in that posture till her friends below tapped on the floor to intimate that tea was ready. Recalled to herself by the signal, she arose, and on opening the apartment door was again confronted by the visionary Highlander, whose bloody brow bore token, on this second appearance, to the death he had died. Unable to endure the repetition of her terrors, Mrs. C— sank on the floor in a swoon. Her friends below, startled by the noise, came upstairs, and alarmed at the situation in which they found her, insisted upon her going to bed, and taking some medicine, in order to compose what they took for a nervous attack. They had no sooner left her in quiet, than the apparition of the soldier was once more visible in her apartment. This time she took courage and said, "In the name of God, Donald, why do you haunt one who respected and loved you when living?" To which he answered readily, in Gaelic, "Cousin, why did you not speak sooner? My rest is disturbed by your unnecessary lamentation—your tears scald me in my shroud." I come to tell you that my untimely death ought to make no difference in your views for your son; God will raise patrons to supply my place, and he will live to the fullness of years, and die honoured and at peace." The lady of course followed her kinsman's advice; and as she was accounted a person of strict veracity we may conclude the first apparition an illusion of the fancy; the final one a lively dream suggested by the other two." The Psychologist of 1883 will conclude somewhat differently to Sir Walter in 1824.

### Faithful until Death.

Note L, p. 372, "The Antiquarian."

"All who were acquainted with that accomplished nobleman, John, Duke of Roxburghe, must remember that he was not more remarkable for creating and possessing a most curious and splendid library than for his acquaintance with the literary treasures which it contained. In arranging his books, fetching and replacing volumes which he wanted, and carrying on all the necessary intercourse which a man of letters holds with his library, it was the Duke's custom to employ not a secretary or librarian, but a livery servant, called Archie, whom habit had made so perfectly acquainted with the library that he knew every book as a shepherd does the individuals of his flock, by what is called 'head-mark,' and could bring his master whatever volume he wanted, and afford all the mechanical aid the Duke required in his literary researches. To secure the attendance of Archie, there was a bell hung in his room, which was used on no occasion except to call him individually to the Duke's study.

"His Grace died in St. James's-square, London, in the year 1804; the body was conveyed to Scotland to lie in state at the mansion of Fleurs, and to be removed from thence to the family burial-place at Bowden."

### Death of a Good and Faithful Servant.

"At this time, Archie, who had been long attacked by a liver-complaint, was in the very last stage of that disease. Yet he prepared himself to accompany the body of the master whom he had so long and so faithfully waited upon. The medical persons assured him he could not survive the journey. It signified nothing, he said, whether he died in England or Scotland; he was resolved to assist in rendering the last honours to the kind master from whom he had been inseparable for so many years, even if he should expire in the attempt. The poor invalid was permitted to attend the Duke's body to Scotland, but when he reached Fleurs he was totally exhausted and obliged to keep his bed, in a sort of stupor, which announced his dissolution.

"On the morning of the day fixed for removing the dead body of the Duke to the place of burial, the private bell rang. This might easily happen in the confusion of such a scene, although the people of the neighbourhood prefer believing that the bell sounded of its own accord. Ring, however, it did; and Archie, roused by the well-known summons, rose up in his bed, and faltered, in broken accents, 'Yes, my Lord Duke; I will wait on your Grace instantly;' and with these words on his lips he is said to have fallen back and expired."

(To be continued.)

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—Mr. Dale, secretary to the above society, requests us to state for the guidance of those who wish to attend the public meetings of this association, that they have hired temporary premises, at the Temperance Hall, 52, Bell-street, Edgware-road, two minutes' walk from Edgware-road station; and that Mr. Towns' séance will be held next Friday evening, at 50, Crawford-street, Bryanston-square, and the Saturday séance at the same place.

\* Vide "The Eldas; the Second Lay of Helgi Handingsbane," when the ghost of the hero Helgi speaks of the tears of his wife being "erased, like drops of ice." "A common belief," says the author of "Outlines of Trinitarian Belief" (see note p. 203), "was that the tears of a wife give physical torture to the beloved one in his grave."

† Vide *Psychological Review*, January, 1882. "Mystical Death," Part III.

‡ Vide Howitt's "History of the Supernatural," Vol. II. p. 446, for account of "Mysterious Bell-ringing," "Beating Bells," and others. Also "Bell-ringing and Death," Vol. VIII. *New Series Spiritual Magazine*, p. 276, a case in Lerwick, in the Shetland Isles.

Notes from an English Medium's Diary in America.  
To the Editor of "LIGHT."

Sir,—It is a magnificent morning, such a one as I never saw in the leaden climate of the old country. I am sitting upon the stump of a broken tree on the margin of the lake. The waters are as still as the sweet lips of a sleeping baby. The soft breeze hardly makes the rustle of the leaves audible. The band is playing sweet music, and the notes echo and re-echo in the woods and hills. The sun is hot. The sky has a few fleecy, white clouds set in the deepest blue. The ground about me is alive with the tiniest insects, all as busy as a miller, attending to their own business. There are thousands of them. Butterflies of almost every colour abound, as also do ants and ant-hills too numerous to count. This is the camping ground of the New England Spiritualists. A perfect Eden. I think man is as much in eternity and heaven as he ever will be. When the soul feels right the world is beautiful. I like the romantic, and here it is to my heart's best wish. Away from the grotesque fussiness of the camp, alone with nature, I propose to give you a brief sketch of the manner of things at this place, and this camp meeting. This morning I rose at 6 o'clock, and with Mr. Pease, proprietor of the *Saratoga Sun*, rowed around the lake, with a graceful stroke that might not please the aquatic critics of the Tyne, which with the talk I much enjoyed. The Hon. A. H. Dailey went out into the woods to see if he could find any inspiration. Colonel Bundy was as busy as he could be in his tent. Dr. Beals, the president of the camp, was attending to everything, and Mrs. Dailey took a stroll upon the bluff, looking as sweet as a daisy.

But I had better begin with the beginning. It was arranged that I should accompany Mr. and Mrs. Dailey from Brooklyn. Accordingly on Saturday morning, July 28th, we met promptly at a quarter to nine o'clock at the Grand Central Depot, New York. Our journey was along the glorious bank of the Hudson. I don't know how the old Dutchman, Hendrie Hudson felt when he first sailed up this fine river, but John Morley in his life of Richard Cobden gives an extract from the latter's note-book in which the great free trader speaks of the Hudson, as the finest river he had ever seen. I can endorse every word he wrote: "the scenery along the river is something grand, cliffs, dark wooded hills, and bold mountain ranges charm with their grotesque outlines the eye of the beholder."

Albany is a large and growing city. At Troy we had to wait for a train an hour, which enabled us to see something of the city. Troy is a fine place. The houses are good and have a very clean appearance. The Spiritualists hold regular meetings here, and the society is in a fair condition. Dr. Ross comes from here. Our passes were from Troy to Lake Pleasant. On renewing our journey we plunged again into a fine country. Hill and dale diversified the scene. I never saw anything so like this part of the country as that part of Derbyshire between Chapel-en-le-Frith and Derby. Almost a perfect repetition of it. If anything, it is finer than the Derbyshire wonder. We got to the camping ground about seven o'clock. A large company met us at the station and gave us quite an ovation. I was sent off to the head-quarters, and the others went camp-like under canvas. I must say that Lake Pleasant is a delightful spot. I have seen some of the most charming spots in England, but I remember no place where so much choice and beautiful scenery can be found to rival this. The hills stand out with bold outlines to the sky, wooded to their summits. The tents are fixed up among the trees. The lake is a fine sheet of unbroken stillness. There are a few fish found in it. Mr. Pease, of *Saratoga*, proprietor of the *Saratoga Sun*, and I have had some fine boating. There is a large and convenient hotel, having an immense dining hall; terms for board five dollars per week. Nearly all the people dine at the hotel. The meetings are held in the grove, a lovely spot. From the rostrum an orator could speak to 20,000 people easy. A whisper can be heard a long way. The seats are arranged in a circle and the rostrum occupies the low ground in front. The seats ascend like a gallery, and when full of people have a grand and inspiring effect upon the speaker. There are a great number of mediums here with their notices exposed catering for support.

The camp opened its sessions on Sunday morning, July 29th. Dr. Beals, of Greenfield, the president of the camp, made a short introductory speech. He is tall, of fine presence, a good voice, an intelligent Spiritualist. He has a large intellect, grey hair, and reminds me, more than any man I have met, of John Lamont, of Liverpool. Dr. Geer, of Minnesota, did not come, but Cephas Lynn was selected to speak in his place. Mr. Lynn is a young man, and a fine speaker. His lecture was much appreciated. In the afternoon a large meeting came together to hear the medium from England. I am glad to say that the controls of J. C. Wright appear to have done themselves justice. I am satisfied, however, that a trance-speaker should not be too confident in the open air. I was terribly exhausted. On Monday, nothing particular happened, except that Judge Dailey and I went round the lake hunting up some fishing, but there is little chance of sport here. The Judge talks of being off soon into the State of Maine, where fish are plentiful. Monday in the camp is a dull day—the ladies call it washing day. There are a great many notable people here who stand out prominently in the cause. There are men and women from all parts of the great country. The weather is delightful. My stay here will probably be

about twelve days. I have several times to speak yet, and I must say that I have found a great many dear friends. From what looks like my future at present, my destiny will be cast out West into that great country between Chicago and the Rocky Mountains. I shall stay through September in Brooklyn at the church of the New Spiritual Dispensation. In October I commence a campaign in Chicago, where I may stay through the winter. The exact term will depend upon circumstances. I feel deeply the importance of this great work.

I wish that I could speak with all my friends in England, whose love I prize, and to whom I would say *au revoir*, but not yet, farewell.

Head Quarters, Lake Pleasant,  
August 3rd, 1883.

J. C. WRIGHT.

# SPIRITUALISM IN LONDON & THE PROVINCES.

METROPOLITAN SPIRITUAL LYCEUM,  
CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT  
STREET, LONDON.

We recently inaugurated a series of monthly relief nights at these rooms. Sunday, August 19th, was one of these, when our permanent lecturer, Mr. Morse, was indulging his view of relief by a journey to Yorkshire, and double duty when there, and we at home had again the pleasure of receiving Mr. Wallis, of Nottingham.

The subject selected by the Controls of this popular Midland apostle, was "The Dead Alive," involving, necessarily, questions which lend themselves so readily to the Spiritualist's philosophy, that it really needed a new and special source of inspiration to associate any degree of freshness with their treatment. The task was effectively accomplished, however, to the evident satisfaction of an excellent vacation audience, and it was agreeable to notice that whenever feeling got the better of a lingering sense of propriety, and vigorous applause indicated particular appreciation of points of the discourse, it was always where some practical suggestion of the need of personal well-doing was introduced.

The whole tone, in fact, of the address worthily sustained the wholesome tendency of the teaching to which we are accustomed, for whatever else "relief" may mean, as applied to the work of this Society, it does not imply relaxation of sincerity of endeavour after the better life here, as a preparation for the brighter hereafter, when the dead are most truly alive. — S. B.

## NEWCASTLE-ON-TYNE.

Spiritualism is struggling on most energetically among the friends in the north. During the last two months several large camp mass meetings have been held at Hetton, Sunderland, Pelton, and Shields, under the management of Mr. H. Burton, who has laboured with untiring zeal through the district during the summer months. Large gatherings of eager inquirers gave token of the deep interest that is felt regarding the subject and the several able speeches of Messrs. Stevenson, Grey, Robinson, Edmunds Walker Pigford, Patterson, Dodds and others, impressed all who heard them, with the importance of a movement claiming such a position regarding the facts of spirit existence.

The presence of Mrs. Britten and Mr. Morse in the district, some short time ago, has done much towards directing the attention of many thoughtful persons to the movement in the several places visited by them.

On Sunday, the 12th, we had the pleasure of seeing Mr. H. Burton on the platform of the N.E.S., at Weirs Court, and we are glad to say, he met with a warm reception. And on the evening of the same day met with a commendation for his lecture on the "Powers of the Imagination," such, as we believe, few, if any, have had accorded from its platform. We may state that Mr. Skipsay, the miner poet, took the chair for him.

The quarter and adjourned quarter meetings of the N.E.S. have been closed during the past week. The late expulsion of several members led to an amount of controversy from the persons expelled and so protracted business for some weeks, and now, after the members have so thoroughly confirmed the action of the committee, we hope for better times, and we do not fear the results. We observe that the half-yearly balance-sheet shews that the new committee has during their short term of office cleared off a debt of about £30, and now possess a balance in hand of about £9. The roll shews 106 paying members and one honorary member. The library contains 313 volumes of valuable works on Spiritualism.

## ANSWERS TO CORRESPONDENTS.

W. C. DENOVAN, Sydney, N.S.W. — "M. A. (Oxon)" is out of town. When he returns your communication shall have due consideration.

We are requested by the Psychological Press Association to inform subscribers to Mrs. Howitt Watts' forthcoming volume of "Biographical Sketches" of Dr. Justinus Kernor, Meamer and William Howitt that the book is being rapidly pushed through the press and will be issued in the course of the ensuing month. It will be published at 10s., but those subscribing before hand will be able to obtain copies at 6s. each.

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 139.—VOL. III.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

### NOTES BY THE WAY.

Contributed by "M.A. (Oxon)."

The *Spiritual Record* for the current month contains, among other interesting matter, some account of direct spirit drawings and writings obtained through the mediumship of Mr. W. Eglinton. One of these, consisting of a central circle with seven others surrounding it, is very curious, and complete in its details. The inner circle is filled with an extremely minute writing of the Lord's Prayer. This recalls to my memory a case occurring in our private circle many years since. We had put down a marked sheet of paper together with a very blunt lead pencil under the table at one of our séances. When the paper was taken up it was found to bear on its under surface a prayer written in the minute and beautifully formed writing of a spirit whom we knew as "Doctor." It was quite inconceivable to us that writing so beautifully clear and small could have been executed with the blunt pencil that alone was available. Yet we believe that in some inexplicable way this must have been accomplished; for on a subsequent occasion when a green pencil was put down the writing was found to be green. On the contrary, I have some experience of the production of writing in various colours without the normal use of a coloured pencil, e.g., between the leaves of a closed book.

Mrs. A. A. Watts's narrative of her drawings of the three cherub heads, particulars of which have not before been printed in detail, is very complete; and shews with striking conclusiveness how various are the methods used by spirits to convince minds of various types. I had received literal details of the death of three children in India, whose names and ages and other minute facts were given with perfect accuracy and precision of detail. Mrs. Watts received symbolic intimation of the same events, and the extract from her diary in which she records her own experience in connection with these three little ones, who were so suddenly removed from earth, and who yet were able to give intimation of their continued existence, is full of deep interest. Her plane of thought was very different from my own. Yet we were both reached by the means best adapted to impress us.

The *Theosophist* (July) reproduces my paper from "LIGHT" on "Spirit Identity and Recent Speculations," with a portentous editorial comment of greater length than

the article on which it is founded. The writer thinks that I treat Theosophy unfairly. I can honestly say that I have taken all the pains in my power to give a candid and impartial consideration to the theories propounded. I am not conscious of having arrived at an attitude which the writer considers, I regret to see, both unfriendly and unfair by any means other than those of careful analysis and prolonged investigation of the claims put forth. I, at least, have not been in a hurry, and if now I find myself unable to square what I know with what I am told; if I find a fundamental antagonism between what, to me, is experimentally proven fact, and what (to me again) is something very different, I cannot help it, though it undoubtedly adds one more to the various perplexities that beset this subject. It would be tiresome and merely useless to travel over the whole area of discussion occupied by the *Theosophist*. No new feature comes out in the midst of this arid waste of words, and I see nothing for it but to go on my own way until I am convinced by some more cogent arguments that I am misinterpreting the facts which are presented to me, and which are, in my opinion, incompatible with the explanation of the occultists. I have no sort of desire to pose as one who has any special knowledge inaccessible to others. But what I do know is not shaken as yet by anything that I am told. If it be shaken at any time I hope I shall have the moral honesty to say so. Meantime, let us all go on with our investigations, reasonings, and speculations.

"Spiritualism according to the *Theosophist*, "is but thirty-five years old." I am happy to place that remarkable statement on record. "Occult philosophy rests upon the accumulated psychic facts of thousands of years." Yet it does not explain satisfactorily the accumulated psychic facts of my own little life, or even of such little portion of it as is enwrapped in the last decade. There is something wrong somewhere—possibly with my apprehension of facts and theories:—possibly with the theories:—possibly with the expositors of them. Who knows?

The strife that has surged around Washington Irving Bishop has passed into a phase into which it is no longer necessary for me to follow it. Mr. Labouchere has fairly stuck to him, until he has shewn the real truth. I am not about to follow the details of a controversy that has been made far too much of. I should not have touched the matter at all, but for the fear that Bishop's loudly vaunted pretensions to having exposed Spiritualism would be too rashly accepted. Whatever powers he may or may not possess, I suppose that his latest publication has been to most persons a revelation of "the truth." He may be left to resume his researches in the East, while a confiding public studies the history of the immediate past, and prepares for the reception of him on his return. Will the British public ever learn wisdom?—is a more interesting question than any that Mr. Bishop propounds.

I am indebted to Mr. Hazard for a copy of a little book which he has caused to be published, entitled "The Economy of Human Life," translated from an Indian manuscript written by an ancient Brahmin. In the year 1749 the Emperor of China seems to have sent a special minister to Thibet in order to translate some of the sacred books in the

custody of the Grand Lama. A certain earl, not specified by name, received in England a translation of one of these, which is now printed. It consists of a series of aphorisms, many of which are beautiful, and breathe a spirit of pious wisdom that has a savour of the books in our Bible, such as Job, the Psalms, and the Proverbs which have furnished models to the translator. The subjects dealt with are those which concern man as an individual, his social duties, and his general obligations. It is instructive to note how similar are some of the utterances to those of the Wise King. Writing of anger, the ancient Brahmin says:—

"Consider how few things are worthy of anger; and thou wilt wonder that any but fools should be wrath."

"In folly or weakness it always beginneth: but remember, and be well assured, it seldom concludeth without repentance."

"On the heels of folly treadeth shame; at the back of anger standeth remorse."

Causeless wars are thus rebuked:—

"Be wise, O Ruler! and learn, O thou that art to command the nations! One crime authorised by thee is worse than the escape of ten from punishment."

"When thy people are numerous, when thy sons increase about thy table, sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?"

"If the object of thy desires demand the lives of a thousand, sayest thou not, I will have it? Surely thou forgettest that he who created thee created also these, and that their blood is as rich as thine."

And of revenge:—

"The greatest victory man can obtain is over himself. He that disdaineth to feel an injury retorteth it upon him who offered it."

"The greater the wrong, the more glory in pardoning it. . . . Before thou condemnest let another say it is just."

Lastly, for much is worthy of quotation, and space is small, the writer says of Death:—

"He hath not spent his life ill who knoweth how to die well: neither can he have lost all his time who employeth the last portion of it to his honour."

"He that considereth he is to die is content while he liveth."

"Wouldst thou learn to die nobly? Let thy vices die before thee. Happy is he who endeth the business of his life before his death: who, when the hour of it cometh, hath nothing to do but to die."

"Avoid not death, for it is a weakness: fear it not, for thou understandest not what it is. All that thou certainly knowest is, that it putteth an end to thy sorrows."

"Think not the longest life the happiest. That which is best employed doeth man most honour: himself shall rejoice after death in the advantages of it. This is the complete economy of human life."

It is no small thing to say that through the whole of this little book there is no single sentiment that is coarse or mean, sensual or depraved in tendency. If there be commonplaces, they are the commonplaces of all systems of morality: and many aphorisms breathe a spirit of pure and simple wisdom and piety. M.A. (OXON.)

"GENESIS," BY ALLEN KARDIE.—The attention of the readers of "LIGHT" is directed to the announcement for the English edition of this work.

THE "OCCULT WORLD."—A new and cheaper edition of Mr. Sinnett's work has just been issued by Messrs. Trübner, the first and second editions having rapidly run out of print. The new issue, while being reduced in price to 6s., is in no way inferior in its "get-up." The book may either be ordered of the publishers or through the office of "LIGHT."

INSPIRATION OF POETS ACCORDING TO SOCRATES KINDERED TO THE INSPIRATION OF PROPHECY.—Indeed, to the student of poetry and the student of prophecy, these two things in the highest development of the gifts become merged into one. "I soon discovered this therefore, with regard to the poets, that they do not effect their object by wisdom, but by a certain natural inspiration, and under the influence of enthusiasm, like prophets and seers, for these also say many fine things, but they understand nothing that they say."—*The Apology of Socrates.*

## NOTE ON MUSCLE-READING.

By REV. E. H. SUGDEN, B.Sc.

About six months ago I was led to try a few experiments in so-called Thought-reading, as exhibited by Stuart Cumberland, and I was very soon convinced that all that he had done, and much more, could be effected by careful interpretation of muscular indications. A number of public lectures afforded me opportunity for confirming my opinion by numerous experiments performed upon a great number of subjects, usually strangers to myself, but selected by the audience or chairman of the meeting. A few general results may be worth putting upon record.

(1.) *Character of the Experiments.*—They included the discovery of persons thought of in the audience, and articles worn by them; the finding of pins and other hidden articles; reading the numbers of bank notes, both by means of tickets with the ten digits printed on them and placed on a table, and by writing the numbers on a blackboard; the localisation of pains; following a track chalked out on the floor; and other similar tests. It will be observed that in all these cases the thought discovered is a thought involving either motion in a definite direction, or a definite point in space, the position of which been indicated by movements.

(2.) *Modus operandi.*—The subject was directed to concentrate his whole attention on the person, number, &c., thought of. I, of course blindfolded, took his left hand, as being more automatic than the right; then if the object was to find some person or thing in the room, I walked somewhat rapidly in front of my patient, following the indications he gave, until the person or thing was reached; if the number of a bank note was to be discovered, I moved the patient's hand rapidly to and fro over the figured cards on the table until I found where it most contentedly rested, so obtaining the five figures in succession; or else laid his right hand upon the back of my own, and following his indications wrote the figures successively on a blackboard. In localising a pain the patient's hand was rapidly passed over his body until some preferential point was discovered. I found further that for the large scale experiments it was quite enough to have a walking stick between myself and the patient, he holding one end and myself the other; indeed, I have succeeded occasionally with only a piece of thin wire as the connective.

In all cases muscular indication was all that I used; I never had any thought borne in upon my mind, or any image produced there; there was no genuine Thought-reading. I simply followed muscular signs. These varied very much in clearness and force. Sometimes the subject positively did all the work, leading me to the place, writing the figures, and so on while I was passive as possible; in such cases I have often gone on to write words or sentences upon the board under their guidance. But such instances were rare; as a rule, I had to make a careful estimate of the muscular resistance in each direction and follow the line of least resistance until the place was reached or the figure so far shaped as to be recognisable; then the indications usually became very much more positive.

(3.) *Failures and their Causes.*—I more or less completely failed in about one case in four on an average; probably the failures would have been fewer if I had had ladies as my patients; as I have always in private experiments, found them very good subjects. In every case of failure, where inquiry could be made, sufficient reason was discovered. The most usual cause was determination not to allow the thing to be done; the patient having an idea that it was a question of his will being conquered by mine, and so bracing himself up to resist. Occasionally persons came forward, determined to thwart me, either because they thought it was "all humbug," or because they considered the phenomena to be due to spiritualistic agencies. When the

subject had a financial interest in the experiment I found success to be very difficult to obtain. Boys, as a rule, I found to be impracticable subjects; possibly because they found it impossible to concentrate their thoughts intensely, whilst facing a large audience. I soon found out, too, that persons with cold, dry hands were never so easy to deal with as those with warm, moist hands.

(4) *The Experience of the Patients.*—It is most important to note, that in almost all cases, the question was asked, "Did you give me any indication of what you were thinking about?" and the answer was invariably "No, not the least." The whole was done without any consciousness, and often in spite of a resolution to be quite passive. This should be remembered whenever contact has been allowed in supposed genuine experiments in Thought-reading. The assurance of the person who is in contact with the Thought-reader, that he gave him no indication, is absolutely worthless. The most respectable and trustworthy persons have, over and over again, assured me that they have never moved their hand, when I have known that they have simply used my hand as a pen and have written with it, and the chalk it held, using far more effort than they would, if the chalk had been in their own fingers. It should further be noted that contact with the hand is not necessary. I have succeeded in finding a person thought of in a room, when the patient's hand was simply laid upon my forehead; or upon my shoulders. The result of my experience would lead me to doubt any case of alleged Thought-reading where contact of any kind had been allowed.

(5) One or two observations, bearing on the unconscious action of the mind, may be recorded. I noticed very often that when an article had been hidden in one place, and then transferred to another, my patient almost invariably took me first to the first place, and then after a short search there, suddenly went off to the right place. The same sort of thing has happened in the case of figures. If the figure has been charged, the one first thought of came out first, only to be declared wrong. Once in writing a bank note number, I could get nothing but twos; they were declared to be wrong; "but," said the patient, "there were two twos on another part of the note, which I particularly noticed." This is of interest as bearing on the well-known fact that in so-called spiritualistic revelations the things told are things which the questioner has possibly even forgotten, but which have once been in his mind.

I also found that it is difficult for the mind to avoid transferring itself from one thing to another like it. In finding pins, &c., I have often been led, not to the right place, but to a place similar to it; as e.g., the pin has been in one corner of the room, and I have gone to the other; or it has been in some one's pocket, and almost every pocket that I came near has had to be searched. One case was very singular. The pin had been hidden in the heel of a man's boot, under the instep. I was at once taken to a man near the platform, and got down to his boot heel and to the very spot where the pin really was, but in another man's boot, I could get no farther with that subject; but on taking another, I at once found the right man, and the pin in his boot-heel.

I may finally add that I have no special power in this direction; I have rarely found any one who could not pretty readily succeed in performing any of these experiments after a very little practice; and even on the first attempt, if they had confidence.

EDWARD H. SUGDEN, B.Sc.

"It is as dangerous to pitch your standard of morality too high as to low. He who practised the highest morality the world ever had presented to it was crucified between two men who practised the lowest." "Nearly all the best Christians I know do not call themselves by that name." "Why those who attribute our existing faculties to a process of evolution, should be the first to limit that process to the past, and deny that we are capable of morally and materially continuing to evolve, has always been a mystery to me."—From Laurence Oliphant's *Attiora Eto.*

## WONDERS.

From the Records of the "Wizard of the North."  
(Continued from page 383.)

Religious Conversion through a Vision.

Notes to "Waverley."

Note C. p. 57. Colonel Gardiner.

"I have given in the text," writes Sir Walter, "the full name of this gallant and excellent man, and proceed to copy the account of his remarkable conversion, as related by Dr. Doddridge."

"This memorable event," says the pious writer, "happened towards the middle of July, 1719. The major had spent the evening (and, if I mistake not, it was the Sabbath) in some gay company, and had an unhappy assignation with a married woman, whom he was to attend exactly at twelve. The company broke up about eleven, and, not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps in some amusing way. But it very accidentally happened that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or, Heaven Taken by Storm,' and it was written by a Mr. Thomas Watson. Guessing by the title of it that he would find some phrases of his own profession, spiritualised in a manner that he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of anything it had in it; and yet while this book was in his hand an impression was made upon his mind (perhaps God only knows how) which drew after it a train of the most important and happy consequences.\* He thought he saw an unusual blaze of light fall upon the book while he was reading, which he first imagined might happen by some accident in the candle; but, lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him to this effect (for he was not confident as to the words), 'Oh, sinner! did I suffer this for thee, and are these thy returns!' Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down into the arm-chair in which he sat, and continued, he knew not how long, insensible."

"With regard to this vision," says the ingenious Dr. Hibbert, "the appearance of our Saviour on the cross, and the awful words repeated, can be considered in no other light than as so many recollected images of the mind, which probably had their origin in the language of some urgent appeal to repentance, that the colonel might have casually read or heard delivered. From what cause, however, such ideas were rendered as vivid as actual impressions, we have no information to be depended upon. This vision was certainly attended with one of the most important of consequences connected with the Christian dispensation—the conversion of a sinner. And hence no single narrative has, perhaps, done more to confirm the superstitious opinion that apparitions of this awful kind cannot arise without a Divine fiat." Dr. Hibbert adds in a note, "A short time before the vision, Colonel Gardiner had received a severe fall from his horse. Did the brain receive some slight degree of injury from the accident, so as to predispose him to this spiritual illusion?"—"Hibbert's Philosophy of Apparitions," Edinburgh, 1824, p. 190. "Hibbert on Apparitions" is a scarce book, and should be sought after by Psychologists, not for its philosophy, but for the extraordinary amount of facts it contains.

The Bahr Geist.

Notes to "The Betrothed."  
Note D., p. 116.

Lady Fanshaw, shifting among her friends in Ireland, like the other sound loyalists of the period, tells her story thus:—

"From thence we went to the Lady Honor O'Brien's, a lady that went for a maid, but few believed it. She was the youngest daughter of the Earl of Thomond. There we stayed three nights, the first of which I was surprised at being laid in a chamber where, when about one o'clock, I heard a noise that awakened me. I drew the curtain, and in the casement of the window I saw by the light of the moon, a woman leaning through the casement into the room, in white, with red hair,

\* Clairvoyants assert that each book has around it a "sphere" for good or evil. The same has been asserted by spirits.

† From "Memoirs of Lady Fanshaw," published by Sir Harris Nicolas.

and pale and ghastly complexion. She spoke loud, and in a tone I had never heard, thrice 'A horse'; and then with a sigh more like wind than breath, she vanished.\* I was so much frightened that my hair stood on end, and my night clothes fell off. I pulled and pinched your father, who never awoke during the disorder I was in, but at last was much surprised to see me in this fright, and more so when I related the story and showed him the window opened. Neither of us slept any more that night; but he entertained me by telling me how much more these apparitions were common in this country than in England; and we concluded the cause to be the great superstition of the Irish, and the want of that knowing faith which should defend them from the power of the devil, which he exercises among them very much. About five o'clock the lady of the house came to us, saying she had not been in bed all night, because a cousin, O'Brien, of hers, whose ancestors had owned that house, had desired her to stay with him in his chamber, and that he died about two o'clock; and she said, "I wish you to have had no disturbance, for 'tis the custom of the place, that when any of the family are dying, the shape of a woman appears every night in the window until they be dead. This woman was many ages ago got with child by the owner of this place, who murdered her in his garden, and flung her into the river under the window; but truly, I thought not of it when I lodged you here, it being the best room in the house. We made little reply to her speech, but disposed ourselves to be gone suddenly."

#### An Apparition.

Note K., p. 121, *Manx Superstition*—"Feveril of the Peak."

"A mighty bustle they also make of an apparition, which, they say, haunts Castle Rushin in the form of a woman who was some years since executed for the murder of her child. I have heard not only persons who have been confined there for debt, but also the soldiers of the garrison, affirm they have seen it several times. But what I took most note of was the report of a gentleman of whose good understanding, as well as veracity, I have a very great opinion. He told me that happening to be abroad late one night, and caught in an excessive storm of wind and rain, he saw a woman stand before the castle gate, where being not the least shelter, it something surprised him that anybody, much less one of that sex, should not run to some little porch or shed, of which there are several in Castle Town, than choose to stand still, exposed and alone, to such a dreadful tempest. His curiosity exciting him to draw nearer, that he might discover who it was that seemed so little to regard the fury of the elements, he perceived she retreated on his approach, and at last, he thought, went into the Castle, though the gates were shut. This obliging him to think that he had seen a spirit, sent him home very much terrified; but the next day, relating his adventure to some people who lived in the Castle, and describing, as near as he could, the gait and stature of the apparition, they told him it was that of the woman above mentioned, who had been frequently seen by the soldiers on guard, to pass in and out of the gates, as well as to walk through the rooms though there was no visible means to enter. Though so familiar to the eye, no person has yet, however, had the courage to speak to it, and as they say a spirit has no power to reveal its mind, without being conjured to do so in a proper manner, the reason of its being permitted to wander is unknown."

"For my part," continues Waldron, "I shall not pretend to determine if such appearances have any reality, or are only the efforts of the imagination; but I shall leave the point to be discussed by those who have made it more their study, and only say, that whatever belief we ought to give to some accounts of this kind, there are others, and much more numerous, which merit only to be laughed at—it not being at all consonant with reason, or the idea religion gives us of the fallen angels, to suppose spirits so eminent in wisdom and knowledge as to be exceeded by nothing but their Creator, should visit the earth for such trifling purposes as to throw bottles and glasses about a room and a thousand other as ridiculous gambols mentioned in those voluminous treatises of apparitions."

At the end of the nineteenth century there are persons who no longer are inclined to regard the accounts of spirits who "throw bottles and glasses about a room and a thousand other as ridiculous gambols," as stories "which merit only to be laughed at," although they may not either exactly incline to believe that such "gambols" are the product of "spirits so eminent in wisdom and knowledge as to be exceeded by nothing but their Creator." Some little light regarding law spiritual manifestation has happily begun to dawn for us, since 1731.

(To be continued.)

\* Vide "The Banshee Appearing" *Spiritual Magazine*, Vol. VIII., New series, 1873, p. 202.

† Waldron's "Description of the Isle of Man," Folio 1731, p. 125.

## REVIEW.

**SPIRIT TEACHINGS.** By "M.A. (Oxon)," Author of "Psychography," "Spirit Identity," "Higher Aspects of Spiritualism," &c., &c. London: The Psychological Press Association, 38, Great Russell-street, W.C., and E. W. Allen, 4, Ave Maria-lane. 1883. 10s. 6d.

### FOURTH NOTICE.

#### Imperator Instructs His Pupil Regarding Symbolism.

"Matter will be regarded as husk to be stripped off before the kernel of truth can be got at. Matter will be the deceptive, fleeting phantasm behind which is veiled the truth on which none but the purged eye may gaze. Such a soul, so taught, will not need to be told to avoid the external in all things, and to penetrate through the husk to the truth that lies below. It will have learned that the surface-meanings of things are for the babes in spiritual knowledge, and that beneath an obvious fact lurks a spiritual symbolic truth. Such a soul will see the correspondence of matter and spirit, and will recognise in the external only rude signs by which is conveyed to the child so much of spiritual truth as its finite mind can grasp." But antagonists are ever near.

#### The Combat Re-commences.

To it in veriest truth, to die has been gain. The life that it leads is a life of the spirit; for flesh has been conquered, and the world has ceased to charm. But in proportion as the spiritual perceptions are quickened, so do the spiritual foes come into more prominent view. The Adversaries, who are the sworn enemies of spiritual progress and enlightenment, will beset the aspirant's path, and remain for him a ceaseless cause of conflict throughout his career of probation. By degrees they will be vanquished by the faithful soul who presses on, but conflict with them will never wholly cease during the probation-life, for it is the means whereby the higher faculties are developed, and the steps by which entrance is won to the higher spheres of bliss.

This, briefly, is the life of the progressive spirit—self-sacrifice, whereby self is crucified; self-denial, whereby the world is vanquished; and spiritual conflict, whereby the Adversaries are beaten back. It is no stagnation; even no rest; no finality. It is a daily death, out of which springs the risen life. It is a constant fight out of which is won perpetual progress. It is the quenchless struggle of the light that is within to shine out more and more into the radiance of the perfect day. And thus only that which you call Heaven is won."

#### What is effected in the soul itself,

and in its God-appointed work in the world, is thus beautifully described by "Imperator":—

"Those dry and sapless forms of devotion that seemed so cold and dead, that the soul has often cried in despair, 'O, Lord! can these dry bones live?' are found to be touched with life, and warmth, and reality, as the Resurrection-spirit touches them. The old forms that have served their purpose are re-generated into a life more suited to the new conditions. They live again with more than the old vitality—with a loveliness more spiritual than that of the past. They have renewed their youth, and it is seen by the spiritually-enlightened that no atom of truth can perish, but is renewed and re-combined as there is need of it in the laboratory of the Master."

"After the conflict comes the peace, after the death the uprising."

"The spirit shares in the general resurrection that surrounds it. It renews its life, soars to higher planes of knowledge, learns deeper truths, and goes forth, in the might of that knowledge, to teach to others the Divine methods of enlightenment, development, and growth. Not as man sees does it see; not as man acts does it act. Beneath the most unpromising exterior it sees Divine possibilities. The veriest cucumber it would not cut down, save in so far as pruning may facilitate growth, and the lopping off of dead wood may allow the young and living branches to find place. Side by side with this public work is the unceasing esoteric life of growth in spirit, a life of aspiration and development, of communing with the Spirit of Truth, of rising more and more above the material and the earthly, to the measure of the stature of the fulness of the Anointed One."

And again, in a later portion of the "Teachings," "Imperator" exclaims:—

"Be of good hope! You are too apt to fancy that Truth is dead. When the cold dark days of winter are with you, you are chilled. You forget that spring has dawned on many a winter past. You forget that death leads

to resurrection, and on to regenerated life—life in a wider sphere, with extended usefulness, with nobler aims, with a truer purpose. You forget that death must precede such life, that what you call death, so far as it can affect Divine truth, is but the dying of the grain of seed which is the condition of abundant increase. . . . The spiritual motto—Death culminating in a higher life: Victory in the grave and through death. In dealing with spiritual truth, do not forget this. In times of brightness and calm you may fear. When the air is stagnant, and the heat scorching; when the moisture is dried up, and the fierce sun beats down with untempered splendour, the tender plant may wither and fade. And so in days of care and smoothness, when all goes swimmingly, when all men seem to speak well of the Word of Truth, you may with good reason fear lest it fade, and its outlines be blurred, and its tone assimilated to the conventional fashion of the world. You may settle with yourselves that if all accept unquestioned the truth presented to them, then that phase of truth needs changing, and some stronger form is requisite. But when it is born in conflict, be of good cheer, for by such birth-pangs man-children are brought forth, whose vigour and energy shall suffice to resist attack, and to carry on the Divine standard to further vantage ground."

**The Law of Love as it Operates upon the Arisen-Spirits** is thus beautifully illustrated:—

"The life of the Christ during such time as He remained on earth after His resurrection, was symbolic of the change that passes on the risen-life of the spirit. In the world, but not of it; moving in it as a visitor who conforms to, but does not belong to it. He was animated by that most potent law of spirit which you may trace in all the ways of spirit-influence—the law of love. Whenever He appeared, whatever He did, this was the motive. . . . He fulfilled the law of love, and then ascended to His own proper sphere—no longer seen, but felt; no longer a personal presence, but an effluence and influence of grace."

"So the souls who voluntarily linger around your earth are those whose motive-spring is love, or they whose mission is animated by the same master-principle. Personal affection, or universal love are the motives that draw the higher spirits down to you. And when the duty is discharged, they too will ascend to the common Father and the Universal God."

Scattered throughout the volume are passages of vital import to the spiritual man, to the sensitive "Psychic" with regard to the everyday matters of life and his intercourse with his fellow men. To such will the knowledge already have been attained, by no little suffering, that the spheres of evil of the spirit-world permeate and overlap the earth, and earth-life, in intricate embrace. To escape from this net-work of magnetic evil-assault which he encounters in his every-day life is the ardent cry of his soul. Upon him will not be lost the experience and wisdom to be gathered from the following "communication" regarding

#### The Derby Day.

"Any such occasions disturb the moral conditions and render it hard for us to reach you. The spirits who are antagonistic to us are massed together in great force whenever any occasion is offered for them to operate successfully on men who are gathered together for the purpose of gratifying their bodily passions. Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point of attack from similar spirits. Others there were whose bodies were wildly excited by intoxicating drinks; others who were feverish with expectation of coming gains; others were again plunged into depths of despair by loss of all—the ready prey; these last by the suggestions of tempting spirits; and even when these baser passions were not actively excited, the moral balance was upset, that calmness and equability which should regulate the temper, and which were a shield against the foe, were absent, and so a chance of favourable assault was given. For short of absolute evil, much ground for assault is given by an ill-regulated, disordered mind, by minds unhinged and ill-balanced. Beware of immoderate, unreasoning, excited frames of mind."—(p. 40.)

"Imperator" clearly and boldly announces

#### How Man attracts Evil to Himself.

"It is only they who by a fondness for evil, by a lack of spiritual and excess of corporeal development, attract to themselves the congenial spirits of the undeveloped, who have left the body, but have not forgotten its desires. These alone risk

incursion of evil. These by proclivity attract evil, and it dwells with them at their invitation. They attract the lower spirits who hover nearest earth, and who are too ready to rush in and mar our plans and ruin our work for souls. These are they of whom you speak when you say, in haste, that the result of Spiritualism is not for good. You err, friend. Blame not us that the lower spirits manifest for those who bid them welcome. Blame man's insensate folly, which will choose the low and grovelling rather than the pure and elevated. . . . Blame the ginshops, and the madhouses, and the prisons, and the encouraged lusts, and fiendish selfishness of man."

We will conclude our notice of this valuable contribution to both Theology and Psychology with a passage meet for reflection by the thoughtful Sociologist, regarding

#### Capital Punishment.

"Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit-life, with angry passions stirred, and revengeful feelings dominant. It is bad that any should be dismissed from earthly life suddenly, and before the bond is naturally severed. It is for this reason that all destruction of bodily life is foolish and rude: as betokening a barbarous ignorance of the condition of life and progress in the hereafter, foolish as releasing an undeveloped, angry spirit from its trammels, and enduing it with extended capacity for mischief. You are blind and ignorant in your dealings with those who have offended against your laws and regulations, moral and restrictive, by which you govern intercourse among yourselves. You find a low and debased intelligence offending against morality or against constituted law. Straightway you take the readiest means of aggravating the capacity for mischief. Instead of separating such an one from evil influence, removing him from association with sin, and isolating him under the educating influence of true purity and spirituality, where the more refined intelligences may gradually operate and counteract the evil ministrations, you place him in company with offenders like himself, where the very atmosphere is heavy with evil, where the hordes of the undeveloped and unprogressed spirits most do congregate, and where, both from human association and spirit influence, the whole tendency is evil. . . . How many an erring soul—erring through ignorance, as frequently as through choice—has come forth from your jails hardened and attended by evil guides, you know not and can never know. But were you to pursue an enlightened plan with your offenders, you would find a perceptible gain, and confer blessing incalculable on the misguided and vicious. You should teach your criminals; you should punish them as they will be punished here, by shewing them how they hurt themselves by their sin, and how they retard their future progress. You should place them where advanced and earnest spirits among you may lead them to unlearn their sins and to drink in wisdom; where the bands of the blessed may aid their efforts, and the spirits of the higher spheres may shed on them their higher influence. But you horde together your dangerous spirits. You punish them vindictively, cruelly, foolishly: and the man who has been the victim of your ignorant treatment, pursues his course of suicidal sin until, in the end, you cut him off debased, sensual, ignorant, mad with rage and hate, thirsting for vengeance on his fellow; you remove from him the great bar on his passions, and send him into spirit-life to work out, without hindrance, the devilish suggestions of his inflamed passions."

The notices of "Spirit-Teaching" cannot be more aptly terminated than by the concluding paragraph of the book itself.

"The opinions expressed may be dismissed or accepted" says M. A. (Oxon), "by each reader, according as they commend themselves to him. But he will miss the true significance of this volume, if he does not recognise a sustained and successful effort of intelligence, apart from a human brain, to influence one who claims for himself no other merit than that of having honestly and very laboriously endeavoured to arrive at truth."

It appears from a paragraph in the *Medium and Daybreak* that one of the "Fox girls," now Mrs. Kate Fox-Jenken, is related to George Fox, the founder of the Quakers, a bold reformer and remarkable medium, whose family has given rise to a line of occultists and mediums extending to the present day. Mr. Jenken, who had a favourite theme in the hereditary transmission of mediumship, does not seem to have been aware of the remarkable example furnished by the family of his own wife.

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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Light:

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## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

## A PRINCELY PSYCHIC. 1707.

At p. 325 in Jung-Stillings "Theory of Pneumatology," translated by Samuel Jackson:—(London, Longman's, 1834), will be found the following impressive narrative relative to Duke Christian of Eisenberg.

Jung-Stilling was Private-Aulic-Counsellor to the Grand Duke of Baden.\* He was in a position to know whether or not the remarkable history was regarded as genuine by the Royal houses of Germany of his day. Add to which, Stilling himself was a man of high conscientiousness and integrity, and he assures us that the account existed at one time "in the Saxon archive." Can any of our German readers obtain information, of a more recent date, as to the existence of the original State documents?

"The Principality of Saxe-Altenburg was divided towards the end of the seventeenth century into three parts, one of which appertains to Gotha, another to Saalfeld, and the third—namely, Eisenberg—had its own regent, whose family, however, became extinct with Duke Christian, in the year 1707, on which Eisenberg was again added to Gotha.

"This Duke Christian had a very remarkable apparition not long before his death, which has all the testimonies of historical authenticity in its favour, and was preserved in one of the Saxon archives, at least, where it may probably still be found.

"It forms the 10th article in the 'Monthly Discourses on the World of Spirits,' p. 319, published at Leipzig, by Samuel Bergmann Walter, in 1730.

"I will insert it here, as I find it in the work above-mentioned, in the style of those times," continues Stilling:—

"About the year 1705, as Christian, Duke of Eisenberg, who died in April, 1707, was reposing upon his couch at noon, in his closet, and occupied with a variety of spiritual meditations, some one knocked at his closet-door. Now, although the Duke could not comprehend how this could happen, as the guard and the other servants were in the ante-chamber, he, however, called out 'Come in!' on which a female figure, representing Anna, daughter of the Elector of Saxony, entered in an ancient

\* In urging Jung-Stilling to write his life, Goethe rendered a great service to the cause of genuine Christianity.

His life is one of the most remarkable and triumphant examples of living faith. From a poor tailor's son, he rose to be not only a professor of Marburg and Heidelberg, but a most successful operator for the cure of cataract, and a very popular writer in defence of Christianity. The Grand Duke of Baden became personally attached to him, delighted to have him near him, and gave him a handsome stipend to devote himself to literature and to the cure of cataract gratuitously. By this means Stilling not only restored sight to many hundreds of the blind, but spread over all Germany, and into many foreign lands, the radiance and joy of his own faith.—Howitt's "History of the Supernatural," pp. 21-22.

princely attire. When the Duke, who had raised himself up, and was seized with a slight trepidation, asked her what was her pleasure, she answered, 'Be not afraid, I am no evil spirit; no harm shall befall thee.'

"On which the Duke no longer felt any apprehension, and inquired further, who she was.

"She gave him for answer—'I am one of thy ancestors, and my husband was the same that thou art now. His name was John Casimir, Duke of Coburg. But we have both been dead a hundred years.'

"Now, when the Duke inquired further what she requested of him, she expressed herself in the following manner:—'I have a request to make of thee, in my own name, and in that of the Duke, my husband, because we were not reconciled before our end, in consequence of a quarrel between us, although we both died trusting in the merits of Jesus Christ; and that is, that thou effect this reconciliation between us, at this time, which God has appointed for it. With respect to myself I am already in a state of blessedness: but I do not yet enjoy the full vision of God, but have been hitherto in a state of silent and agreeable repose. But the Duke, who would not be reconciled to me at my death—though he afterwards repented of it, and left the world in real, though weak faith in Jesus Christ—has continued hitherto, between time and eternity, in cold and darkness, yet not without hope of salvation.'

"Now, when the Duke made many objections against this proposition, the spirit refuted them as inappropriate and irrelevant, and said also, that as soon as she entered into the Eternal world, she ascertained that one of their descendants was destined to assist them in bringing about a reconciliation, and she was the more rejoiced to find that he, the Duke, was the instrument appointed by God for this purpose. Finally, the spirit granted the Duke a week for reflection, after the lapse of which, she would again appear at the same hour and await his decision: on which she vanished from his sight.

"The Duke, being on terms of particular intimacy with a learned divine, the Superintendent Hofkunzen, who resided at Torgau, fourteen German miles distant, with whom he was wont to correspond, by express, on spiritual, temporal, and even political matters, immediately despatched a messenger to him, communicating in writing all the particulars of the apparition he had seen, and desiring his advice and opinion whether he ought to comply with the spirit's request or not. The matter appeared to the divine a little suspicious at first, and he was inclined to regard it as a dream; but after duly considering the singular piety of the Prince, his extensive knowledge and experience of spiritual things, his tender conscience, and at the same time the circumstance of the spirit showing itself in broad daylight, when the sun was shining, he made no scruple of returning the following answer to the Duke:—'That in so far as the spirit should not desire of him any superstitious ceremonies, or such as were contrary to the Word of God, and if he, the Duke, had sufficient courage for such a transaction, he would not advise him against fulfilling the spirit's wishes. Yet, that he ought to continue in fervent prayer, and in order to prevent deception, cause the passage to his chamber and closet to be well watched by his guards and domestics.

"In the meantime, the Duke gave orders for the ancient records to be searched, and found that all the spirit had said was according to truth, so that even the dress of the deceased princess and that of the apparition agreed minutely.

"Now when the appointed hour approached, the Duke laid himself upon his couch, after having given strict orders to the guard before his chamber, not to suffer a single individual to enter, and having begun the day with prayer, fasting and singing, he read in the Bible whilst waiting for the spirit, which made its appearance at the same hour as the week before, and at length, upon the Duke's calling out 'Come in!' entered the closet in its previous costume.

"It immediately asked the Duke, whether he had resolved on complying with its wishes, on which the latter replied that he would do so in God's name, in so far as what she desired was not contrary to the Word of God, nor accompanied by anything of a superstitious nature; she need, therefore, only tell him plainly how he was to act in the matter.

"Upon receiving this declaration, the spirit expressed itself to the following effect:—'During my life-time, the Duke, my husband, suspected me, though groundlessly, of being unfaithful to him, because I frequently conversed in private with a certain cavalier upon religious subjects. On this account, he cherished an irreconcilable hatred to me, which

was so violent, that though I sufficiently proved my innocence, and even entreated a reconciliation on my death-bed, yet he would neither abandon his hatred and suspicion nor resolve to come to me. Now, having done everything in my power in the matter, although I died in true faith in my Saviour, and likewise entered rest and peace, yet I do not hitherto enjoy the full vision of God. My husband, on the contrary, as mentioned above, repented, it is true, after my death of his implacability towards me, and died at length, also in true faith; yet he has continued until now, between time and eternity, in distress, and cold and darkness: but now the time appointed of God is arrived for thee to reconcile us, in this world, with each other, and by so doing, aid us in attaining felicity.' 'But what shall I do in the matter, and how shall I act in it?' asked the Duke; and received this answer from the spirit: 'To-morrow night, hold thyself in readiness; and I and the Duke will come to thee (for although I come by day, yet my husband cannot do so); and each of us will state to thee the causes of our existing quarrel. Thou shalt give judgment which of us is right, join our hands together, promise the Lord's blessing upon us, and afterwards unite with us in praising God.' After the Duke had promised to do so, the spirit disappeared.

"The day following, the Duke continued his devotions until evening, when he expressly commanded his guards to let no one enter the chamber, as also to pay attention if they should hear anyone speak. Hereupon he ordered two wax-lapers to be lighted and placed upon the table, and also a Bible and Hymn Book to be brought, and thus expected the arrival of the spirits.

"They made their appearance at eleven o'clock: first came the Princess, as before, as though alive, and again stated to the Duke the causes of their quarrel; then came also the spirit of the Prince, in his wonted princely dress, but looking very pale and death-like, and gave the Duke quite a different account of their disagreement.

"Upon this the Duke gave judgment, that the spirit of the Prince was in the wrong; to which the latter also assented, and said, 'Thou hast judged right.' On this the Duke took the cold hand of the Prince, laid it in the hand of the Princess, which possessed natural warmth, and pronounced the blessing of the Lord upon them; to which they both said, 'Amen!' The Duke then began to sing the hymn, 'We praise Thee, O God!' &c., during which it seemed to him, as if both really sang with him. After finishing the Princess said to the Duke, 'God will reward thee for this, and thou wilt soon be with us.' On which they both vanished. The guards had overheard nothing of this conversation, except what the Duke said, who, if I mistake not, died a year afterwards, and for secret reasons ordered his body to be buried in quick-lime." Thus far the narrative.

Regarding this remarkable history, Jung Stilling makes various reflections, the following of which will not be without interest to the reader since they entirely accord with the spirit-teachings of our own day.

"This apparition suggests to me," he says, "several important remarks." That Duke Christian possessed a developed organ of presentiment, is clear from the circumstance that only he saw the spirits and heard them speak. Perhaps it was on account of this natural disposition, that he was chosen for this singular judicial procedure. The appearance of the Princess in her earthly clothing, and the circumstance of her being still deprived of the bliss of the Divine presence, notwithstanding her state of rest and inward peace, is a proof that she was still in Hades; that the quarrel with her husband detained her there, and that her imagination was not yet freed from every earthly bond. . . . When we reflect upon the fate of Duke John Casimir, we must be struck with amazement and awe. How dreadful to continue for a hundred years together in cold and darkness, inwardly grieving at the supposed infidelity of the Princess, without anything to refresh the senses in the wide and desert Hades, and God knows in what society, or else in none, and consequently alone. . . . A soul that cherishes the slightest animosity, and takes this feeling with it into eternity, cannot be happy."

Stilling is inclined to believe that "it was contrary to the natural laws of the spiritual world" that a person in the flesh should accomplish the reconciliation between the princely pair, and he is convinced "that this step was taken by these two spirits, through error and mistake; every back-road into the visible world, from the invisible being unlawful."

The student of our modern-spiritual experiences may, however, possibly be inclined to modify the stern judgment passed by our author on the ghostly actors in this dignified and impressive narrative. To him it may rather appear as a striking example of intercourse permitted for mutual cleansing, and for mutual growth in knowledge of Divine things, between spirits incarnate, and disembodied of very varied states; but all bound together by Law Divine in a most mystical and indissoluble union for mutual aid:—one of the innumerable instances in the great scheme of redemption from sin and suffering of our "Everlasting God, who has obtained and constituted the services of angels and men in a wonderful order."

TO GERALD MASSEY  
ON HIS COMPLETION  
OF  
"THE NATURAL GENESIS."

After long sailing over trackless sea,  
Where man before had never dared to roam,  
Victor in toil that heroes well might flee,  
Welcome, brave mariner, to land and home!

With thee for guide we now at ease can dream  
As dreamt our sable fathers of the wild.  
Once more our brains with Nature's lessons teem  
And manhood steps in time with tottering child.

Fearless we follow thy assuring clue  
Through Egypt's catacombs and pillared halls,  
And mystic wisdom dawns upon our view  
From mummies' ceremonies and sepulchral walls.

Nay—on the vault of Heaven itself we trace  
The pictured horn-book of the earlier man;  
A chart so old, the life of all our race  
As told till now appears but as a span.

At last the dogmas of our priests are shewn  
In their true shape, perverted savage lore,  
And simple natural types, in ages grown  
To huge mind-prisons darkening every shore:

Prisons and dungeons where the fettered soul  
Toils in the gloom throughout life's little day;  
For metaphysic clouds around it roll,  
And hide or else refract truth's genial ray.

But down shall come beneath this last assault  
The despot Superstition's grim Bastille,  
And cunning hands in subterranean vault  
Forged title deeds to priestly power reveal.

Then, Massey, take the thanks of all the wise,  
Forgot in them the hide-bound pedant's sneer;  
The day of just requital swiftly hies  
When England's sons shall hold thine honour dear.

S. E. BENGOUCH.

The German weekly Spiritualist journal, *Der Sprechsal*, of Leipzig, is not now published, it having been merged with the *Psychische Studien* of the same city.

Dr. Ditson, writing to the *Banner*, says:—"It may be remembered that Madame Kardec left to the Society for the publication of her husband's works quite a sum of money; but the will was contested by an aged distant relative, said to be under the influence of the Catholics, and much difficulty was anticipated. I learn, however, that a compromise has been made, and that a larger portion of the widow's estate is to be devoted to the object intended. Few persons have written so much and so well, continuously, on Spiritualism as M. Kardec. His works have been translated into many languages, and almost a fabulous number of editions have been printed of them. There is in them a sustained force and aim, a logic and lucidity, which have won popular favour. His views, however, of re-incarnation, are not accepted by many of the Orientalists, who feel that his conception of the subject is not the right one. The Theosophists are trying to throw light upon the matter, and, in the opinion of not a few students of this abstruse question, have the more acceptable survey of it. If re-incarnation be a truth, it underlies and explains many of those abnormal conditions, strange freaks, propensities, and passions witnessed in human nature, not otherwise accounted for.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## "Esoteric Buddhism."

To the Editor of "LIGHT."

SIR,—It is wonderfully surprising to an outsider that anyone with a practical knowledge of occult phenomena, an acquaintance with Madame Blavatsky, and a Fellowship in the Theosophical Society, should so sadly bungle over Esoteric Buddhism as does Mr. G. L. Ditson. Certainly, inasmuch as every criticism in his letter contains either a misinterpretation or an inconsequent argument, he has no *locus standi* of complaint that, "in a scientific and logical point of view, Mr. Sinnett's works are very defective."

Although I am without your correspondent's qualifications for the task, I, too, have read Mr. Sinnett's books, but with the intensest interest, and my gratitude to the author prompts me to repel Mr. Ditson's attack.

There is first the complaint that "Mr. Sinnett has not imparted" the "exact and experimental knowledge" on which he declares the importance of occult teaching turns. But, sir, as everyone knows, it is not pretended that this spiritual knowledge, exact and experimental as it is, can be proved upon paper, or tested in the laboratory, but only by the development in the student of the proper faculties. Mr. Sinnett states and reiterates this in the books which Mr. Ditson says he has read. To demand the impossible is safe, but it is no argument.

But whence comes that strange "declaration so often made by Eastern Theosophists, that we never receive any information from the (so-called) spirits, which conveys information not in possession of the medium, or some other person present." This man of straw, at which Mr. Ditson strikes out so valiantly, is of his own setting up. The real declarations of Eastern Theosophists in the *Theosophist* are widely different from this rough and ready summary of Eastern thought on the subject. In fact, they contain the exact converse. But these requiring for their comprehension a little time and attention, have evidently escaped Mr. Ditson's survey. They are (should he wish to return to them) to be found in the *Theosophist* for October, 1881.

There is an unfortunate fatality in your correspondent's comparison of occult, with spiritualistic phenomena. In the first place, the object of the Mahatmas, as I understand it, has not been to parade their unique powers with a view to impress Spiritualists with rival phenomena. Their primal offer is to teach us—if so we will—not the way to work wonders, but the way to work the great wonder of salvation from our *seces*, in which miraculous process miracles are but incidents of the march. And thus, while the "Occult World" contained the credentials, "Esoteric Buddhism" is the real message. Of the validity of these credentials Mr. Ditson does not complain, only of their paucity; he merely cries, like the surfeited Scribes and Pharisees of old, for a new sign.

This is general; but Mr. Ditson's naïveté tempts me to the special, for in this unfortunate comparison he unwittingly shows the great superiority of occult over Spiritualistic methods. An adept can project his soul. "But," says Mr. Ditson, in great glee, "one who was not an adept had his soul projected." The immense difference between the two cases will be at once appreciated by all who prefer personal control over their own affairs to the interference of an outsider. To be plain, but I trust without offence, the adept is his own master, the medium is in temporary servitude to others. Herein we see the rationale of Occultism, for it teaches us to discover spiritual forces in ourselves, rather than in the uncertain vagaries of foreign intelligences.

For the rest, your correspondent's quibbles and jokes do but testify to the invincible worth of Mr. Sinnett's books; and were it not for that concluding threat that "he may refer to this again," I should, in my simplicity, have mistaken this later attack for the "forlorn hope" of an expiring Philistinism. At all events, after breasting these waves of laughter and contempt, might not Esoteric Buddhism now be permitted to enter that second stage, in the history of every truth, of sober criticism?—Yours, &c.,

Lewisham, S.E.

GEORGE J. GILL.

To the Editor of "LIGHT."

SIR,—In a communication that appeared in your issue of July 21st, "G. W., M.D.," reviewing "Esoteric Buddhism," says: "Regarding this Koot Hoomi, it is a very remarkable and unsatisfactory fact that Mr. Sinnett, although in correspondence with him for years, has yet never been permitted to see him." I agree with your correspondent entirely; and this is not the only fact that is unsatisfactory to me. On reading Mr. Sinnett's "Occult World," more than a year ago, I was very greatly surprised to find in one of the letters presented by Mr. Sinnett as having been transmitted to him by Koot Hoomi, in the mysterious manner described, a passage taken almost *verbatim* from an address on Spiritualism by me at Lake Pleasant, in August, 1880,

and published the same month by the *Banner of Light*. As Mr. Sinnett's book did not appear till a considerable time afterwards (about a year, I think), it is certain that I did not quote, consciously or unconsciously, from its pages. How, then, did it get into Koot Hoomi's mysterious letter?

I sent to Mr. Sinnett a letter through his publishers, enclosing the printed pages of my address, with the part used by Koot Hoomi marked upon it, and asked for an explanation, for I wondered that so great a sage as Koot Hoomi should need to borrow anything from so humble a student of spiritual things as myself. As yet I have received no reply; and the query has been suggested to my mind.—Is Koot Hoomi a myth? or, if not, is he so great an adept as to have impressed my mind with his thoughts and words while I was preparing my address? If the latter were the case he could not consistently exclaim: "Percent qui ante nos nostra dixerunt."

Perhaps Mr. Sinnett may think it scarcely worth while to solve this little problem; but the fact that the existence of the brotherhood has not yet been proved may induce some to raise the question suggested by "G. W., M.D." Is there any such secret order? On this question, which is not intended to imply anything offensive to Mr. Sinnett, that other still more important question may depend. Is Mr. Sinnett's recently published book an exponent of Esoteric Buddhism? It is, doubtless, a work of great ability, and its statements are worthy of deep thought; but the main question is, are they true, or how can they be verified? As this cannot be accomplished except by the exercise of abnormal or transcendental faculties, they must be accepted, if at all, upon the *ipse dixit* of the accomplished adept, who has been so kind as to sacrifice his esoteric character or vow, and make Mr. Sinnett his channel of communication with the outer world, thus rendering his sacred knowledge exoteric. Hence, if this publication, with its wonderful doctrine of "Shells," overturning the consolatory conclusions of Spiritualists, is to be accepted, the authority must be established, and the existence of the adept or adepts—indeed, the facts of adeptship—must be proved. The first step in affording this proof has hardly yet, I think, been taken. I trust this book will be very carefully analysed, and the nature of its inculcations exposed, whether they are Esoteric Buddhism or not.

The following are the passages referred to, printed side by side for the sake of ready reference.

Extract from Mr. Kiddle's discourse, entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant Camp Meeting on Sunday, August 15th, 1880.

"My friends, ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide."

And the agency called Spiritualism is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognising more fully the universal reign of law as the expression of the Divine will, unchanging and unchangeable, in regard to which there is only an *Eternal Now*, while to mortals time is past or future, as related to their finite existence on this material plane; &c., &c., &c.

New York, August 11th, 1883.

HENRY KIDDLE.

To the Editor of "LIGHT."

SIR,—The letter from "A Catholic Priest," in your last edition, is mentally refreshing. He is, if not as I feel inclined to call him, "an excellent Buddhist," already a disciple of that universal religion which is to bind all men in one brotherhood. But if we were all true followers of our Lord Jesus, we should all be "Buddhists,"—if the Divine wisdom religion, esoterically inculcated by Jesus, should bear any name savouring of

sectarianism. That Jesus was a Buddhist (*esoteric*), or trained in those ancient schools of adeptship which brought forth Gautama Buddha, is elaborately proved from the pages of "Isis Unveiled"—that monument of astounding research, knowledge, and wisdom. I will call only one small quotation from innumerable others bearing even more powerfully upon this point:—"When they find that—1, All His sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, His mode of ethics is purely Buddhist; 3, His mode of action and walk in life, Essenean; and 4, His mystical mode of expression, His parables, and His ways, those of an initiate, whether Grecian, Chaldean, or Magian (for the 'Perfect,' who spoke the *hidden wisdom*, were of the same school of archaic learning all the world over), it is difficult to escape from the logical conclusion that He belonged to that same body of initiates."

Eliphas Levi (the renowned Abbé Constant) calls Jesus "the most powerful of Initiates."

This is the age for winnowing the true from the false. Need we fear the truth? The truth can only make Christianity grander and more glorious! weeding out all the old, false overgrowths, and unveiling its hidden beauty and majesty. According to the Kabala (the veiled wisdom and secret science of Hebrew adepts) was the Bible written; and we must dive deeply into occult philosophy if we would understand truly the Christian or any religion. Says Eliphas Levi:—"Occult philosophy seems to have been everywhere the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings." Again, he says: "The Kabala alone consecrates the alliance of universal reason with the Divine Word; it establishes by the counterweight of two forces, apparently opposed, the eternal balance (equipoix) of Being; it alone reconciles reason with faith, power with liberty, science with mystery; it possesses the keys of the present, the past, and the future."

Now, when the hidden is being revealed, and those may see who have eyes to see, there is no longer need for mystery or ignorance. The true student, emancipated from bigotry and that prejudice which arises from an egotistic love of our own ideas, than which nothing can be more stultifying, may now, in the wondrous light of occult science, solve all problems, and stand face to face with the Infinite. "Science," says the Abbé Constant, in his eloquently sententious style, "is the absolute and complete possession of the truth."

And further—"The initiates know; that suffices. As for others, let them laugh, believe, doubt, menace, or fear, what does it matter to science—or to us?" We must have the opposite end of the pole, however, and there will ever be those whose intellectual orbs are unfitted to see by the light of this divine science.

To borrow an expressive image from Eliphas Levi:—

"Thou may'st hold this right:  
If thou shew'st the light  
To a bird of night,  
Thou wilt take from him his sight,  
For it blinds his eyes:  
With alarmed surprise,  
To the shade he flies,  
For darkness to him is light."

August 21st, 1883.

VERA, F.T.S.

## The God-Idea.

To the Editor of "LIGHT."

SIR,—In last week's "Notes by the Way" you quote, with apparent approval, from the author of "Natural Religion," who, you say, "defines an atheist as one who 'disbelieves in any regularity in the universe to which a man must conform himself under penalties.'" This seems to me to be a new and a very erroneous definition of the term atheist, which, according to the dictionaries, means "one who denies the existence of a God." A man may deny, disbelieve in, or doubt the existence of a God, and yet believe, as most of the exponents of what is termed atheism do, in a regularity in the universe to which a man must conform himself under penalties.—Yours sincerely,

F. J. THOMAS.

To the Editor of "LIGHT."

SIR,—May I be permitted, with the deepest respect, to deprecate a confusion of terms which I find in the papers on the "God-Idea," contributed by "M.A. (Oxon.)," to the numbers of "LIGHT" for August 4th and 11th. In them he uses this expression: "A personal God, by which is understood a God in human form." If I dare say so, this seems to me a *petitio principii*, for, as far as I can judge, there are many people who would by no means so conceive of a personal God, and I fear that by letting it go forth to the world that a personal God is denied by Spiritualists, we may lay ourselves open to grave misconception, which, if I have hitherto read him aright, would be most of all unfair to "M.A. (Oxon.)," himself.

There appeared in "LIGHT," some few months since, a letter, in which was very concisely and ably shown the fallacy of compounding *personal* with *corporeal*, and pointing out the source of the error to be such common sayings as, "taken from

the person," &c., to which "M.A. (Oxon.)," replied at the time very gracefully.

As far as I myself am concerned, the idea of an anthropomorphic God is so strange that I am amazed to find it so largely held and contested; when I was a child, I was taught that representations of God the Father were a mistake, though a reverently intended one, as it was impossible to represent Him as He is; and therefore, the colossal human form, in which mediæval artists loved to clothe Him, was as much to me a symbol as the lamb for the second, and the dove for the third persons of the Trinity. (Surely we Spiritualists, to whom so much has been taught by that same system of symbolism which has prevailed throughout all ages, should be the last to perceive the letter only and to reject the spirit of these teachings.) I have never found anything in our Bible to suggest the idea of an anthropomorphic God, except perhaps in the mystic pages of the Revelation, the expressions in which are obviously figurative. This is, indeed, the solitary passage: "In the image of God created He them," but can there be any very great question whether this applies to the immortal spirit of man, or to the frail, perishable envelope which he inhabits during his brief stay here on earth? "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." "And the Spirit of God beareth witness with our spirit that we are the sons of God." When our Lord says: "Be ye perfect, even as your Father which is in Heaven is perfect," does He mean that we are to strive to resemble our Father in body or in spirit? We are told that He pervades all things, and that in Him we live and move and have our being, a thought with which the anthropomorphic idea is inconsistent. The more one gains of spiritual teaching, the more clearly one sees that this human body of ours is but a very imperfect and feeble exponent of our real and living selves, a comparatively clumsy machine trammelling the faculties which employ it. Those who communicate with us from the other side do not appear to be so trammelled; to us movement from place to place means walking, swimming, flying, or being carried, yet it is not impossible to us to conceive of motion independent of these methods, although it is impossible to us to speculate *how* such motion may be accomplished. As it is with the human spirits, so, in infinitely higher degree, must it be with the greatest of all Spirits; why should we deny in Him the existence of all faculties in absolute perfection, because our finite minds cannot conceive the means of that perfection? It is well to remember that the finite may apprehend, but cannot comprehend, the Infinite.

But on the other hand, while the idea of a God in human form is utterly unreal to my perfection, my God is to me personal beyond any of His creatures. He is no mere vague abstraction, but a personal Father, Friend, and Counsellor; He has upheld and protected me through trials and troubles unspeakable, and I can go to Him in difficulties with a confidence which no creature can inspire, since He knows me better than I know myself. That His mercies pass to me by means of messengers I doubt not, but the alms of a rich man to a poor one come none the less from him because he sends them by a servant.

While I am about it, I cannot refrain from referring to the difficulty of the writer in the *Spectator* with regard to the Sunderland disaster. As he very justly observes, this distressing incident appeals to our imagination because it has been brought under our notice, but it is probable that more children died unmarked that day in the United Kingdom than on that sad spot. Surely, to no one who thinks at all, can this vast subject of the lavish outlay of life, visible through all the economy of nature, have failed to present itself as a problem pregnant with suggestion; some great truth is obviously to be deduced from so universal and noticeable a fact, and it depends very much on the individual bent of our minds whether we argue from one end thus: "Things happen which seem to me hard and unjust, therefore God cannot be good, or does not exist"; or from the other: "I know by experience that God is good; therefore, although I see things happening around me which seem hard and cruel, I can believe that He allows no pain to be suffered but for a loving purpose, and I can wait in patience for the restoration of all things, and remembering that 'whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth.'" We are still groping in deep ignorance of the Ways of God, and the mystery of pain is still a great mystery to us, but yet there are glimpses of light gleaming through the darkness, whereby we can see somewhat to cheer our hearts. That pain, and what we call death, are not evils in themselves, we are already beginning to see, for without these achievement and progress are impossible; of which truth we have a constant memorial in the anguish which is forgotten by the mother for joy that a child is born into the world; how many a poor suffering soul, too, can look back upon its fiery ordeal, and say with David: "It is good for me that I have been in trouble." To regret that lives should be cut short here, and precluded from further effort in this world, is to fall back into the mediæval notion that this little globe is the centre of the Universe, and that the sun goes round it. If this small plane were the only field of action for God's creatures, then might we well wail and mourn all our days and all day long for pity of the slaughter, and the outrage, and the wrong: the lives unfinished

and some scarce began, the savage and untaught lives that go down into the grave like sheep, and with less conscience than the higher brutes, and even at the best for the fullest lives, which here go unsatisfied. It is the very despatch of our case, if this world be all, that gives us hope, for we know in our inmost hearts that this cannot be all, but is only one side of the picture. If we poor, imperfect, simple creatures are so strongly moved by love, compassion, justice, mercy, whence do we derive these sentiments? Everything that exists must have a source, and to what source can we refer so readily as the God who has told us that His name is love—that love which originates and includes all the virtues. Is it not reasonable to conclude that these, and every good gift and every perfect gift, are from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of changing, although their manifestation in us must, perforce, owing to our undeveloped condition, be but very faint reflections of their perfection in Him. If this were not so, we should be greater and better than God, as it seems to me some people in their secret hearts think they are; indeed, I think that many of us are in danger of supposing that we feel for our fellow-creatures more than God does, rejecting the saying, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give gifts unto them that ask Him." I think we are apt to step into the judgment-seat too rashly; it does not appear to us ridiculous that we should attempt to criticise the workings of God's will from the standpoint of "this very elementary world of ours," yet we should not regard with gravity a learned treatise by a little boy of three on the government of his country, based on his experiences in the nursery.

It may be objected to all this that I take my stand upon certain texts of our Bible which have no authority for many readers of "LIGHT." To this I reply that they and I can have but this common ground, viz., that at present neither their view nor mine is capable of absolute demonstration, and that all theories can only be judged by their consistency outwardly with known facts, and inwardly in their own component parts. Such being the case, the personal experience of each individual soul has its own value, and I am well assured that when I offer my testimony that I have never gone to my God for help and teaching without obtaining the comfort and assistance that I needed, I speak not as one alone, but as one of millions who can support my witness with their own. Why, when such is our experience, should we go out of our way to say: "This is not His work, Whose it purports to be, but is wrought by others of less power and wisdom"? If the prayer is answered, what right have we to say it has not reached the All-Father, to whom it was addressed? This is to pile up difficulties rather than to lessen them.

Trusting that these remarks will be received in the kindly spirit in which they are offered, I have the honour to remain, sir, faithfully yours,

A. E. MAJOR.

August 19th, 1883.

P.S.—We have been, and still are, abroad, and have only recently received the numbers of "LIGHT" referred to; last Friday's has not yet reached us.

#### Christian Symbolism.

SIR,—“A Catholic Priest” has, in his otherwise excellent letter, made a mistake in calling water the synonym of the flesh. It always stands for the soul; so that it is not of flesh and spirit that the man regenerate is born, but of the operation of a pure spirit (or God) in a pure soul. For, to be fully regenerate, one must have no material admixture. I commend this correction and definition to his consideration, confident that if he will follow to its fullest extent the clue it presents, he will some day no longer be able to sign himself “A Catholic Priest.”—Yours,

E. M.

#### To the Editor of "LIGHT."

SIR,—In continuation of my last letter will you permit me to show the Esoteric teaching contained in the rites and ceremonies of the Mass in the Catholic Church, which alone possesses it unmitigated. The Sacrifice of the Mass is not a bloody sacrifice as it is often alleged by the ignorant, but a bloodless and pure oblation. It is the marriage of the man and the woman, of the Divine and the human, the atonement of the spirit, and matter of Heaven and earth. In this rite, be it observed, are two elements denoting the Divine duality, the man-womanhood in God; the unit of these elements, the bread is feminine, that which is passive, substantial; the wine is masculine, that which is active, spiritual-penetrating. The paten also is masculine and solar; the chalice is feminine or lunar (the crescent shape); as I said before, the water used is feminine, representing the humanity, while the incense is masculine as it ascends, and penetrates the holiest by its Divine aroma elicited by fire. The four sides of the altar symbolise the four seasons and also the fourfold constitution of man. (See "Perfect Way.") The Tabernacle on the altar is the house of the Son (Sun). The celebrant is the Pontifex, the bridge maker who at-ones, unites. He begins at the centre, the autumn equinox; being, the true

beginning of the years of the dark season; west side then goes to the south side, following the sun's path then, (in the Eastern rite) by the East, then to the North, the place of darkness, where is read the Gospel, and lights are kindled at the reading of it, and then, finally, which is finished (*Missa-cet*) is the West. It is the path of the Sun. The mingling of the water with the wine is the union of the human with the Divine in the person of the atoner in order that the body of humanity (signified by the wafer) being penetrated thereby may be raised to the Divine and this occurs at the conclusion of the rite, a portion of the wafer is immersed in the chalice and penetrated by the wine and this is called "the holy union." The feast is then ready and the communion commences, that they who partake of the body of God, (i.e., the Divine Substance, also the Universe, the Church or Bride of God, which is elected from men for the redemption and raising up of the rest) and by the Blood of God (i.e., the Divine Spirit manifested in force astral fluid which pervades all things, also the Divine Spouse who lifts up His Bride to union with Himself) should be made members of that one Body, manifesting the One Life and Substance, and then raised from the material and sensual into the ideal and spiritual, and united with God. The Holy Bread borne in the Pyx, and saturated with the Sacred Wine, is also symbolical of the universe filled with astral fluid and of the Divine Substance filled with the Divine Life—which is being ever given, ever shed, for the good of the All, the Scene of existence.

This is the true doctrine, the mystic truth contained in the rites and ceremonies of the Christian Sacrifice as celebrated by Rome and Greece. At the so-called Reformation the spiritual was cast out for the material. Purgatory was rejected for eternal torture, invocation of the departed for glorification of heroes, the intercession of Maria for the supremacy of the Devil, and an all-compassionate Father for a vindictive monster.—Yours,

A CATHOLIC PRIEST.

P.S.—In my last letter for "after" read "ages of"; for "in regenerate" read "is regenerate."

#### Central Association of Spiritualists. To the Editor of "LIGHT."

SIR,—Members and friends of this Association are requested to note that the premises in Great Russell-street are temporarily closed, pending arrangements, of which due notice will be given. In the meanwhile, all communications may be addressed to the undersigned.—Yours faithfully,

THOMAS BLYTON.

Hon. Sec., pro tem.

6, Truro Villas, Station-road, Church End,  
Finchley, N.

The *Banner of Light*, in its issue of August 18th, quoting from our columns, speaks of Mr. Morell Theobald as a Reverend. This is hardly correct. That gentleman's father, however, was one of the most popular of the Congregational ministers of his time.

"BIOGRAPHIES OF DR. KERNER, MESMER, AND WM. HOWITT," BY MRS. HOWITT-WATTS.—This work is now rapidly approaching completion. At the request of a few friends the subscription list will be kept open for one week longer, after which the full price will be charged for all copies sold. See advertisement.

GERALD MASSEY'S LECTURES AT ST. GEORGE'S HALL.—We have much pleasure in again calling attention to these lectures, the first of which will be given on Sunday afternoon next. Mr. Massey's reputation as a scholar and public speaker should secure him a very full audience, notwithstanding the somewhat unfavourable season of the year chosen for the course. On reconsideration, we have decided not to print a verbatim report in these columns, as such a course would be unfair to Mr. Massey, who intends to make the lectures, as announced, part of a much more extended series of addresses to be delivered in other quarters. For the information of our readers, we append the announcement in *extenso*:—"Lectures—Archaic, Evolutionary, and Theosophic, addressed to thinking men and women. Previous to his departure for America, Gerald Massey will deliver a course of four lectures in St. George's Hall, Langham-place, Regent-street, on Sunday afternoons in September. Subjects—September 9th, at 3 o'clock—"Man in Search of His Soul During 50,000 Years." (As revealed by the Bone Caves.) This lecture will include an explanation of the fundamental difference between modern "Spiritism" and that of "Esoteric Buddhism." September 16th, at 3 o'clock—"The Non-Historic Nature of the Fall of Man, and What it Meant as Fable." September 23rd, at 3 o'clock—"The Non-Historic Nature of the Canonical Gospels indubitably Demonstrated by Means of the Mythos, now for the First Time Recovered from the Sacred Books of Egypt." September 30th, at 3 o'clock—"Why does not God Kill the Devil?" (Man Friday's crucial question.) Doors open at half-past two o'clock. Admission—Hall, one shilling; gallery, sixpence. Course-tickets, for reserved seats, 5s. each, may be obtained of Messrs. Williams and Northgate, publishers, 14, Henrietta-street, Covent-garden, and at the doors.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I am happy to welcome Mr. Gerald Massey back into the lecture field. Almost my first experience of public Spiritualism was as a listener to some lectures of his delivered in St. George's Hall. I did not then know enough of the subjects with which the lecturer dealt to appreciate his mastery of them as I have since done. But I knew enough of platform oratory to feel that Mr. Gerald Massey is eminent among the best public speakers, and that he then impressed his audience as few could have done. At this juncture it is well that one so capable should come forward to deal with subjects which agitate the public mind, and which, if not fully ripe for solution, are at any rate open to discussion with some prospect of advantage. Mr. Gerald Massey is to discuss the Esoteric Buddhism revealed to us by Mr. Sinnett, and to point out the fundamental difference between it and Spiritualism. This should attract a large audience. The only regret is that Mr. Gerald Massey's engagements should compel him to select a time of the year when London is comparatively empty. Many, like myself, will be deprived of the pleasure of listening to a course of lectures full of interest. We must hope that they will, before long, be in print, and meantime that many, more fortunate than ourselves, will crowd St. George's Hall to listen to them.

I record, with regret, the death of Dr. J. R. Newton. He was well known both in England and in America as a successful psychopathist. When in this country, in the year 1870, he gave convincing proof of his powers, and testimony was borne to them in the public prints by many unimpeachable witnesses. Dr. Newton had attained the good age of 73 years, and since the year 1858 had devoted his gift of healing to the service of his fellows, especially to the poor, without consideration of reward. His zeal was consuming, his energy untiring, and he literally followed in the footsteps of the Master in that "he went about doing good." His generosity was without stint, and he died poor in purse, but rich beyond most men in the blessings heaped on him by those whose sufferings he had alleviated. Few can look back on a life so well spent; few have so richly deserved to be esteemed as benefactors of their race. Dr. J. M. Peebles, Professor J. R. Buchanan, Judge Nelson Cross, and other leaders of American Spiritualism, bore eloquent testimony

to his worth; and many in this country will cordially acquiesce in that estimate, and mingle their regrets at humanity's loss with admiration of a noble and well-spent life.

Though late, it is not, perhaps, too late to put on record an opinion that on the 16th of August the *Times* printed an article on Swedenborg, with incidental allusions to the occult in various directions, which was more phenomenally full of ignorant and ludicrous blunders than any that I remember to have read before or since. "Swedenborg, it is almost needless to say, was out of his mind during the last thirty years of his life." That is a specimen of the writer's calm assumptions. Further on we are informed that the "whole host of Spiritualists, table-turners, thought-readers, clairvoyants, traces its origin to"—Andrew Jackson Davis! Lastly, to pass over the minor vagaries of a writer who seems to think everybody mad except himself (a symptom that should inspire alarm among his friends), the Society for the Promotion of Psychical Research (he cannot even write the name correctly!) is advised to go to the centenary meeting of the Swedenborgians, to see how many "apostles, and prophets, and departed saints have come back to the assembly." "G. A. S." in this week's *Illustrated London News* complains that he is getting mentally befogged. He wonders whether age or the heat may perchance have done it, but on the whole inclines to attribute the ailment to an attempt, with elbows on the table, and wet towel round his head, to read and comprehend Mr. Sinnett's "Esoteric Buddhism." Let him be content. His own symptoms are not apparent, and he has a brother in affliction whose case is desperate. Is it due to the same terrible cause?

The *St. James's Gazette*, like "G. A. S.," has had a bad time with "Esoteric Buddhism." It is almost pardonable to guess that Mr. Rhys Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett off his own private reserves of Buddhism. For the Reviewer tells Mr. Sinnett that "he knows nothing about Buddhism," and it is no secret that Mr. Sinnett's mysterious instructors entertain the same opinion about Mr. Rhys Davids and the Western school of dabblers in Eastern lore. "The Cosmogony of an Artificial Fifth Rounder," as the review is entitled, is amusing enough, smart, flippant, and readable. The writer shares an opinion widely held that Koot-Humi's existence and identity are not sufficiently proven to lift him out of the region of myth into that of sober fact.

"Irreverent Anglo-Indians, we believe, have declared that Bombay and not Tibet is Koot-Humi's usual place of abode. Nay, have gone so far as to assert that could we (in Theosophic phrase) pierce the inner penetralia of Koot-Humi, and discover the esoteric nature of simple Mr. Sinnett's Adept Guru, we should find in place of one Oriental sage two Occidental humourists, who have each contributed a syllable to the well-sounding name of this fictitious Wise Man from the East. We do not for a moment wish it to be understood that we support any such assertion. Koot-Humi is plainly a reality for Mr. Sinnett, who need not be suspected of inventing 'this vast and complicated cosmogony' all by himself. Only we are bound in charity to conclude that the Adept Guru knows no more than his ingenuous disciple about Buddhism; otherwise the misuse of familiar terms—Arhat, Karma, Nirvana, and the like—would deserve to be qualified by a word too severe to apply

to the ready faith and light-hearted assurance of his candid if not over-wise disciple."

This is unkind. If Mr. Kiddle is not wrong in his facts, Koot-Humi seems to be acquainted with the literature of the West, so far at least as to have perused one number at any rate of the *Banner of Light*, and to have adopted some part of its contents, and incorporated Mr. Kiddle's ideas into Esoteric Buddhist teaching. That seems a more serious contribution to the discussion than the *St. James's* flippant sneers about "artificial fifth rounders" working on through endless corkscrew gyrations, sevens by sevens, to a Nirvana of "ineffable catalepsis."

I have received Part II. of the second volume of "Facts" published in Boston, U.S.A. It contains some thirty or forty detailed narratives of various manifestations of spirit-power. These are authenticated by the name of the contributor, and are published by the Editor on that authority. I do not understand that he pursues the method of personal sifting which the Literary Committee of the Society for Psychical Research uniformly adopt. Beside these records there are various short articles and some extracts. Among these latter it is surprising to find a long excerpt from Oahspe, which can hardly come, I should have thought, under the head of "Facts." The Society for Psychical Research is favourably noticed, and some extracts are given from its Proceedings as quoted in the *Spiritual Record*.

No. 4 of this last-named magazine fully sustains the tone of the preceding numbers. It contains a striking account of a materialisation séance with Mr. Bastian, which is a model of what such records should be. The facts are worth record, and they are worthily recorded; being in these respects a contrast to many unimportant and trivial occurrences which are often so loosely recorded as to be doubly valueless. The striking testimony of the Earls of Dunraven is continued. These records are rare and scarce, being printed for private circulation only, and their reproduction is a distinct gain. Mrs. A. M. Howitt-Watts contributes some excellent matter; and a kindly review of "Spirit-Teachings," for which my acknowledgments are due, places the book favourably before the readers of the *Record*.

Mr. Denovan writes to complain of the notice of his "Evidences of Spiritualism" which I contributed to "LIGHT," on April 21st. I have refreshed my memory by a reperusal of the remarks I then made, and I have also referred again to the passage in Mr. Denovan's book. Mr. Denovan's special desire is that the medium should be exonerated from any imputation of fraud. If he will re-peruse my remarks he will see that I made none: and if what I said seems to him susceptible of any such construction, I will at once put aside any such reading of my criticism. My object was other than that which Mr. Denovan fancies. I have now been occupied for a long time in sifting the evidence for the materialisation of the full form, and, while I entertain no doubt that this phenomenon occurs frequently, and under conditions that leave no doubt of its reality, I am also convinced that the term materialisation is often misapplied to such a case as that recorded by Mr. Denovan. There, as he tells us, and as I stated in my remarks, "the unconscious medium" was discovered by the light of a vivid flash of lightning, "passing round the circle with King's light in his hand, and some drapery on the front of his body." Now, to apply the term materialisation to such a case is as misleading as to talk of conscious fraud on the part of an unconscious medium. I believe that the invisible operators often use "the unconscious medium" in this way. For that reason among others I have consistently protested against a medium being placed in a position where such trickery is possible. For, uncon-

scious though experienced investigators may deem him, it is certain that he would, in the opinion of the mass of persons, be compelled to bear the blame of what they would call a piece of imposture. This risk it is the duty of those who know what the manifestations sometimes are, to protect him from. My aim was to enforce this: and also to protest (I hope not unfairly) against the loose use of terms which Mr. Denovan is repeatedly guilty of. For instance, in his comments on the case, he tells us that it was subsequent to certain other phenomena that "the materialisations seemed to centre on the medium." As a matter of fact, there was no materialisation or form-manifestation at all, but only a use of the body of the entranced medium, which was none the less calculated to mislead, because he was, as Mr. Denovan says, unconscious of what was being done. Mr. Denovan will see that the proof of such a phenomenon as materialisation must be unimpeachable; and this is all that I desire to secure. I am too fully conscious of the very difficult task imposed on a medium by the conditions under which our folly often places him, to cast any imputation of conscious fraud, except on distinct proof. Others, however, will not always be so scrupulous.

"The Editor of 'LIGHT' is out of town," and in the last number are some misprints which are too good to go unnoticed. In the extracts from my "Spirit-Teachings" which close the exhaustive and appreciative notice for which I am so greatly indebted to my kindly Reviewer, Imperator is made to say that the regenerated spirit in dealing with man would not "cut down the veriest cucumber" instead of *cumberer*, of the ground! In a short note at the foot of p. 389, George Fox, the Quaker, is credited with the foundation of a "line of occultists and mediums extending to the present day"! These, however, are errors that only amuse, and are in strong contrast to the exceptional accuracy which admittedly characterises the printing of this journal.

"M. A. (Oxon)."

MR. GERALD MASSEY AT ST. GEORGE'S HALL.—To some people, who are apt to imagine that London is empty when they are not there, Mr. Gerald Massey's venture in lecturing during the month of September will appear as desperate as Captain Webb's last swim. And many of us who cannot attend the lectures must regret that the time chosen is exactly when, as the saying is, "everybody is out of town." Mr. Massey was not free, however, to take the platform until he had finished his twelve years' work, the last sheet of which, we learn, is now in the printer's hands. This was the sole time possible for the lectures, and the only month in which St. George's Hall could be had, so his friends and supporters must just make the best of unfavourable circumstances. London is a place of many people, and Mr. Massey's is not an unknown name. To repeat a paragraph which appeared in "LIGHT" some weeks since, "The usefulness and activity of the years 1874-78, was clearly traceable to a course of lectures delivered in 1872 by Mr. Gerald Massey, at St. George's Hall. Then, as now, there was a spirit of inquiry abroad, and those meetings were very largely attended by the general public, and were the means of inducing many to investigate Spiritualism. We hope that the new era of activity upon which we are seemingly entering will tend to similar useful results." There are especial reasons known to Spiritualists why so fundamental an explorer as Mr. Massey should be heard at the present time. His first lecture emphasises the original difference between Esoteric Buddhism and current Spiritualism, in an examination of the primitive physics which underlie and account for so much modern metaphysics that is at present playing tricks with the ancient symbolism. Mr. Massey also propounds the theory that what has been labelled the Phallic Religion did not begin with a worship of the powers of generation, but that the imagery found about the world and reaching right back to the Paleolithic age, proves the Primitive Man to have been burying his dead with the idea of rising again,—the natural imagery of reproduction in this life being repeated symbolically in denoting the reproduction and resurrection for another; and that the burial customs shew this idea to have been dominant over death some 50,000 years ago.—The subject for next Sunday is announced as "Man in Search of His Soul During 50,000 Years." The lecture will commence at three o'clock

## MINISTERING SPIRITS.

"Are they not all ministering spirits sent forth to minister?"

No. 1.

A Youthful Angel Instructs and Comforts a Poor Widow.\*

On the 25th of May, 1829, three days after the Feast of Ascension, about noon-day, went the widow of Thomas Felgers, of Schorndorf, fifty-eight years of age, to her plot of land to hoe potatoes.

About half-past twelve, by which time she had hoed several rows, there came to her a young girl, who might have been about fourteen years old, dressed in a loose black-cotton blouse, a short petticoat, a large white collar, a fine white apron, white stockings and nice, clean shoes. Her hair, which she wore without any band or comb, was shining and tastefully arranged. Her countenance was white as snow, her cheeks, however, rosy. She came up to the widow, and placing herself right in front of her, said: "God help thee! Art thou hoeing?" "I am turning up the ground," said the widow. "That is pretty much the same thing," returned the girl; and looked upwards and around her in such wise that the widow inquired, "Is she looking for some one? Or is she looking for a plot of land?" "No," returned the girl. "I am seeking no one; what I find here pleases me." Saying which she looked intently at the widow, and pointed up to Heaven. Then added:—"You need not say *she*,† for we have all of us a higher Lord above us to whom we all say, 'Our Father which is in Heaven,'—and we who believe in Jesus Christ are brothers and sisters in Him."

Having said this, she seated herself on the next plot of ground, and said:—"Why art thou so alone? How is it with thee?"

Then answered the widow:—"Since I have been a widow it has gone very hard with me. I was a long time ill, that cost me a lot of money, so that I cannot manage to borrow any; I can only save." "Thou must not take on so," replied the girl, "neither lament so much over the sickness and the expense; that has been a gracious call from God to thee, and it will bring thee far more happiness and blessing than thou knowest of. The dear Lord God is giving thee strength; be ever grateful to Him; sing and pray industriously; and only hope in Him. He will help thee out of thy trouble." She then shewed her how faithfully God had led her so far, and said:—"Do give thanks to the Guardian of thy life; has He not, indeed, led thee in safety until now? What thankfulness comes when one has wept till one can weep no more! Then one's heart is like a house within which the sun shines! Then, indeed, does the heart rejoice, for what has been emptied, the comfort of God fills once more. This is all pure love in the Saviour, who wishes to draw thee to Himself. Only remain firm, and do not falter. Now we will sing together a song in praise of God, 'Praise the Lord, the Mighty King of Glory.'"

The widow observed that she could not sing well enough. She would prefer that the young girl should sing. She would prefer to listen.

"All right," returned the girl; "only you must listen very attentively."

She then sang the hymn in a very sweet manner; all the time with her countenance up-raised towards the sky, as though she beheld there the form of her Saviour. Then she said to the widow—"I perceive that thou art very bashful; thou indeed dost not know me; if only thou didst but know the home from whence I come, thou wouldst be much more cheerful. But thou mayst converse with me, just as though the dear Saviour Himself stood near. But I cannot quite reveal myself to thee, for thou art still too weak."

She then spoke to her of the Ascension of our Redeemer, and said how He had made a road for us, and prepared a

mansion; and how already this was a great and joyful festival for us on earth; but that in Heaven it was still more joyfully celebrated. She then explained the significance of the prayer for Ascension Day in the Prayer-book, and sang the hymn, "Jesus heavenwards ascendeth."

The widow observed how much she should like to celebrate this festival in Heaven. "Only remain faithful," replied the young girl, "and patiently and willingly endure whatsoever the Lord God sees fit to send thee, whilst thou dost remain here below—and there will always, until the end, be something to endure; in that way thou wilt come the sooner to enjoy the festival in Heaven. But, indeed, everywhere this beautiful festival may be celebrated—grace can be given in all places."

The widow, however, replied that her cares left her no peace; she was for ever thinking what was to become of her, now that she was so very weak and could earn so very little.

Answered the young girl: "So soon as the cares come, at once fall down upon thy knees and raise heart, lips, and hands towards God, and always walk in the commandments of God." From the hymn, "Raise, O my soul! thy thoughts above," she repeated the five last verses, and continued to speak as follows: "Thou must not deter thyself from singing by the belief that thou canst not sing well; thou must both sing and pray to the Redeemer when thou art alone. He requires no fine speaking. He is pleased with the prattle of children: only let thy heart always be turned towards God."

She pointed out to her in Starkes' Prayer-book the first eight verses of the hymn, "Ah, now, how strong is the conflict!" To the verse, "Behold the crown placed on my brow." And out of the book itself she sang: "Jesus remains my comfort;" and what she thus sang, she also explained to her.

As the widow continued to move on, row by row, in her hoeing of the potatoes, the young girl accompanied her, and gazed cheerfully into her face, saying: "Thou must pay attention to what I sing, and look all out again in the book at home, as well as thou art able."

It was a puzzle to the widow why the girl remained so long with her, seeing that she appeared to have no occupation in the field; and she could not exactly make out whether she were a real earthly person or a spirit: for a sort of awe and fear crept over her.

The girl sang several more hymns out of the old hymn-book: "Rejoice, O soul, that thou must bear thy Saviour's yoke!" "All is good that my God willeth." And "Jesus beloved; Jesus faithful ever."

Never before had the widow heard such sweet singing as this of the young girl. From the new hymn-book she also sang, "Unto Thee, O Father! take my heart"; and the two first verses of the hymn, "The Lord He calleth me," she explained; then sang "The Lord He calleth thee; to Him be faithful unto death."

Towards the evening the widow made the remark that had she only known that she should have had company, she would have brought bread with her, to which the girl smilingly replied, "that she stood in no need of food, since the Kingdom of God was neither eating nor drinking, but righteousness, peace, and joy in the Holy Ghost. Thou wouldst not have been able," added she, "to have done thy work unless thou hadst been strengthened from above. Ah! how great is the love of Jesus to thee, since He is accustomed to give thee His cup to drink, for what is good to Him should also be good to thee. It is my greatest joy to give life to a troubled soul.\* Now," said the girl, "is the time of evening-rest come."

\* Observe that the girl here speaks as if the Lord spoke through her as His medium, as once before. There is a wonderful mystical character in all the words of the girl. As in the case of various of the saints in the Roman Catholic Church through her spirit the indwelling Saviour appears to shine forth like a light through the globe of a lamp.

\* Translated for "LIGHT" from "Blätter aus Prevorst."

† A mode of address which implied a marked difference in rank.

"Yes," replied the widow; upon which the girl began to sing:

"How sweet reposing after toil,  
Peace after care and earthly toil."

Then rose up and sang—

"Now to our home must I away,  
Arise! ascend to perfect day!  
Comfort to many a heart we bring,  
To all hearts who adore our King."

It was now seven o'clock in the evening, and the girl rose up to go; the widow accompanied her till they came to the place where several ways met, and at a cottage she took her leave, saying, "Now, God have thee in His charge. I am going the way of all the world; and thou art going into thy rest." She then passed on between two rows of trees quickly up a steep hill, between the Otellen-berg and Röhrenwald wood. At length she appeared to become quite shining, and was lost from the sight of the widow.

This narrative was, as recounted by the widow herself, put upon record a few days after the apparition, as here given. The story was on the lips of everyone when the writer of this came to Schorndorf, in the beginning of September, 1823.\* The story aroused his curiosity, and he determined to inquire further into the matter. He went to the widow, and found her a retiring, honest, simple woman, with a clear, open glance. Public opinion regarding her was, that she was a woman of a retired, quiet, industrious nature, in whom no instance of extravagant enthusiasm had ever been observed, and deception was considered quite foreign to her disposition. The writer of this, so far as he is aware, being perfectly impartial, requested her to repeat to him the account of her experience on several occasions, both as a whole and in parts; he sought to entangle her by unexpected questions, and to lead her to contradict herself. But he found, as a result, that not alone did she never contradict herself, but that she never forgot anything, unless it were occasionally that the detail was not related in exactly the same order.

Also he ascertained that this appearance had repeated itself frequently since the 25th of May, a circumstance which she had mentioned to no one else. About twelve o'clock a form appeared and shewed itself to her near her bed in the room in which she slept alone. A fine, transparent, ethereal form, as if wrapt in a veil of light, of great beauty, in which she thought she could recognise the features of the young girl seen in the field. She was called by her Christian name; and when she had quite wakened up from sleep, the conversation was carried on by the spirit-form much as before; good things were taught and explained; hymns were sung to her and explained, and she was ever more tenderly exhorted to be enduring and trusting. It was especially told her that all this was repeated, because this intercourse would not always continue, and that she was now only permitted to come, because what had been taught on the first occasion was not fully remembered.

The writer inquired whether the widow had never questioned the spirit. She said, "No," that she never had had the courage to ask anything. He requested her, however, if the spirit again appeared, to put to her a few questions.

This occurred on September 8th, at eleven o'clock at night. After having called the widow, as usual, with a beating-heart the question was asked: "Who art thou?"

"I am a Ministering-spirit sent to enlighten thee, and to comfort thee in thy weakness." To this the spirit added several holy texts, which were appropriate to her needs. Especially did she enjoin upon her reading the Bible as source of all consolation and instruction.

The widow was now instructed to address several more questions to the spirit when next she should appear. On

\* The writer is believed to be Dr. Kerner.

the following night the familiar form once more appeared before the widow's bed.

When she had been called by her name, the woman asked "Wherefore this appearance had come especially to her?"

"Because," she replied, "especially didst thou require this, through the great need in thy conflicts." Then did the spirit console the poor widow and assured her that her sins were forgiven; "but," added the spirit, "remain firm in the Word of God, and exercise thyself in it. God," added she, "had seen her struggle and wished to comfort her."

Another question which she asked was: "Whether such apparitions are needful for the blessedness of a soul?" The spirit replied, "Who truly believes in Christ is blessed: only such as struggle in despair need such visions." But now, the spirit told the widow, that "she must sing, and pray, and proceed along the path of God."

The last question put by the widow was "Might she mention her experiences to other people?"

"Certainly she might do so," was the reply, "to souls who had been in struggle and temptation; BUT ON NO ACCOUNT TO PERSONS WHO WOULD TURN ALL INTO RIDICULE."

Again the spirit exhorted the widow to perseverance and endurance, making use of various texts from the Bible and verses from hymns. After this the spirit did not again appear during the writer's sojourn in Schorndorf.

"The writer visited with the peasant woman the scene of the first apparition, in order upon the spot, to test the accuracy of her account. He saw the places where the spirit had stood; where she had taken leave: and had very carefully pointed out to him the spot where, as a form of light, the spirit had vanished. The woman's account was always firm and decided. On the way, as the writer penetrated more into the confidence of the poor woman, she gave the following fuller explanation of her mental necessities.

"In her very early years, she, whilst at school, had greatly wished to be permitted to write with red ink. Not knowing how she should procure red ink she cut her finger and wrote in her blood her name upon a small sheet of paper. Whilst doing this she became alarmed and immediately left off writing, and thought no more at the time of the sheet of paper. Years later she had read in an old book that if the name of a person written in their own blood happens to fall into the possession of the devil he can obtain possession of their soul! With the weight of lead this youthful deed now lay upon her heart. Ever since which time, so terrible an anguish had rested upon her soul that she had considered herself unworthy to take the Sacrament and fully believed that her soul was lost utterly. She had never dared to confess her misery to any human being. Her misery had reached its height when this spirit had appeared to her, and brought her consolation."

A. M. H. W.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—A meeting of the Council of this Association will be held at 6.30, on Tuesday evening next, at 38, Great Russell-street. As there will be some important matters for consideration it is hoped that all member of the Council who can do so, will make a point of attending.

Those of our readers, and they are not a few, who have seen Mr. Cornelius Pearson's beautiful water colour drawings, which he has often so generously lent for the gratification of visitors to the soirées of the B. N. A. S. and Central Associations, will be pleased to learn that he is now sojourning at Eastbourne where he proposes to spend his annual vacation among artistic and Spiritualist friends. He will find in both Old and New Eastbourne, in the glades of "Paradise," on the Duke of Devonshire's Estate, in the pretty village of Meads, in Hurstmonceux and Pevensey Castles, the stupendous cliffs, and Beachy Head, ample scope for the exercise of his graceful and industrious pencil. Many of Mr. Pearson's friends consider some of his latest drawings amongst his very best.

## WONDERS.

### From the Records of the "Wizard of the North."

(Continued from page 389.)

#### Mr. Rutherford's Dream.

From "The Antiquary," Note D., p. 66.

Mr. Rutherford, of Bowland, a gentleman of landed property in the vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe), for which he was said to be indebted to a noble family, the titulars (lay improPRIATORS of the tithes). Mr. Rutherford was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, that the present prosecution was groundless. But after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law-business for his father, no evidence could be recovered to support his defence. The period was now at hand when he conceived the loss of his law-suit to be inevitable, and he had formed his determination to ride to Edinburgh next day and make the best bargain he could in the way of compromise.

"He went to bed with this resolution, and with all the circumstances of the case floating in his mind. In dreams men are not surprised at such apparitions as appear in them. Mr. Rutherford thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. 'You are right, my dear son,' replied the paternal shade; 'I did acquire right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible,' pursued the vision, 'that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern.'

"Mr. Rutherford awakened in the morning with all the words of the vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there he waited on the gentleman mentioned in the dream, a very old man. Without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portugal piece of gold the whole returned upon his memory. He made an immediate search for the papers, and recovered them; so that Mr. Rutherford carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing.

"The author has often heard this story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and were certainly incapable of deception. He cannot, therefore, refuse to give it credit, however extraordinary the circumstances may appear.

"It may be added that this remarkable circumstance was attended with bad consequences to Mr. Rutherford, whose health and spirits were afterwards impaired by the attention which he thought himself obliged to pay to the visions of the night."

#### An Unacceptable Ghost.

Notes to "Rokeby."

Note G., p. 24. (Poetical Works of Scott, edited by Rev. George Gillilan, Edinburgh. James Nichol, 1857.)

"How whistle rash bids tempests roar."

"That this is a general superstition is well known to all who have been on shipboard, or who have conversed with seamen. The most formidable whistler that I remember to have met with was the apparition of a certain Mrs. Leaky, who, about 1636, resided, we are told, at Minehead, in Somerset, where her only son drove a considerable trade between that port and Waterford, and was owner of several vessels. This old gentlewoman was of a social disposition, and so acceptable to her friends, that they

used to say to her and to each other it were pity such an excellent, good-natured old lady should die; to which she was wont to reply, that whatever pleasure they might find in her company just now, they would not greatly like to see or converse with her after death, which, nevertheless, she was apt to think might happen. Accordingly, after her death and funeral, she began to appear to various persons by night and by noonday, in her own house, in the town and fields, at sea and upon shore. So far had she departed from her former urbanity that she is recorded to have kicked a doctor of medicine for his impolite negligence in omitting to hand her over a stile. It was her humour to appear in the same garb and likeness as when she was alive, and standing at the mainmast, would blow with a whistle, and though it were never so great a calm, yet immediately there would arise a most dreadful storm, that would break, wreck and drown ship and goods. When she had thus proceeded until her son had neither credit to freight a vessel nor could have procured men to sail, she began to attack the persons of his family, and actually strangled their only child in her cradle. The rest of the story shewing how the spectre looked over the shoulder of her daughter-in-law while dressing her hair at a looking-glass; and how Mrs. Leaky the younger took courage to address her; and how the beldame despatched her to an Irish prelate famous for his crimes and misfortunes to exhort him to repentance and to apprise him that otherwise he would be hanged; and how the bishop was satisfied with replying that if he was born to be hanged, he should not be drowned—all these, with many more particulars, may be found at the end of one of John Dunton's publications, called *Athenianism*, London, 1710, where the tale is engrossed under the title of *The Apparition Evidence*."

(To be continued.)

## SPIRIT IDENTITY.

Some years ago I had a most remarkable case of spirit identity with Mrs. A. (about whom Mrs. Howitt Watts wrote lately in "LIGHT").

I was staying with her, and one evening she, her husband, and I were sitting round the fire chatting, when she suddenly turned to me, and said: "There is a female spirit here for you. She has passed away many, many years, but I have never seen her before. She holds up something in her hands like a tiny pair of spectacles. If you repeat the alphabet you will get a message." I began immediately, and went slowly through the alphabet, and, when nearly at the end, I got W, and so on until I had the following: "Why have you not, Myri?" I went on and on for ten minutes, getting no other letter, and I was utterly puzzled. At last N G came, and I exclaimed, "Oh! Mrs. Grattan!" when a tiny round table, close to my side, began to dance in an excited manner, and gave knocks for the alphabet again, and I had the following given to me: "I wish you to wear my ring, for I seem to see your eyes through it. You were more than a sister to me in that day of trouble." This was a dear old friend of mine, who had died in my arms in 1844—and of whom I had not thought for years. She had left me a ring, which she always wore, and for her sake I had worn it till my knuckles swelled from rheumatism, and I had been obliged to leave it off—this was before I had the pleasure of knowing Mrs. A., who had neither seen nor heard of it, yet her description of it was correct in every particular, proving that she was *looking at it*. There are two good-sized diamonds set round with very small emeralds, and a small space between each diamond, so that the ring did look like spectacles. A. S.

WALSALL.—A correspondent, after paying a visit to this town, writes that the Society there is "quite active and flourishing."

ROCHDALE.—Mr. Peter Lee, writing from this town, says:—"We are getting on very nicely here. There is a spirit of inquiry abroad, and private circles are becoming rapidly more numerous. Investigating circles at our meeting-room are also objects of attraction, and the phenomena are interesting alike to inquirers and those who are already satisfied of the fact of spirit communion. Mr. C. Groom, of Birmingham, will visit Rochdale on September 16th."

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(Entrance in Woburn Street.)

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

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## Light:

SATURDAY, SEPTEMBER 8th, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

## ON THE PHENOMENA OF MATERIALISATION.

By DR. CHAZARAIN.

(From the August number of *Le Spiritisme*, Paris.)

The exterior of a spirit is fluidic, ordinarily invisible, but capable of becoming, under certain conditions, and *en rapport* with, or in the sphere of, some mediums, visible, and of exhibiting will and action. Such have been, without doubt, the apparitions of which the world has so many verified records, and such are those so numerous manifesting themselves of late years in Europe and America.

What account can science give of such transformation of ethereal into material bodies? There are many phenomena which science admits and utilises, but which it cannot at present explain; take for example the attraction of iron by the magnet.

There is an analogy between the phenomena of materialisation and the effects of compression and cold upon vapours and gases; the effects of the electric spark upon certain mixtures of gases, in inducing the formation of certain liquid and solid bodies; and those of an electric current in precipitating or decomposing salts from certain solutions and transferring them to other determinate bodies.

A rationale of the phenomenon presents itself to my mind thus:—The spirit whose seeks to materialise himself, having placed himself in the sphere of the medium, interpenetrates him with his magnetic fluid, which returns to the spirit in a continuous circular current charged with living molecules from the medium's organism, and which are transferred to the spirit's fluidic body, analogously to the electric current, in the operation of galvanoplastic gilding and silvering, carrying to the saline solution the metallic particles to be transferred to the bodies to be gilt or silvered. The diminution of the weight of the medium in the spirit's operation might thus be accounted for.

In the varied Temple-Spiritualism of the Ancients such materialisations formed part of the greater mysteries reserved to the higher priests, and to which none could be admitted until after long study, preparation, and passing through various stages of initiation.

Modern Spiritualists, however, being in accord with the present age, renounce keeping knowledge to themselves—knowledge which they have acquired by patient observation, experimentation, and study,—and which they believe will aid in solving obscure problems in physical science, mental philosophy, sociology and medicine.

This phenomenon of spirit-materialisation has been amply verified. In England the eminent William Crookes obtained in London numerous photographs of a well materialised spirit. In America it has frequently been witnessed and testified to by numerous well-instructed and careful investigators. In France it has been testified to by many whose evidence is unimpeachable.

There are difficulties, however, in the way of witnessing it, on the one hand from the rarity of the peculiar kind of medium required; and on the other from the negating action of light in the operation.

Of the mediums for the phenomenon among us in Paris, some have been developed spontaneously; others under the direction of their spirit-guides. They are in various stages of development. The best of them known to me is Madame Bablin. This medium's sances in February, 1882, when I first knew her, were held without light. The spirits manifested their presence by rapping sounds, and by touches of their materialised hands. After a time the hands became visible by a light of their own. After a few months more, their entire forms could be made out by a pale light emanating from themselves. Some of the circle recognised thus departed relatives and friends. I myself recognised several; among them were children, who touched and embraced me. These phenomena were witnessed by me not only at the medium's, but in my own house, and in the houses of friends, with her as medium.

But some of the constant investigators with me were desirous to continue their observations, under such conditions as would render pointless suggestions—which were not wanting—of deception or collusion, and so we arranged with the medium to have a special series of sances. This series commenced February, 1883, under the following conditions:—A cabinet was extemporised by enclosing a corner of the room with a pair of curtains hanging to the floor from a curtain-rod fixed near the ceiling. In this triangular space a chair was placed, on which the medium seated herself, after passing through the searching hands of a committee of ladies. She was then well bound with broad tape and fixed immovably in the chair, which was then secured to the floor. By the side of the medium was a small table, on which were placed a musical box—the weight of which was ten kilogrammes—a hand-bell, a fan, paper and pencil. In the opposite corner of the room was another table, on which was a lighted lamp, shielded by cylinder within cylinder of tissue paper, shedding a mild light sufficient to enable us to recognise each other. All being thus arranged, we closed the curtains and sat in a semi-circle in front of, and a few paces from, the curtains, all holding hands; and presently our ears informed us that the medium had passed into the sleep of trance.

Then rapping sounds came, the bell rang, and the musical box played. Presently this emerged from between the curtains, resting on the finger-tips of a hand. Then one of the curtains was drawn aside revealing the form of the spirit holding the box, clad in a large-sleeved white robe. He advanced a little, holding to him the curtain with his free hand, as if doubtful of the effect of the light upon his form. After a little he let the curtain go, and asked through the mouth of the medium for more light. This we furnished by removing one of the tissue paper cylinders enclosing the lamp. Seeming to find that he bore it well, he moved about in the space between us and the curtains, the musical box playing in his hand, placing it at request on our heads and shoulders, spoke with the direct voice, touched some of us with his hand, patted and shook hands

with others. Such were the phenomena at our first sance under the condition of light.

At subsequent sances under the same conditions, other forms manifested themselves, male and female, sometimes children; at one a male form held an infant in his arms, and finally placed it on the knees of a lady in the circle, Madame F. A week before she had laid in the grave the body of her infant, six weeks old. In her lap she also found two chaplets which had been placed on the child's grave.

At two of the sances the spirit, as if to shew his objectivity, lifted the little table from its place, and put it in our midst with noise; as he withdrew into the cabinet he held the curtains apart, and enabled us to see him and the medium at the same time.

At our next sance the spirit, after being in our midst some time, passed behind the curtains, and immediately returned with a handful of roses; these he distributed with much ceremony, waving each gift over his head before gracefully bowing and presenting it. At the sance following, this same spirit came forward with the musical box playing in one hand, and pointing at it with the other; then replacing it, he returned, passed before each of us, touched or shook hands with some, and embraced M. Deshayes; then withdrawing as if to recruit his force, he returned, approached a lady, Madame Nögrath, took her hand, led her gracefully about, and then back to her seat. Then after moving to and fro alone for a little while, he parted the curtains, pointed to the medium in her chair, gracefully inclined himself, and let the curtains fall. Then an aged woman came out, who took paper from the table, but made signs that there was no pencil; one was handed to her. She partly withdrew behind one of the curtains, and, kneeling, laid the paper on the floor and wrote something; then rose, pointed to the writing, let the paper fall, and disappeared. On the paper was written, "My friends I love you, and will often come to you.—Florence Hannecourt;" then followed the names "Paul, André, Charles, Maurice."

The medium informed us that Florence Hannecourt was her mother's name. The other names were of spirits known to different members of the circle.

Before concluding I must mention a striking phenomenon which had occurred at three of our sances. At their conclusion we found the medium's jacket, which buttoned in front, had been turned inside out, and was accurately buttoned inside while on her. Our attention could not but be drawn to it by the lining being of a bright red colour.

## REMARKABLE SEANCES.

It is a good idea—that originated by my esteemed friend, Mrs. S. (the widow of Colonel S. whose brother was one of the men of mark of the century): it may be useful, and certainly will be interesting to print, or to reprint, some of the earlier records of remarkable "sittings." That lady proposes to give some; I can give several: other of your readers may thus contribute to your pages valuable matter.

Foster who was in London, in 1861, several times at my house, visited us and our friends. I find among papers left by Mrs. S. C. Hall a record of one of these sittings. It is at your service if you like to print it. I may follow it up by tendering to you other statements of a similar character—probably of greater interest.—Truly yours,

S. HALL.

## A Seance with Mr. Foster in 1861.

Mr. Foster told us to arrange ourselves just as we liked around the table. Soon after we were seated, raps were heard on different parts of the table, more or less loud and distinct. Mr. Foster then said there was a spirit standing between Mr. and Mrs. Hall—described her, and said she wished to give her name. Mr. Hall then pointed to letters on a printed alphabet, and "Elizabeth Barrett Browning" was spelled out. Afterwards

"Charlotte"—again the alphabet, and "Bronte" was written—exact facsimile of the earthly signatures. Then he said a spirit was close—"mother." Whose mother? She wished to give her initials. Mr. Foster then bared his arm, and S. E. F. was written in large red letters on it, in her accustomed style, which was peculiar (he not knowing either her name, or anything concerning any of the family. Mrs. S. E. F. was the mother of Mr. S. C. Hall). Then Mr. Fairholt said he would like to think of some dead friend. (Mr. Fairholt was a distinguished author of several art books.) Mr. Foster told him to write six or seven Christian or surnames on tiny slips of paper, and the right name among them, not telling him, or anyone, which it was. This Mr. Fairholt did, folded each piece separately *himself*, and placed them in a heap on a table in front of him. He then took up one pellet after another, and the spirit knocked when he touched the right one; that he opened and found the name he had had in his mind; this was done several other times. Mr. Fairholt's "dead" father's and mother's names were given correctly (they were German s); his father's occupation when in life was stated, and the place where his mother died—all correctly, and all unknown to any but Mr. Fairholt himself. Fannie then wrote several names (telling them to none), and among them put her own mother's maiden name—mixed it with the rest; she then *mentally* asked her mother's spirit to separate the slip of paper containing the name, which was done immediately—Mr. Foster meanwhile asking different questions of other spirits at the other end of the table. Mr. Foster then asked a spirit if he could write the middle name of Mr. Fairholt's father, and the allusive three knocks being given, he put a tiny piece of pencil not an inch long, between two small slips of paper, pinched together at one end, and holding it about three seconds under the table with one hand: three quick knocks proclaimed it written—and there was the middle name of old Mr. Fairholt, written to his son's satisfaction. Several things of the same sort were done as regards each of the party, and once again initials, *mentally asked for*, were written on the medium's bare arm, and in the ordinary style of the spirit's hand when on earth. Fannie was then desired by the spirit of her grandmother to place her handkerchief close to her feet, under the table—other manifestations went on, and in about five minutes she was told that she must get up and open the drawing-room door: this she did. Presently Mr. Foster seemed agitated, and starting up, evidently under spiritual compulsion, came towards her, held out his hand, which she took, and by gentle force and gestures led her out of the open door—down the long passage leading to the garden, and with excited movements pointed out something on the floor, close to the door of the passage, crying, "look! look!" and there she saw her handkerchief lying on the floor, knotted tightly in three places. It had been carried some nine or ten yards out of the room. Two or three messages were written, a spirit writing in Mrs. Hall's own hand, Mr. Foster not having anything to do with them. Also Mrs. Hall thought of a name, and wrote it with five or six others on slips of paper, rolled into tiny pellets; these she held in a cup under the table. In a few seconds the knocks proclaimed they had abstracted the pellet, and on raising her handkerchief it was found knotted tightly at one end, and on undoing the knot, the pellet was found *inside* it, with the name she had mentally wished for.

Three or four long messages were given all illustrative of the spirit's identity; unknown to the medium *always*, and unknown to anyone present except the mental inquirer.

The messages were given in a loving Christian spirit—the name of Christ mentioned—and the whole sance conducted with reverence and gravity.

December 26th, 1861

A.M.H.

## HEAVEN, PERHAPS, NO FAR-OFF LAND.

"Tis said that when life is ended here,  
The spirit is borne to a distant sphere;  
That it visits its earthly home no more,  
Nor looks on the haunts it loved before.  
But why should the bodiless soul be sent  
Far off to a long, long banishment?  
Talk not of the light and living green!  
It will pine for the dear familiar scene,  
It will yearn, in that strange bright world to behold  
The rocks and the streams it knew of old.  
'Tis a cruel creed, believe it not,  
Death to the good is a milder lot."

BRYANT.

Bryant must have been a Spiritualist or he could not have written the above.

## TRANSITION OF DR. J. R. NEWTON.

(Abridged from the "Banner of Light.")

Dr. J. R. Newton, the acknowledged foremost disciple of the practice of healing by laying on of hands in the opening days of the Spiritual Dispensation, has just passed to spirit-life, aureoled with well-spent years, and the blessings of thousands who have been aided by him to the attainment of health during their mortal pilgrimage, and who, at receiving the intelligence of his decease, will speak of him in grateful terms.

The great healer passed to his reward on Tuesday, August 7th, 1883, at the ripe age of 73 years. He was in his usual state of health to within ten days of his transition. The swift and fatal disease which was finally the gate of his emergence from physical life, and under the effects of which he passed suddenly but peacefully away, was hemorrhage of the kidneys.

Funeral services, which were largely attended, were held at his late residence in New York City on Friday, August 10th, whereat Dr. James M. Peebles delivered an eloquent tribute to his memory, and Prof. J. R. Buchanan, Judge Nelson Cross, Dr. J. V. Mansfield, Mrs. Spence and others added appropriate remarks expressive of their deep and heartfelt appreciation of his life-work, and the lessons flowing out of what this wonderful man had accomplished during his stay in the mortal body.

Dr. Newton was from first to last unyielding in his devotion to Modern Spiritualism, and was ready at all times to acknowledge the puissant aid of attendant and ministering spirits, in his efforts to bless the suffering ones of earth. He was radical in his opinions on medical topics, and an uncompromising foe of vaccination, and held that a large proportion of surgical operations were really the infliction of wicked and useless torture and the remarkable results which accompanied his treatments bore out his assertions in a wonderful degree. It would be extremely difficult, if not impossible for the present generation of our readers to comprehend or realise the intense excitement which in Modern Spiritualism's earliest days he created among the members of the public at large, calling together as he did, wherever he went, crowds of seekers after health, which were composed of representatives of every class of society, every order of belief or non-belief, in every community visited and doing by his cures a tremendous amount of missionary work which has since borne abundant fruit for the spreading of the light among men.

His motto of life—the principle upon which his actions were based—finds clear expression in the words attributed to him by a New Orleans correspondent of a northern paper, when speaking of his departure from the Crescent City:—"Tell all your friends, and impress it upon their minds, that any person who will try to heal the sick by laying on of hands will never succeed if he lays his hands on the pockets of the poor."

"In 1858 Dr. Newton," says the biographer, "commenced practice as a public healer in Cincinnati, Ohio. 'He was here,' says a narrator, 'inaugurating a new method of curing disease, and encountered at first the usual amount of incredulity and scepticism attendant on the introduction of any new system; but proofs were too numerous and powerful to withstand even the strongest current of opposition, and all who saw were compelled to believe.' After performing some very remarkable cures, his fame and practice were so great that his rooms were daily crowded with invalids. The average number of patients treated by the Doctor, in these his first months of healing, was about 'one hundred a day.' The Press invariably gave favourable accounts, and cases of cures were cited to verify their statements."

Dr. Newton remained in Cincinnati some eighteen months, going next to Cleveland, where even greater success

awaited him. He then launched out upon a course of beneficent labour extending through many years, and embracing in its sphere Boston, New York, Philadelphia, Chicago, Baltimore, New Haven, Hartford, Indianapolis, San Francisco, Washington, Savannah, New Orleans, and other of the principal cities and towns of the United States; he created the most profound excitement in Havana, Cuba, whether he had gone to rest, but whither, also, his fame had preceded him; he did wonderful work in London, Liverpool, Swindon, Birmingham, Maidstone, Halifax, Nottingham, Northampton, and others of the chief municipalities of England, on his second visit, in 1870, to that country (his first visit in 1864 being rendered abortive by that settlement of bigotry in high places, which he was called to face frequently in many of his fields of labour). Wherever he went, whether on this or on the other side of the Atlantic, his patients were drawn from every class in society, and he welcomed and relieved with equal joy and promptitude the poor in this world's goods or the prominent in the domains of statemanship, authorship, the histrionic art or business circles, who sought his presence.

Occasionally some could be found, like one female bigot in New England whose case stands recorded, who refused to be cured by him because she believed him to be inspired by the devil; but she was the loser, not the Doctor, and so were her imitators. Occasionally cases would arise where efforts would be made to call in the aid of the law to repress him, as was done in Baltimore, where certain merchants complained to the Mayor that his (Newton's) crowds of patients were blocking up the public thoroughfares, and asked that he be removed—but the worthy Mayor refused, alleging that "Dr. Newton is doing a vast amount of good to the poor, and shall not be disturbed." Once at least he was prosecuted for his good works, the instance being the action of the priest-ridden relatives of a patient in Philadelphia whom he had without pay really benefited, but who made allegations in her name to the contrary, claiming injury rather than benefit—but when the complaint came on for trial the injustice of the action was so transparent that even the District Attorney himself declared in court that there was "no case," and the jury returned at once a verdict of acquittal, the Doctor thus going forth unscathed from his struggle with a bigotry which sought to hide itself behind the forms of law.

The work done by Dr. Newton was of the most surprising and satisfactory nature, though of course he could not cure all cases brought into his beneficent presence. His power seemed to lie in being able to establish a subtle rapport between his own spiritual nature and that of a patient, whereby he was able to bestow in a measure commensurate with the completeness of that rapport the strength needed to remove the disturbance in the conditions of the physical organism under which that patient was suffering. Hence in such cases as were not helped, the individual failing to receive such aid contained (though perhaps unwittingly) within his or her own mental state the conditions inimical to the successful operation upon him or her of the Doctor's gifts. He was a powerful aid in yellow fever cases, he having lost none among the plague-stricken passengers treated by him on the *Golden Gate*, in 1853, while the ship's surgeon lost every patient but one that he attended; he relieved some of the most pronounced cases of blindness, paralysis, rheumatic affections and contractions, &c., &c., in the briefest periods of time, and in most instances without pain or expense to the patients. Hundreds of canes, and crutches, and curious surgical appliances were left behind in his possession by his relieved and grateful patients, as ocular and tangible demonstrations of their no longer needing their aid.

We have spoken of the innate generosity of Dr. Newton. There is every reason to think that not twenty persons out of one hundred he ever treated were called upon to pay for his services. Sometimes he turned the tables, and when

unable to help a poor patient physically, he bestowed pecuniary aid upon him.

Everywhere Dr. Newton went, up to his life's latest day on earth, he won his way by kindly sympathy and superabundant merit into the affections and respect of the best people with whom he came in contact; his earnest zeal, his steadfast integrity, his overmastering generosity (which, despite the tremendous amount of labour he accomplished during his long and active life, prevented his accumulation of any great amount of worldly possessions), and his world-wide love for humanity. His worthy spirit has now passed to experiences new, and rewards well earned. Well may his stricken widow exclaim (as she did in her note informing us of his decease): "A noble human life has closed, and a glorious immortal life begun! When I think of the joys that now are his, I say to my saddened heart: Be still! Rejoice! Mourn not!"

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## Ideas of Supreme Deity.

To the Editor of "LIGHT."

SIR,—To attempt to controvert any opinion of the publishers of "Spirit Teachings" seems to my case as unsuitable as a dwarf lifting a lance against a giant; yet ever since Goliath's overthrow weak combatants have had excuse for hoping to effect something by their contemptible small missiles. In his strictures on the idea of a personal God—which, it must again be said, is only a stop-gap word, used because we have no other for exactly expressing what is meant—this writer seems to me to confound ideas of the being of God with ideas of His manifestation. As to what the Source of all existence is, apart from what He makes known to the finite creatural mind, surely every sane person must be an Agnostic; the absolute and unconditional cannot possibly be defined or comprehended by the conditioned and limited intelligence of man. But the contention of a Christian is that, whereas professed Agnostics declare that they have got no farther in their conceptions of Deity than the Athenians who worshipped the Unknown God in the time of St. Paul, he accepts and rejoices in the revelation of Jesus Christ. N.B.—a re-veiling of truth [not the entire opening of a mystery which no mortal man can even proximately fathom] under a fresh aspect of conceivable ideas. As the loving Father of spirits, Jesus Christ represented to us the character of the Supreme Being with whom we have to do; and, using His words, we who accept this revelation say to those who are so ill-satisfied with it as to seek out their God in nature:—"Ye worship ye know not what; we know what we worship." And though I fully share "Imperator's" dislike of a text being used in place of an argument, I must refer to one (Rom. viii. 15), for I find the seal of the truth of the revelation of Jesus Christ in the ineradicable instincts of the human heart, which, in everyone, betrays the "spirit of adoption whereby we cry Abba, Father." A cry which, in some form or other, bursts spontaneously from every heart—whatever the head may think—when need is sudden, or anguish dismaying, and no fellow creature can avail to help.

Dread of an anthropomorphic representation of God appears to be grounded on two mistaken notions; first, that an incarnate manifestation of infinite life dishonours the idea of God by its restrictions, though at a far lower level, we never for a moment think of our own visible personality as an equivalent for the being of which it reveals a very small part. There was light before the sun existed, but for our group of worlds that concentration, and no doubt abatement, of supernal heat and light was an essential mediator—at once a conductor, and a visible sign of unseen intensities of both, which no creature in those worlds could feel and live. The incarnate Word of God is thus the sun of our spiritual universe; we do not suppose that it communicates or represents to us all that there is in the God of Gods, but all that we are capable of knowing.

And, secondly, when anthropomorphic conceptions of God are rejected as childish and lowering, is it not from total ignorance of what true and original humanity was?—ignorance which nothing seen on earth now can testify.

If anything is believed of the Biblical account of man's beginnings as a creature, it must be allowed that in some sufficient sense he was made in the likeness of God. Is it not perverse if, believing this, we refuse to think any correspondence of nature possible between the original and the copy?

What peace or safety for man from being in harmony with the laws of nature!—laws that lead animals to fight savagely for their prey, to trample down the weak, and leave the suffering unpitied and unhelped, to destroy or cherish life with equal serenity—even in his present, far removed from original glory? The instincts of man are nobler, his standard of good higher than we can detect in nature—nature over which he was destined to rule, which he has made low enough to be obliged to combat as a rival.

"God we know in our image indeed, since we are in the image of Him,

Of His splendour a faint low beam, of His glory a reflex dim."

But:

"The rocks are built up of death, earth and sea teem with ruin and wrong;

The sole law in nature we learn, is the law that strengthens the strong." \*

August 14th.

S. J. PENNY.

## Astrology.

To the Editor of "LIGHT."

SIR,—Some year or two ago your excellent and indefatigable correspondent, "C. C. M.," who is always willing to give us of his store of knowledge, stated that he was about to look into the question of Astrology, and intimated that he would, at a future time, give us his opinion as to the result, whether it was "full of emptiness," or whether there was "something in it."

I venture, therefore, to ask him, through your columns, if he is in a position to give your readers some idea of his conclusions. The opinion of such a prolific and potential writer, would, I am sure, be greatly appreciated by them on this subject.

"The God-Idea" and "Wonders" from the "Wizard of the North."

SIR,—Permit me to call the attention of your readers to 'The Basis of Religion, being an examination of "Natural Religion," by the Rev. A. W. Momerie, M.A., D.Sc., professor of Logic and Metaphysics in King's College, London, as an antidote to the recent teachings of "M. A. (Oxon.)" in "LIGHT."

Allow me also to supplement the references to Sir Walter Scott, now being made in your journal, by a quotation from Dr. W. Chambers' "History of Peebles-shire," giving an account of Sir Walter's first meeting with the original of the "Black Dwarf."

"At the first sight of Scott, the misanthrope seemed oppressed with a sentiment of extraordinary interest, which was either owing to the lameness of the stranger, or to some perception of an extraordinary mental character in this limping youth, which was hid from other eyes. After grinning upon him for a moment with a smile less bitter than his wont, the dwarf passed to the door, double-locked it, and then coming up to the stranger, seized him by the waist with one of his iron hands, and said: 'Man, ha'e ye ony poo'er?' By this he meant magical power, to which he had himself some vague pretensions. Scott disavowed the possession of any gifts of that kind, evidently to the great disappointment of the inquirer, who then turned found and gave a signal to a huge black cat, hitherto unobserved, which immediately jumped up to a shelf, where it perched itself, and seemed to the excited senses of the visitor as if it had really been the familiar spirit of the mansion. 'He has poo'er' said the dwarf, in a voice which made the flesh of the hearer thrill, and Scott, in particular, looked as if he conceived himself to have actually got into the den of one of those magicians with whom his studies had rendered him familiar. 'Ay, he has poo'er,' repeated the recluse; and then, going to his usual seat, he sat for some minutes grinning horribly, as if enjoying the impression he had made; while not a word escaped from any of the party. Mr. Adam Ferguson at length plucked up his spirits and called to David to open the door, as they must be going. The dwarf slowly obeyed; and when they had got out, Mr. Ferguson observed that Scott was as pale as ashes, while his person was agitated in every limb. Under such striking circumstances was this extraordinary being first presented to the real magician, who was afterwards to give him such a deathless celebrity."—I am, &c.,

Peebles, August 28th, 1883.

\* "Even Song," by Lewis Morris.

## Christian Symbolism.

To the Editor of "LIGHT."

SIR,—As my letter stands in the issue of the 1st, it is so full of errors that it is impossible to make out the sense. May I, therefore, ask you to reprint it, as I now send it, corrected? I proceed to shew the Esoteric teaching contained in the rites and ceremonies of the Catholic Church, which alone possesses it un-mutilated. The Sacrifice of the Mass is not a bloody sacrifice, as is often alleged by the ignorant, but a bloodless and pure oblation. It is the marriage of the Man and the Woman, of the Divine and the human, of spirit and matter, the at-one-ment of Heaven and earth. In this rite be it observed are two elements denoting the Divine duality, the man-woman-hood in God the Unity; of these elements the Bread is feminine, body, that which is passive, substantial; the Wine is masculine, spirit, that which is active, spiritual, penetrating.

The paten is also masculine and solar, as the chalice is feminine and lunar, crescent shaped. As I said before, the Water used is feminine representing the humanity, while the Incense is masculine representing Divinity, as it ascends and penetrates the holiest and the unseen by its divine aroma, elicited by fire. The four sides of the Altar symbolise the four seasons, and also the fourfold constitution of man (see "Perfect Way"). The Tabernacle on the Altar is the house of the son (sun). The celebrant is the Pontifex, the bridge-maker who at-once, unites. He begins (in the Western rite) at the west side, the autumn equinox being the true beginning of the year, and of its dark season; then he goes to the south side, following the sun's path; then (in the Eastern rite) by the east; then to the north side, the place of darkness, where is read the gospel, and two lights are introduced at the reading of it, to signify that by the inner light of the Spirit only it can be apprehended. Then comes the oblation, which is lifted up, heaved, and veared to the four points of the compass, signifying its universality. The mingling of the Water with the Wine shews the union of the human with the Divine in the person of the At-one, in order that the body of humanity (signified by the wafer), being penetrated thereby, may be raised up to the Divine; and this occurs when the oblation being elevated, the "pax" is said, and the kiss of peace given, and a portion of the sacred wafer is immersed in the chalice, and penetrated by the wine. And this is "the HOLY UNION."

The feast is then ready, and the Communion commences, that they who partake of the Body of God [i.e., the Divine Substance of the Universe, also the Church, "the body of Christ," and the bride of the Divine Spouse which is elected from men for the redemption and raising up of the rest, and of the Blood of God, i.e., the Divine Spirit manifested in force, astral fluid, which pervades all things, also the Divine spouse who lifts up His bride to union with Himself], should, through the reality of this partaking, be made members of that one Body and Blood, manifesting the One Life and Substance in themselves, and thus raised from the material and sensual into the ideal and spiritual (the only real), and unified with God.

The Holy Bread borne in the Pyx and saturated (in the Eastern Church) with the Sacred Wine is also symbolical of the Grand Presence—in the lower plane of the Universe filled with the astral fluid; in the higher plane of the Divine Substance filled with the Divine life—which is being ever given, ever shed for the good of the ALL—the SUN of Existence.

Thus far have I corrected my letter written last week, and I would beg of your readers to look more into the Catholic rites and ceremonies of the Missal and Breviary of the West and East, and pursue the hints above given, and which, I fear, they will not be able to find thus elucidated in any book at present; and let them remember there are, and ever will be, the three grand divisions in the Temple of Humanity—the inner, the middle, and the outer; the Esoteric, the Mesoteric, and the Exoteric; the spiritual, the intellectual, and the materialistic, and these three are one in the Eternal Unity, which comprehends all things; and in the Inner Temple, where God alone is the light, they will find the unity which underlies the varying doctrines and rites of the middle and the outer—Ile missat est.

Since writing my first letter on Symbolism, I have had my attention called by a valued friend to my use of the term *flesh*, as signified by water. His criticism is most just, and, indeed, after the plain teaching of "The Perfect Way," I wonder how I came to revert to my former mode of symbolising. Readers will, therefore, kindly correct my mistake by reading

soul for flesh, which will make all correct. From this it will, of course, follow that the primary significance of the Master's words was purely spiritual, referring to the fact of the regeneration of the soul by the spirit within. But from this, of course, follows the fact of physical regeneration as its earthly correspondence and its necessary means.

It will be seen the interest of my remarks has been in no way altered, but more clearly expressed by adopting the kind criticism of my friend.—Yours,

A CATHOLIC PRIEST.

To the Editor of "LIGHT."

SIR,—Will you permit me space to express my cordial sympathy with the exposition given by "A Catholic Priest" in your last number of the Ritual of the Mass? Now that the claims of Orientalism are being so widely and popularly discussed, it is most proper and timely to point out the admirable mysticism and the profound learning of the holy Catholic Church of the West. If only the esoteric doctrine of that Church, and the sublime truths embodied in the Liturgy and Creed of Rome, were clearly comprehended and laid to heart, there would be no reason to fear lest some of us should suppose "Esoteric Buddhism" to be in opposition to "Esoteric Christianity."—I am, sir, yours,

ANNA K., F.T.S.

September 1st.

TRANSITION OF MR. CROMWELL VARLEY.—It is with regret that we have to announce the unexpected transition of Mr. Varley, on Sunday last, at his residence, Cromwell House, Bexley Heath. Mr. Varley was so well known amongst those interested in psychological research as a keen observer and an uncompromising advocate of the facts of Spiritualism, that there is no need to specially revert to them in this place. Writing in 1880, he said:—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception."

The *Times* thus summarises Mr. Varley's public career:—"Mr. Varley will be remembered as the electrician of the Electric and International Telegraph Company, who were the first to successfully lay a cable across the Atlantic. Two unsuccessful attempts had been made to connect the American Continent with the British Islands in 1857-8, the first of which failed through the breaking of the cable, and the second through a violent storm, when a third voyage proved more successful. The two countries were joined in August, 1858, but the insulation of the wire was faulty, and gradually becoming more and more so, the power of transmitting intelligence utterly ceased in September. For the next few years scientific men were making improvements in the form of the cable and in the apparatus for submerging it, and a new company having been formed and the necessary capital raised, the Telegraph Construction and Maintenance Company made an entirely new cable, much thicker and more costly than the former one. The cable, weighing more than 4,000 tons, being 2,300 miles in length, it was resolved to employ the Great Eastern steamship to carry it out and lay it. On July 15th, 1865, the *Leviathan*, with the cable in her three enormous tanks, sailed from the Thames for Valentia Island, Mr. Varley, with Professor William Thomson, superintending the paying out of the cable. The voyage prospered until August 2nd, when the cable snapped by over-straining, and the end sank to the bottom in 2,000 fathoms of water at a distance of 1,064 miles from Ireland. For nine days the cable was grappled for under the directions of the eminent scientific men on board the vessel, but their efforts were attended by a series of disasters, the breaking of swivels and the loss of grapnels and ropes, and at last the Great Eastern had to return to England. New capital and new commercial arrangements altogether were needful for a renewal of the attempt, and these were provided by the reconstitution of the company as the Anglo-American Telegraph Company. Another cable was made slightly different from the former, and enough being manufactured to span the Atlantic, with allowance for slack, while a sufficient addition of the 1865 cable was provided to remedy the disaster of that year. As is well known, the new operations proved of a successful as well as remarkable and interesting kind, and the Great Eastern safely entered the harbour of Heart's Content, Newfoundland, on July 27th, 1866. After this operations commenced for recovering the end of the 1865 cable and completing the submersion, and the squadron at length succeeded in laying a second line of cable from Ireland to America. In addition to his connection with the laying of the Atlantic cable Mr. Varley was an exceedingly accomplished scientific man, and had patented or introduced many useful inventions, one of these being a musical telephone, which he produced in 1870, and which was played on at the Queen's Theatre, Long-acre, and at Covent Garden early in 1877."

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

## HIBBERT'S PHILOSOPHY OF APPARITIONS.

I have been looking up my "Hibbert on Apparitions" to which allusion was recently made in "LIGHT." It is, as was then said, a rare book, and one that is worth reading, if only to trace the effect of a study of the subject with which it deals on the mind of an acute and sceptical observer. Dr. Samuel Hibbert was a Fellow of the Royal Society of Edinburgh, secretary to the Society of Scottish Antiquaries, and a member of various medical, philosophical, and learned societies. I do not know whether his book went through more than one edition. My copy is dated 1824. The origin of the book seems to have been an essay on Spectral Impressions which the author read before the Royal Society of Edinburgh. The limits of a short paper were too contracted, and as a result he published a small volume of some 450 pages. The theories he propounds are not worth much attention, though they square fairly with those which are now held by learned specialists in medicine like Dr. Hibbert. But his book deserves careful study from its collection of cases, and the elaborate classification that the author has attempted, as well as from the hints that it gives of laws which govern certain classes of mental phenomena. Doubtless, such a book as Dr. W. B. Carpenter's "Mental Physiology" has superseded Hibbert, but half a century has elapsed since the latter book was published, and the later volume, if more accurate and full, is not less amusing in its assumptions, and in the real ignorance it shews of many classes of phenomena which it ought to treat, and respecting the causes of which the author is sadly at sea.

The scheme of Dr. Hibbert's work is this. He sets out with a view of the morbid affections connected with the production of phantasms. He assumes that there is a morbid affection in every case; and he regards apparitions as intensely vivid ideas or recollected images of the mind. He lays much stress on Sir Humphry Davy's experiments with nitrous oxide, which he details at length. After respiring some eighty quarts in an air-tight box during an hour and a quarter, Sir H. Davy respired twenty quarts of unmingled nitrous oxide. He found "a sense of tangible extension, highly pleasurable in every limb . . . visible impressions dazzling and apparently magnified . . . all connection with external things lost: trains of vivid visible images

rapidly passing through the mind. . . I existed in a world of newly-connected and newly-modified ideas." This state soon passed. The ideas which had been so vivid became feeble and indistinct, but there remained the impression which caused him to exclaim "with the most intense belief and prophetic manner"—"Nothing exists but thoughts. The universe is composed of impressions, ideas, pleasures, and pains."

The visionary world to which Sir Humphry Davy thus introduced himself, with its vivid and embodied images, is the realm which Dr. Hibbert sets himself to investigate. The pathological principle which he deduces from Sir H. Davy's experiences, and from certain premonitory symptoms of the influence of the febrile miasma of Cadiz and Malaga, is that "when sensations and ideas are, from some peculiar state of the sanguineous fluid, simultaneously rendered highly intense, the former arrive at a state of vividness, and gradually become fainter, while the latter, in an inverse ratio, increase in vividness; the result being that recollected images of thought, vivified to the height of actual impressions, exclusively, or nearly so, constitute the states of the mind." These morbid states he proceeds to investigate at length, and with much interesting detail in regard to their predisposing causes. Some spectral illusions (as he calls them) are traceable, in his opinion, to a highly excited condition in certain temperaments: others to hysteria (on which occult disease he casts, however, very little light). Some, it is amusing now-a-days to note, are attributable to the neglect of accustomed periodical blood-letting. Some are the accompaniments of the hectic state; some point to the presence of febrile and inflammatory affections, especially of the brain. Some, lastly, shew a highly excited state of nervous irritability throughout the system. Such are the spectres of the hypochondriac.

At this point Dr. Hibbert is apparently confronted with a recollection of the apparitions that are recorded in the Bible. If all are to be referred to dyspepsia, hypochondria, hysteria, and the like, what of Abraham and Paul and the seers of old? He is equal to the occasion. Modestly disclaiming any special knowledge of what the Deity may have done then "for signal purposes," he considers that "He does not communicate with man in any such way since the Apostolic Age." He will therefore treat all post-apostolic apparitions as deserving "a medical rather than a theological investigation." This treatment has the merit of simplicity. It is impossible, however, for any one who has had the advantage of face to face converse with the world of spirit not to pause and wonder over the logic of the author, and the difficulty he manifestly finds in believing in the reality of any apparition at all. If he dared, he would class the Bible stories with hallucinations and illusions. But even a scientific writer did not dare to do this fifty years ago. So he draws a veil over the past, and dissects post-apostolic miracles only.

Into this dissection I have not space to follow the learned Doctor. He has some acute and suggestive remarks respecting the transition of ideas to sensations, and vice versa, under the influence of exciting or depressing causes. And this portion of his argument may fitly be studied by those who are disposed to seek a supernatural cause for every

occurrence that seems superficially inexplicable. This is a not inconsiderable class among Spiritualists. Those who constitute it have been brought into familiar contact with the world of spirit; they have grown used to the companionship and guidance of its unseen inhabitants; and they find themselves puzzled to set bounds to their interference in human affairs. From this standpoint of security, which they find ignorantly and dogmatically assailed by science, the transition is easy to a standpoint as absurdly insecure as is the negation of the materialist. The feelings are enlisted, the desire to enforce and illustrate the action of spirit becomes excessive, the sense of proportion is lost, and we get the enthusiastic Spiritualist who refers every common and uncommon occurrence to a supra-mundane agency, ignoring alike ordinary natural causes, and those more subtle and less known laws of nature and of mind which are but partially known to those who have devoted a laborious lifetime to their elucidation. It should be unnecessary to say that all possible natural causes for a mysterious occurrence must be exhausted before the convenient *deus ex machina* is imported—as unnecessary as to point out that to refer all authentic cases of apparitions to illusion and disease, as Dr. Hibbert does, is unscientific and absurd.

Yet it is unfortunately necessary to make constant effort to keep a level and unprejudiced mind in dealing with subjects such as the complex and intricate series included in what is badly called Spiritualism. It is as necessary for the Spiritualist to remember that there are morbid states and illusions and delusions such as Dr. Hibbert treats of, as it is to remind him and the numerous body of his modern representatives, that the evidence for the reality of apparitions, for instance, is not to be disposed of by the methods that he and they adopt. What, for example, is to be said of the logic that can treat as a mere illusion such a story as that of the celebrated apparition of Ficinus to Mercato? These two friends had made a compact that whichever first died should return to the other and inform him of his state. Mercato was in his study at work, when suddenly he heard the sound of horses' feet, which ceased at his door. His friend's well-known voice cried in his ears, "Oh, Michael! Michael! those things are true." Mercato turned to the window and saw his friend galloping away "on a pale horse." "At that very moment Ficinus died at Florence." Regarding this story, Dr. Hibbert quotes, with approval, some remarks of Dr. Ferriar in his "Theory of Apparitions." "Many attempts have been made to discredit it, but I think the evidence has never been shaken. I entertain no doubt that Mercato had seen what he described. In following the reveries of Plato, the idea of his friend and of their compact had been revived, and had produced a spectral impression, during the solitude and awful silence of the early hours of study!"

This is a fair specimen of the way in which a theory is tortured to explain away admitted facts by philosophers of the Hibbert school. I need not waste time in discussing the folly or in exposing the manifest unfairness of such a method of argument. The Society for Psychical Research is about to publish the first of a series of volumes, which will have the merit of dealing in an exhaustive and impartial manner with a subject which has suffered much at the hands of both friends and foes. The cases which will be recorded have been submitted to careful scrutiny, and have been elaborately verified at first hand, where that has been possible, and they will be dealt with, arranged, classified, and commented on by those whose ability to weigh evidence and criticise what they deal with will be disputed, if at all, only by persons whose prejudices have obscured their reasoning faculties. Such volumes, so prepared, will be an invaluable addition to our store of knowledge.

M.A. (Oxon.)

### EBERHARD STILLING'S VISION.

Eberhard Stilling was grandfather to the well-known German philosopher and mystic, Heinrich Jung Stilling, who rose from a peasant lad to be Counsellor to the Grand Duke of Baden, in the eighteenth century. Jung Stilling's life is full of interest to Spiritualists, because of the experiences of spirit intercourse, and mediumship which were to him of frequent occurrence.

The following account I have taken from "Jung Stilling's Life and Autobiography." "Eberhard" was tenderly devoted to his little grandson, and frequently took him into the woods, adjoining the village of Tiefenbach (Westphalia), in which the Stilling family had resided for many generations, to converse with him upon religious subjects.

Upon one occasion Jung's Aunt Maria was with them, and, taking the little boy with her, they went for a little walk together, leaving the old man alone. On rejoining him they saw his countenance beaming, as with great joy. "Children!" he exclaimed, "I shall die soon, how glad I am at the thought! As I was entering the wood, just now, I saw, at a distance before me, a bright light, as of the sun-dawn, on a bright morning. What is it? I thought. The sun is already up. Is it a new sun? I went towards it, and as I approached, I came to a large plain. I have never seen anything so glorious. The perfume in the air was inexpressibly lovely; the whole region was white with light,—a sunny day is as night beside it; and there were innumerable castles, looking as if they were built of silver. There were also gardens, bushes, brooks! Oh God! how beautiful! I found myself standing close to a glorious mansion, and out of the door of this mansion walked a glorious angel! It was our beloved Doris!\* With her old loving look, she came to me and said, "Father, yonder is our spirit home; you will soon come to us!"

From this day the good old man was like one in a strange land. Still he was in his usual health. But a few months after this beautiful vision, he met with the accident (falling from the top of a cottage, whilst repairing the thatched roof) which freed his waiting spirit from his aged frame.

This happened about the year 1750, when Jung was ten years old.

He felt his grandfather's removal very much, and continually talked to Margaret, his grandmother, about him.

Jung imagined Heaven to be a glorious country; full of woods, fields, and meadows in all the glories of the opening spring. He would picture to himself his grandfather, Eberhard, "walking about with a glory round his head, and a silvery robe flowing around him." Margaret once said to him, "Jung, what thinkest thou thy grandfather is now doing?" "He will be travelling to Orion," replied the child; "or to Pleiades; and take a good view of everything. Then, astonished, he will exclaim, as he used to do here, 'Oh! what a wonderful God!'"

"But I have no mind for all this," exclaimed the simple old woman. "What shall I do there?"

"Act like Mary, who sat at the feet of Jesus," the grandchild answered.

Jung Stilling's account of the manner in which he wrote several of his books, proves him to have been a highly developed writing and impressional medium. He had a firm and life-long belief in "apparitions," spirit-intercourse, and in the continual presence of "ministering spirits." His many works upon these subjects form a most valuable addition to the Spiritualistic literature of the present day.

F. J. THEOBALD.

CALIGRAPHY OF THE ANGELS.—St. Bernard had one day the consolation of seeing the angels chronicling the prayers of the religious, some in letters of gold, others in letters of silver, while some were written in ink, and some in water, according to the fervour of their natures.

\* Doris was Jung Stilling's young spirit mother.

### PSYCHICS IN THE ROMAN CATHOLIC CHURCH, CANONISED AND UNCANONISED.

St. Dunstan.

He was born in the year A. D. 925, in the beginning of the reign of Athelstan, the grandson of Alfred. His early years were passed in the neighbourhood of Glastonbury, where he afterwards became a professed monk. He profited by all the means of instruction which that great seminary placed at his disposal. He became not only learned in books, but an accomplished scribe, and made himself master of those arts which, according to the rule of the order, were carried on within the walls. He was a painter, a musician, and an excellent artificer in metal. He constructed an organ "with trap pipes, filled with air from the bellows, and which uttered a grand and sweet melody." He repaired at a very early age to Court, where he was at first much beloved by King Edmund, who took much delight in his musical talent, which was then rare, and which, added to his skill in mathematics, his mechanical dexterity, and the power he obtained over the king, exposed him to the imputation of sorcery. His enemies persuaded the king that he was assisted by a demon; and Edmund reluctantly drove him from his presence. Some time afterwards, as the king was hunting, having outstripped his courtiers, it happened that the stag and the hounds in full pursuit coming suddenly to the edge of a precipice, fell over and were dashed to pieces. The king following at full speed, and seeing the precipice, endeavoured to rein in his horse. But unable to do so, and seeing his impending destruction, he recommended himself to God in prayer;—recalling, and at the same time repenting, his injustice to Dunstan. His horse, on reaching the edge of the precipice, instead of tumbling headlong, stood still, trembling and panting. The king was saved; he sent for Dunstan, who had retired to Glastonbury, where he was occupied with his usual pursuits. The famous story of the devil seems to be referred to this period. One night, as Dunstan was working at his forge, the most terrible howls and cries were heard to proceed from his cell. The devil, as he related, had visited him in the form of a beautiful woman, and endeavoured to tempt him from his holy work. He had seized the disguised demon by the nose with his red-hot tongs, which had caused him to roar with pain, and to flee discomfited. A much more beautiful legend is that which relates that on a certain day, as Dunstan sat reading the Scriptures in his cell, his harp, which hung on a peg against the wall, sounded untouched by human hands; for an angel played on it the hymn, *Gaudete animi*, to the great delight and solace of the holy man.

In the year A. D. 960 he made a journey to Rome, was received there with great honours by Pope John XII., from whose hands he received the pallium as Primate of the Anglo-Saxon nation. Returning to England, he set himself assiduously to found monasteries and schools, and to extend everywhere the taste for knowledge and the civilising arts. His miracles, his supernatural arts, and his visions form a large part of the ecclesiastical history of his time. He relates himself a vision in which he beheld the espousals of his mother, for whom he entertained the profoundest love and veneration, with the Saviour of the world, accompanied with all the circumstances of Heavenly pomp, amid a choir of angels. One of the angels asked Dunstan why he did not join in the song of rejoicing? when he excused himself on account of his ignorance. The angel then taught him the song. The next morning St. Dunstan assembled his monks around him, and relating his vision, taught them the very hymn which he had learned in his dream (vision), and commanded them to sing it. Sharon Turner calls this an *impious* story.

MRS. JAMESON.

St. Francesca Romana.

Though unwearied in her devotions, yet if, during her prayers, she was called away by her husband on any domestic duty, she would close her book, saying that "A wife and a mother when called upon must quit her God at the altar, and find Him in her household affairs." Now it happened once, that, in reciting the Office of Our Lady, she was called away four times just as she was beginning the same verse, and returning the fifth time, she found that verse written upon the page in letters of golden light by the hand of her guardian angel. It is further related of her, that like St. Cecilia, she was everywhere attended by an angel visible to herself alone.

MRS. JAMESON.

Joan of Arc.

"A saint, indeed, in faith and destiny. Never was human creature more heroically confident in, and devoted to, inspiration coming from God, a commission received from God. Joan of Arc sought nothing of all that happened to her; nothing of all she did, nor exploit, nor power, nor glory. It was not her condition," as she used to say, "to be a warrior to get her king crowned, and to deliver her country from the foreigner." Everything came to her from on high, and she accepted everything without hesitation, without discussion, without calculation, as we should say in our times. She believed in God and obeyed Him. God was not to her an idea, a hope, a flash of human imagination, or a problem of human science. He was the Creator of the world, the Saviour of mankind through Jesus Christ, the Being of beings, ever present, ever in action, sole legitimate Sovereign of man, whom He has made intelligent and free, the real and true God, whom we are painfully searching for in our own day, and whom we shall never find again, until we cease pretending to do without Him, and putting ourselves in His place.

"Four centuries have rolled by since Joan of Arc, that modest and heroic servant of God, made a sacrifice of herself for France. For four-and-twenty years after her death France and the king seemed to think no more of her. However, in 1455, remorse came upon King Charles VII. and upon France. Nearly all the provinces, all the towns were freed from the foreigner; and shame was felt that nothing was said, nothing done for the young girl who had saved everything. At Rouen, especially, where the sacrifice was completed, a cry for reparation arose. It was timidly demanded from the spiritual power which had sentenced and delivered over Joan as a heretic to the stake. Pope Calixtus III. entertained the request preferred, not by the King of France, but by Isabel Romée, Joan's mother, and her whole family. Regular proceedings were commenced and followed up for the rehabilitation of the martyr. And on 7th of July, 1556, a decree of the court assembled at Rouen, quashed the sentence of the previous century with all its consequences."—*Guizot's History of France*.

CELESTIAL WISDOM.—"My soul was then, it appeared to me, like a leaf or feather which the wind carries whither it chooses; it yielded itself up entirely to the operation of God; equally to all that happened to it, whether internal or external, without any choice, content to obey a child or a man of knowledge and experience, regarding only God in that man, and that man in God—who never permits a soul entirely given up to Him to be deceived."—MADAME GUYON.

CREMATION.—One of the strongest arguments in favour of cremation is, that cemeteries are perennial sources of contagion. This theory has received additional confirmation in the discovery recently made by Dr. Freire, of Rio Janeiro. In examining the earth where the victims of yellow fever had been interred the year before, he found myriads of microbi, exactly identical with those found in the vomitings of persons sick with yellow fever. These germs he has cultivated, and has produced the disease in animals, whose blood after death he found to be filled with the seeds of yellow fever in various stages of growth.

## ACCOUNT OF WONDERFUL PHENOMENA

WRITTEN FOR

*Mrs. Hardinge Britten's New Work, "Nineteenth Century Miracles,"*

By WILLIAM OXLEY.

The circumstances of which I send you a written statement herewith, may be fresh in the remembrance of some of our English Spiritualists, but I am under the impression that they will be new to most of the readers of "LIGHT." Perhaps they will be none the less acceptable from the fact that records of phenomena are now less commonly to be found in the pages of our spiritual journals than treatises on philosophy, which, to my crude way of thinking, ought to be deduced from our facts, in order to become authoritative. I have yet to discover the superiority of those theories which are based purely on the opinions of men in the nineteenth century, over those sectarian forms of belief which are derived from the opinions of men in past centuries, unless we have some mediatorial standard of appeal which presents us with a basis of FACTS on which to found our opinions. Such a standard has been vouchsafed to us in the modern spiritual manifestations. For the first time in eighteen centuries we stand face to face with the proofs of spiritual existence, and through an immense mass of corroborative testimony, we are enabled to learn tidings of that long hidden and mysterious "far country," to which so many of our best beloved have pushed on before us, and whither our own pilgrim feet are inevitably tending. Whether we are, as yet, in a position to drift off from this inestimable post of vantage into all manner of theoretical speculations, as groundless as the credal faiths which we see crumbling into ruins on every side of us, is a question which I do not in this place care to discuss. I may say in brief—and that at the risk of being branded with the popular epithet of "a mere phenomenalist"—that I am not willing, nor do I feel myself authorised, in abandoning the stupendous anchor of facts that I have seen positively let down from Heaven, like the "common and unclean things" of Peter's vision, to stay our tempest-tossed barques of faith from drifting about any longer on the shoreless sea of speculative opinion. It is in this spirit, as well as in compliance with the desire of some of your readers, that I venture to send you a well-written paper, furnished me by our esteemed fellow worker, Mr. William Oxley, of Manchester, together with a fine series of plates of the objects referred to, for the English section of my forthcoming work—"Nineteenth Century Miracles." I make no apology for retaining my kind correspondent's closing words. They, like the irrefragable statements contained in his paper, are too clear and characteristic to be excised. I have only to remind the reader that in this, as in every reported case of spiritual phenomena, each séance must stand or fall on its own attendant circumstances. Prejudice against the mediums engaged, or well-proven defalcations on their part, must be judged of severally and singly, but should not mar the force of indisputable testimony in other cases. "Judge righteous judgment" and "the truth against the world," under all circumstances.

EMMA HARDINGE BRITTEN.

The Limes, Humphrey-street,  
Cheetham Hill, Manchester.

To MRS. BRITTEN.—I have the pleasure to furnish you with engravings of a materialised spirit's foot, which represents with perfect exactitude the plaster cast, moulded by a professional artist, from the paraffin wax envelope. Apart from any suggestions of trickery and collusion the cast itself tells its own tale, for it has the cuticle marks in the crucial parts, which it would be impossible to produce under any circumstances without a mould formed of many parts, as any mechanician, or even ordinary person can see at a glance. The cast foot is eight inches long by three inches in the widest part, and nine inches in the widest part. The opening at top of the foot is 2½ inches diameter. And yet through this opening the foot was instantaneously withdrawn.

The medium was Mrs. Firmans (now deceased). The *modus operandi* was as follows:—I prepared the melted hot liquid paraffin, into which the little spirit form dipped her foot several times, so as to make it of sufficient thickness to maintain its figure. After this operation the spirit form—known to us as Bertie—put out her foot with the wax mould upon it, and asking me to take hold of it, which I did, the foot was withdrawn (or dissolved, I know not which) and the mould left in my hand. This was at the house of a friend in Manchester, April 11th, 1876, and next morning I took the wax mould to Mr. Bernaditto, who filled it with plaster, and, after melting the wax from the plaster, the result was a beautiful feminine human foot, of which the illustration is a faithful copy. The crucial test of this wondrous phenomenon is seen by reference to figure II. The ball of the toe, (see D C), half an inch thick, had to be drawn through an opening only a quarter-inch deep (see B A), which of course, under ordinary circumstances, is a physical impossibility, without destroying the fine bridge, (see A C), and it is exactly on this bridge that the cuticle marks are delineated as perfectly as on the human foot. Your space will not permit me to give the means employed to eliminate anything like fraudulent action on the part of the medium, neither is it necessary to do so, as the cast itself—still in my possession—leaves its own stamp of genuineness, for there is not a single mark that betokens anything contrary to what it really is, viz., a cast from a whole and perfect mould, without a division; and I challenge the world to produce the like, otherwise than by similar agency. I, myself, made the so-called cabinet, which was the recess of a bay window, into which nothing could get without being seen by ten pairs of watchful eyes (there was a good light all through the séance). The medium, who was a woman of great size, went inside, and in the course of some fifteen minutes, the little psychic form of Bertie presented herself, and went through the operations as described above. After the performance she disappeared, and in a moment or two I drew the curtain aside, and there was Mrs. Firmans entranced, and the sole occupant. Where was Bertie?

The other illustration is from a photograph of a plant with flower, produced through the mediumship of Mrs. Esperance, at Newcastle-on-Tyne, August 4th, 1880. The reader must take all accessories for granted, as it is superfluous to enumerate all the precautionary measures to ensure genuine phenomena.

The cabinet was a plain wooden box, five feet high, closed at top and bottom, with a gauze division in the centre, and a curtain covering the whole front, about six feet wide. The medium sat in one compartment, and the company (about twenty persons) sat round in horse-shoe fashion. In a short time, a little figure, draped in white, known as Yolande, emerged from the other (empty) compartment. That it was not the medium was evident from the fact of the figure being much less in size, and different in outline, and I heard Mrs. E. breathing hard while the figure was outside. Yolande requested my friend, Reimers, to get a glass water-bottle, and some sand and water, which, when mixed, he put into the bottle, and returned to his seat. Yolande then made a few passes over the bottle, and actually created a white gauzy cloth before our very eyes. She then retired about a yard from the bottle, and sat down on the floor. Presently we saw—for there was sufficient light to clearly distinguish the operation—the gauze veil gradually rising, as if there were something moving it upwards. In about two minutes, after rising about sixteen inches, Yolande rose to her feet and went to the bottle, from which she removed the covering, and lo! there was a plant with green leaves grown out of the bottle, with its roots in the sand: but there was no flower on it. After we had somewhat recovered from our astonishment, Yolande took it up, bottle and all, and gave it into my hands. She then retired into the cabinet. After the company had inspected it, I placed it at my feet, and waited for what should come next. In a few minutes raps were heard, and then the alphabet was used. "Look at your plant" was spelt out, and taking it up I found, not only that it had grown very considerably in size, but there was a beautiful flower about four inches diameter on it. This was produced while it was between my feet. I took it to my hotel, and next morning had it photographed, of which the engraving is an exact copy. The next night Yolande gave me a small rosebud on a short stalk, with not more than two leaves on. This I put in my bosom, and kept it there during the time that the séance lasted; but having the impression that something was going on, I put my hand to feel it, and noticing that it felt different I kept my own counsel and did not disturb it. When the séance was drawing

## APPARITION OF THE LIVING.

to a close, I drew forth my rosebud, when, strange to relate, it had developed into a bunch of three large full-blown roses with a bud as well! These I also put away with the plant.

Extensive as has been my experience—now ranging over many years—with psychic sensitives, there have been no results more satisfactory and pleasing—i.e. on the physical plane—than the above which I have narrated, and curtailed, so as to give only the bald facts. The top leaves (six inches long), with a part of the stalk and remains of flower plant (preserved under glass), together with the foot—along with other hand casts—produced under similar circumstances as told—are before me as I write, and I trust they may be kept for ages to come as *souvenirs*, or first-fruits of that mighty spiritual force and movement—now in its commencement—which is destined to change the face of the whole earth, both as a physical orb, and also the social status of humanity that, from generation to generation, will live and move upon its surface. Without trespassing further on your time and space, allow me to congratulate you on the part which you have been destined to play in this wondrous drama; and unless I grievously err, the time will come—and at no very distant date—when this new volume, which you are now giving to the world, will be recognised and appreciated at its vastly more than mere money value. Each pioneer has his or her own specific work to perform; and amongst these, none have laboured more assiduously, and more unselfishly, than the gifted editress of "Art-Magic"; "Ghost Land"; and the authoress of the "History of the Modern Spiritual Movement all over the Earth." So states

Your Fellow Workman,

WILLIAM OXLEY.

Manchester, August 15th, 1883.

## MESMERISM AND CLAIRVOYANCE.

The *Reminiscences of Georgina Baroness Bloomfield* (Kegan Paul and Co., 1883), dedicated by permission to the Queen, contains (p. 105) the following interesting testimony on the subject of mesmerism and clairvoyance:—

"In the winter of 1844, my sister-in-law, Mrs. Liddell, was much interested in mesmerism, which was being practised by Miss Martineau, at Tynemouth, and she tried it upon my mother's young maid who was suffering much from palpitations; its soothing effect was remarkable; and under it she became clairvoyant. Our parish clergyman, the Rev. J. Collinson, doubting this faculty asked permission to test it. This not being objected to, he brought a sealed packet, none but himself knowing the contents. The next time the girl was mesmerised, the packet was put into her hand and she opened it and drew forth a lock of hair, which, after stroking it a little, she threw from her, saying there was no light about and it was disagreeable to her. My sister-in-law put it in her hand again, asking her to say why she did not like it. The girl shuddered and said, 'It is the hair of a dead person; there is no light in it; it is the hair of a person who had a hard struggle before dying.' On its being handed back to Mr. Collinson with the words of the girl, he told us that it was the hair of his daughter, deceased eighteen months, and that it was true that her death was preceded by a painful struggle.

"On another occasion, I had just come home from one of my waitings on the Queen. I had just unpacked my books, amongst them was a Prayer Book, with the music of chants and hymns at the end. I took up this book casually as I left my room to go into that where the mesmerising was going on. Some experiment was being made as to her clairvoyance, and her eyes were bandaged. I put my Prayer Book into her hand, the end of the book upwards. She felt the first page, she opened it with the tips of her fingers, and said, 'What a funny book—music instead of words'; she used to read with the tips of her fingers or with the back of her head, and when her eyes were bandaged, if asked to tell the hour, she turned the back of her head to the clock.

"I have never seen mesmerism practised since, but I can testify to the truth of these facts. Its soothing power with this girl was extraordinary; the palpitation of the heart was so excessive that one could see the pulsations in her neck, then after three minutes of the magnetic sleep the palpitations would cease and the pulse beat regularly and quietly. The doctor declared that no power of medicine could have produced such a result so speedily."

For many years I have been a suffering invalid. I have a most valued attendant and friend in the person of Miss G——, who has been with me nearly twenty-two years. A few years ago she went to the wedding of her eldest brother, who then resided more than 100 miles from the place I was living at. A younger sister of Miss G—— remained with me during her absence. On the day appointed for Miss G——'s return, I felt extremely uneasy and restless all the afternoon. The appointed time passed and Miss G—— did not return. Her sister was quite easy about her, saying that doubtless she had missed the train, and might come by the night train. I did not believe this could be, but would not retire to rest. At twelve I rose from my couch, and went to the window to look through the Venetian blinds at the moonlit street; everything was seen as clearly as at noonday, and I saw Miss G—— come quickly up to the door, put her foot on the first step, and then look up with a radiant smile. The moon shone bright on her face, and I said to her sister, who was standing beside me, "There she is, M——, run down and let her in." M—— replied, "I do not see her." I said, a little impatiently, "Oh, do run down, she is waiting at the door." M—— went down, and the lady in whose house I lived, being anxious about me, had not retired to rest, then joined M—— in the passage, both going to the door together—no one was there. Both stepped out into the moonlit street—no one was to be seen from one end to the other. Then they came to me and tried to persuade me I had been mistaken; but I had distinctly seen her, looking radiant in the moonlight. At first I concluded an accident had occurred, and that she had been killed. I went to bed. During the almost sleepless hours of the night, I considered that had she been killed; she loved me too well to look so bright in her last moments, and this somewhat consoled me. At half-past one next day, Sunday, she was in my arms, expressing her fears that I had been much alarmed. She had found that the train she left L—— by the day before, stopped at L—— two hours, and as she had cousins there she went to see them, begging her cousin to mind the train, and they started for the station, as they considered, in good time; but her cousin's watch was some minutes slow, and when they arrived they had the mortification of seeing the train just beyond the platform, rapidly moving away. She said she was very miserable all the afternoon, but was persuaded not to come by the night train, which would arrive in London at a time no cabs could be had, and her friends would be so uneasy; so at twelve she determined to go to bed, wishing devoutly she could just let me know she was safe—she had not thought of a telegram—and determining that nothing should make her lose the earliest train in the morning. I have never been able to account for this vision but by considering that it was produced by the strong sympathy existing between us, and her great affection for me.

F.H.H.

"WONDERS FROM THE RECORDS OF THE WIZARD OF THE NORTH."—In an article bearing this title in "LIGHT," August 25th, 1883, reference is made to the superstition connected with the ringing of bells. The following remarks of Mrs. Crowe touch upon this subject:—"I meet," says Mrs. Crowe, in "The Night Side of Nature" (p. 133, sixpenny edition, Routledge, 1882), "with numerous records of a preternatural ringing of all the bells in a house: sometimes occurring periodically for a considerable time; and continuing after precautions have been taken which preclude the possibility of trick or deception, the wire being cut and vigilant eyes watching them, and yet they ring on day and night just the same."

(WHEN in mental or worldly trouble) "Neither be cast down, nor yet sink into despair. Submit calmly to the will of God, and for the love of Jesus Christ suffer all that may happen to you; for summer succeeds to winter; day returns after night, and after the storm comes the great calm."—THOMAS-A-KEMPIS.

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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Light:

SATURDAY, SEPTEMBER 15TH, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

## THE DISCUSSION ON ESOTERIC BUDDHISM.

It appears to us desirable that the controversy on Esoteric Buddhism which has been going on in these columns for the past few months should, for the present at any rate, be discontinued. We have in type a long article on the subject, by the Hon. Roden Noel. This will appear in our issue for October 20th, together with any letters on the subject which may reach us in the meantime, and, in order not to close the correspondence in too hurried a fashion, we shall be pleased to insert any further communication bearing on Mr. Noel's critique, or any outstanding point in connection with this question in the following issue, viz., that for October 27th. After that the matter must drop for the present. Not by any means that the subject has been threshed out, but simply because our general readers have a claim for attention which, while gladly meeting as far as possible the views of those desiring to discuss special questions, we are bound to consider. Having regard to the necessarily limited character of a newspaper discussion, the *pros* and *cons* of the subject have been very fairly stated as far as they go. And now it seems to us something very much like a dead-lock is arrived at. On the one side a speculative philosophy is put forward, resting solely on the *ipse dixit* of a somewhat shadowy authority, all proofs, even of the existence of such authority, being denied save to two or three persons, and on the other side is found an emphatic refusal to believe unless the required proofs are forthcoming. At present these are conspicuous only by their extreme paucity, and even those which are vouchsafed to us are invalidated by discoveries such as that recorded by Mr. Henry Kiddle in "LIGHT" for September 1st, to explain which no attempt has yet been made. If there is any question at all to consider it is surely one of fact, and we may endeavour to solve the mystery later in the year. For the present the matter must remain as indicated above.

## MINISTERING SPIRITS.

No. II.

"Are they not all ministering spirits sent forth to minister?"  
Hebrews, chap. I. verse 14.

## A Fisher of Souls.\*

Half an hour's walk to the south-east of my father's village of Neviges, by Elberfeld, there lived upon a farm called the Bradde, some forty years ago (the writer is writing in 1835), a pious woman, the wife of the farmer, a Frau S., who was accustomed, to her confidential friends, to relate the following occurrence. It has reference to the loving ministration of spirits from above to pious, but troubled, souls on earth.

Frau S. had the misfortune to lose a favourite child, through drowning in a pond upon the farm.

During the seasons of busy work in the country, the whole household is accustomed to go forth together, to labour in the fields or woods. One person alone, usually the mistress of the family, remains at home, fully occupied in preparing at the hearth food for the hungry labourers upon their return.

The youngest children, such as are not able to labour in the fields, or who are not old enough to attend school, remain with the busy mother. But she is frequently so much pressed with her duties, as for a time to lose thought of her children.

Thus was it that the child of Frau S. met its death. The mother remained for weeks and months utterly inconsolable; her anguish in recalling her negligence, and her sense of her own part in the misfortune, approached despair. No word of consolation from human lips, nor even in the pages of her so-beloved Bible, could make any permanent impression upon her mind.

In this sad, desponding state, one beautiful summer's morning she visited the church in Neviges. The sermon of the clergyman, however, only rendered more keen the need of comfort for her soul.

In a deeply pitiful condition did she, at noon, set forth homewards. Close to the farm stands a small oak wood, through which the road leads. In this wood lies a damp hollow, which, especially in the rainy season of autumn, becomes a pool of water; but at the present season was almost dried up.

Spite of her melancholy mood, she, nevertheless, had her attention drawn to the fact that a gentleman, handsomely attired, according to the fashion of the day, stood close to the road, and with a grand fishing-rod was angling with much steadfastness in the hollow. Approaching nearer with a courteous greeting to him, she could not resist asking "Whether he in reality expected to catch any fish there?" The gentleman replied, "Why not? Do you think, then, that I shall not have any success?"

Frau S. replied: "You had best leave off, for it will be foolish to continue; the boggy hollow is nearly dried up."

THE STRANGER: "Is it not remarkable, my friend, that persons can give one another the excellent advice of which they themselves stand in need? I will follow your counsel if you will follow mine. As probable is it, that I, with my fishing-rod, shall draw fish out of this dried-up hole, as that you, with your unending grief, should draw forth, again alive, your beloved child, drowned in the pond."

Overwhelmed with astonishment, but not distressed, Frau S. inquired whence the stranger came, and how it was that he could thus read the depths of her heart? Putting aside her question, the stranger, with great sweetness and earnestness, sought to shew her in the midst of her grief and humiliation what was displeasing to God in her excessive lamentation. His words, like oil and wine, penetrated her heart, and though she felt her conscience stricken, she could not resist her desire to invite the stranger

\* Translated for "LIGHT" from *Blätter aus Prevorst*.

into the farm and offer him her rural hospitality, hoping to hear more of his instructive words. Not unlike to the feelings of the two disciples who conversed with the Lord on the way to Emmaus, were those of this good farmer's wife, and she might have truly exclaimed with them, "Did not our hearts burn within us, as He spoke with us by the way and opened the Scriptures unto us?"

Meanwhile she had drawn near to the farmhouse. Going a few steps in advance to open the door she turned round again to invite the stranger to enter, when, behold! he was no longer there! He had vanished! But with him had vanished, for ever, all her devouring sorrow! The extraordinary occurrence had, however, so greatly overpowered her, that she, being in a fainting condition took to her bed. Her perplexed husband summoned a doctor, who bled her; but she experienced an internal and abiding peace of mind, which is above all reason. This peacefulness, before long, restored joyful health to her once more.

On later occasions, when questioned as to the apparition she had nothing extraordinary to describe in the appearance of the stranger, beyond what has been already said, with the exception, that she remembered to have remarked that the linen of the stranger had a sort of yellow shine about it—not being "quite white."

Communicated by A. Kottgen, of Langenberg, to Dr. Kerner. "*Blätter aus Prevorst*," 7th volume, 1835, p. 203.

A. M. H. W.

## CHILDHOOD OF DR. MESMER.

How the Great Healers gather together vital force for future beneficent uses, may be seen strongly exemplified in the case of Franz Anton Mesmer. The free breath of pure nature can alone be expected to feed the physical healer with the vital force of physical health, even as the free breath of the pure Spirit of God can alone be expected to feed with vital force the healer of spiritual and moral disease.

In the "Researches after Memorials of Mesmer in the Place of his Birth,"—the last work published by Dr. Justinus Kerner, and from which copious extracts are given in the forthcoming first volume of "Pioneers of the Spiritual Reformation," appears the following notice of the early health-giving surroundings of one of the greatest healers ever born into the world. "His infancy and boyhood were passed by Mesmer amidst the glorious scenery of the Lake of Constance. Upon the banks of the Rhine and of the lake, in the fields and woods, he was left to wander about and play by himself. His father was a huntsman in the employment of the Bishop of Constance. The child Mesmer exhibited an especial affection for water, for running brooks and streams, which he always followed up to their springs, and thoroughly loved to investigate upon their courses. During Professor Wolfart's last visit to Mesmer, the aged man of wonders referred to this, his youthful inclination, and he related how in his eighth year, when attending school, and his way lay along the banks of the Rhine, his desire to follow up the course of the streams which flowed into that great river frequently caused him to neglect his school duties. In all places where waters flowed, he loved also to seek for stones and shells; and wind, storm, rain, hail and snow had early attracted the boy's attention and become subjects for reflection to him, and he would, in order to study their nature, rush forth into their midst with joy.

"Through this life, in the bosom of free nature, he appears, even whilst still a child, to have drawn towards himself a natural power unpossessed by the dwellers at the fire-side, a power which appears to delight to flow into those who maintain a many-sided intercourse and struggle with nature; as, for instance, in the case of sailors, hunters, shepherds, mountaineers, and tillers of the soil. In such

persons is discovered the development of a special sense and of a special power, which in his later life, continued to develop itself in Mesmer, and which he, as so-called Magnetism, first recognised, and as a means of healing carefully examined and made known; a power which is not inherent in all men, but markedly is not so in men of vitrified understanding and whose knowledge is alone that of the schools."

## REMARKABLE EXPERIENCE OF MISS E. OWENS BLACKBURNE.

This lady, so well known in the literary world, writing from Caramore, Sutton Howth, Dublin, on September 5th, 1883, gives the following account of a remarkable incident which recently occurred to her. She says:—

"Thank you very much for 'LIGHT.' I have had an experience in this house of the account which you may make a paragraph of, if you like. This is an oddly built house; the bath-room has two doors, one opening on the landing, the other opens *outside* where there is a high flight of steps leading down to the yard; about twelve yards from the foot of the flight of steps there is another shorter flight leading up to a gate in the sea-wall, and a shorter flight again leading down to the strand where we bathe. One night lately I could not sleep, and wanted to go down stairs to get a book—it was about half-past four, and I had plenty of light without taking a candle. As I stood at my room door on the upper landing I was directly opposite to the bath-room door; it was open; the door opposite to it leading down to the bathing place was open also. A man with a large whitish dog, which he held by a chain, crossed the doors, went out through the outer door, and lashed the dog down the steps. I was rather startled, and went into my mother's room opposite; she came out—the doors were shut and everything silent. Two days afterwards I was coming down our back steps to get down on the strand when a coastguard spoke to me and hoped I was stronger than when I came down here. I said, 'Yes! Howth air had given me new life.' He hesitated for a moment and then remarked that no one about the place ever expected that we would have stayed in it, as it was 'well known that Curtis' (the man who had owned the place and died here) was always walking about it, leading the big white vicious dog that he beat to death in one of his terrible fits of fury.' We have a little girl of five years old on a visit with us. Yesterday she was desired to go to the bath-room for something. She refused, saying 'Mr. Butler's' (our next neighbour) 'big white dog was always in the bath-room,' and she was afraid of it. Mr. B. has only one dog, a black-and-tan. It is certainly an uncanny sort of house, and I should like to be able this coming winter to do something to find out something more."

"HOW TO INVESTIGATE SPIRITUALISM."—Mr Farmer's little pamphlet under this title, has been reprinted by Colonel Bundy, (*Religio-Philosophical Publishing House*). Sundry additions and alterations have been made in order to adapt it for American readers.

In the early part of my investigation I arrived at the conclusion that the genuineness of a spirit communication depends upon, first and primarily, (1) the *medium* through whom it comes; (2) the person or persons present who receive it; (3) the circumstances under which it is given; and (4) the character of the communication itself; and I have never accepted a communication without a careful analysis and consideration of all these points.—HENRY KIDDLE.

SPIRITUALISM IN FICTION.—The following, clipped from an exchange, is stated by a correspondent who has seen advance sheets to refer to a book which will cause much interest and speculation:—"John Lovell and Co., New York, have in press a volume entitled 'Beyond the Sunrise: Observations by Two Travellers,' which is a clever work by two anonymous writers. The subjects treated in it are psychology and clairvoyance, as apart from and distinct from Spiritualism, and the authors have evidently had an extended experience with the subjects treated. It has become the fashion for agnostics and others who entirely discredit the spiritualistic philosophy to affect the study of Theosophy, and the writers of this work are evidently posted in regard to this tendency. In an elementary way they outline the philosophy of American Occultism and give in its pages some remarkable revelations. In the form of sketches they relate phenomena not possible to be obtained through the avenue offered by those who believe in Spiritualism. The book will certainly be read with interest."

## CURIOUS CASE OF SENSITIVENESS.

From Report of British Home for Incurables, at Clapham, for 1883.

A very singular case is that of Mrs. Croad, who has been an out-patient ever since 1867. She was born at Plymouth in 1810, and when about thirteen was seized by an illness which deprived her for three years of the use of her limbs. From this she apparently recovered, and was married when only nineteen to a young sailor, who first took her to America and afterwards established his home at Brading, in the Isle of Wight. There the young wife twice fell down a flight of steps, injuring herself in a manner that brought on epileptic fits. While she was in this state her little boy was scalded to death, and her malady was much aggravated by grief, and the sudden loss of her husband a few months later brought on a stroke of paralysis, followed soon after by a second, ever since which she has been a prisoner to her couch. In 1870 she lost the power of speech and of taking solid food through lockjaw, and has since become blind and deaf, and has so little use of her arms and hands that for long she could only write with difficulty by fastening a pencil to her right forefinger with a piece of elastic and steadying the slate between her body and the side of her crib; but is now reduced to holding the pencil between her teeth.

The strange part of her story is that the skin of her face is remarkably sensitive, and her friends now communicate with her by writing words on it. If she receives a letter she passes it across her cheek, and immediately perceives from whom it comes. She also knows who is approaching her by their step, which she says produces in each case a distinct and different quiver throughout the length of her spine. If friends take her hands and form a circle while singing, she grasps the harmony so accurately as sometimes to surprise them by whistling a second treble. Her own account is that each note strikes a nerve of her face. She can distinguish photographs by passing them across her cheek, even in the case of a group, designating the exact position of each one. Colours she can tell in the same manner, whether they be those of stuff, ribbon, china, or any other substance. Her explanation is that each colour has its peculiar degree of heat, smoothness, roughness, or projection. White is cold; black, hot or raised; red, very hot and smooth; blue, hot and grating; brown, very grating, &c.

**SPIRITUALISTIC PUBLISHING.**—Until quite within the last two years the need of a firm of publishers for works on Spiritualism and occult subjects (who should, while possessing the confidence of the public, also be in a position to produce the works, entrusted to their care, in a good style), was very widely felt. This is, however, hardly the case now, for the Psychological Press Association has slowly been building up a business in this direction, for some time past. How well this firm have succeeded is borne out by the fact that during the last two years they have probably put into circulation a greater number of works on Spiritualism than anyone else has done during the whole of the previous decade. Amongst these may be mentioned Mr. Farmer's "New Basis," and "How to Investigate Spiritualism"; "M. A. (Oxon's)" "Psychography and Spirit Teachings"; Miss F. J. Theobald's "More Forget-Me-Nots," &c. These are shortly to be followed by a volume from the pen of Mrs. Howitt Watts, and two more volumes of "M. A. (Oxon's)," all uniform we understand, with the latter's recently issued "Spirit Teachings." They have also issued large editions of suitable works at very low prices,—prices which will bear comparison with those charged for the many popular reprints now before the public, e.g.,—"The New Basis," which was issued at threepence, "Psychography," at sixpence; and "How to Investigate," at slightly over a penny. The Psychological Press Association are, at present, occupying temporary premises at 38, Great Russell-street, where a large and varied selection of works is kept in stock, and where any work or journal on occult or kindred subjects may be obtained. We understand that towards the end of the current year they intend taking permanent premises in a more central position, and when we inform our readers, as we think we may without violating any confidence, that any surplus of receipts over expenditure is devoted to the disseminating of the literature of Spiritualism, we are sure all will wish them success in their very important work.

## WONDERS.

From the Records of the "Wizard of the North."

(Continued from page 388.)

A Greenland Seeress and a Spirit Seance in the time of the Vikings.

"The Pirate," Note N, p. 241. Fortune-telling Rhymes.

... "There lived in the same territory (Greenland) a woman named Thorbiorga, who was a prophetess, and called Little Vola (or Fatal Sister), the only one of nine sisters who survived. Thorbiorga, during the winter, used to frequent the festivities of the season, invited by those who were desirous of learning their own fortune, and the future events which impended. Torquil being a man of consequence in this country, it fell to his lot to inquire how long the dearth was to endure with which the country was then afflicted; he therefore invited the prophetess to his house, having made liberal preparation, as was the custom, for receiving a guest of such consequence. The seat of the soothsayer was placed in an eminent situation, and covered with pillows filled with the softest eider-down. In the evening she arrived, together with a person who had been sent to meet her, and shew her the way to Torquil's habitation. She was attired as follows:—She had a sky-blue tunic, having the front ornamented with gems from the top to the bottom, and wore around her throat a necklace of glass beads (crystal?). Her head-gear was of black lamb skin, the lining being the fur of a wild white cat. She leant on a staff, having a ball at the top. The staff was ornamented with brass and the ball or globe with gems or pebbles. She wore a Hunland (or Hungarian) girdle, to which was attached a large pouch, in which she kept her magical implements. Her shoes were of seal-skin, dressed with the hair outside, and secured by long and thick straps, fastened by brazen clasps. She wore gloves of the wild cat's skin, with the fur inmost. As this venerable person entered the hall, all saluted her with due respect. But she only returned the compliment of such as were agreeable to her.

"Torquil conducted her with reverence to the seat prepared for her, and requested she would purify the apartment and company assembled by casting her eyes over them. The table being at length covered, such viands were placed before Thorbiorga as suited her character as soothsayer. ... The table being removed, Torquil addressed Thorbiorga, requesting her opinion of his house and guests, at the same time intimating the subject on which he and the company were desirous to consult her.

"Thorbiorga replied it was impossible for her to answer their inquiries until she had slept a night under his roof. The next morning, therefore, the magical apparatus necessary for her purpose was prepared, and she then inquired as a necessary part of the ceremony, whether there was any female present who could sing a magical song called *Vardlokur*. When no songstress, such as she desired, could be found, Gudrida, the daughter of Torquil, replied, 'I am no soothsayer or soothsayer; but my nurse, Haldisa, taught me, when in Iceland, a song called *Vardlokur*.' 'Then thou knowest more than I was aware of,' said Torquil. 'But as I am a Christian,' continued Gudrida, 'I consider these rites as matters which it is unlawful to promote, and the song itself as unlawful.' 'Nevertheless,' answered the soothsayer, 'thou mayest help us in this matter, without any harm to thy religion; since the task must remain with Torquil to provide everything necessary for the present purpose.'

"Torquil also earnestly entreated Gudrida till she consented to grant his request. The females then surrounded Thorbiorga, who took her place on an elevated stage. Gudrida then sang the magic song with a voice so sweet and tuneful as to excel anything that had been heard by any present. The soothsayer, delighted with the melody, returned thanks to the singer, and then said, 'Much have I now learned of death and disease approaching the country, and many things are now clear to me which before were hidden as well from me as others. Our present dearth of substance shall not long endure for the present, and plenty in the spring succeed to scarcity. The contagious diseases, also, which the country has for sometime afflicted, will in a short time take their departure. To thee, Gudrida, I can, in recompense for thy assistance on this occasion, announce a fortune of higher import than anyone could have conjectured. You shall be married to a man of name here in Greenland, but you shall not long enjoy that union; for your fate recalls you to Iceland, where you shall become the mother of a numerous and honourable family, which shall be enlightened by a luminous ray of good fortune. So my daughter, wishing thee health, I bid thee farewell.'

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## Habitual Apparition of the Living.

To the Editor of "LIGHT."

Sir,—It is to be regretted that in the remarkable account of Mademoiselle Sagée in your issue of the 18th ult., you did not mention who the narrator was, who received the account from Mademoiselle de Guldenstubbé. When so astonishing a story is given to the world, it ought not to be weakened by the omission of any link in the chain of evidence by which it reaches us.—Yours, &c. H. W.

[We mentioned in a foot-note, that the narrative appeared in the first edition of "Footfalls on the Boundary of Another World," by the Hon. R. Dale Owen.—Ed. of "LIGHT."]

George Fox.

To the Editor of "LIGHT."

Sir,—With regard to the paragraph quoted from the *Medium and Daybreak* in the last number of "LIGHT," let me say that if Mrs. Fox Jencken be related to George Fox, it cannot be by descent, and I have never heard of his having any relatives. He married, somewhat late in life, Margaret Fell, the widow of Judge Fell, whose sons had then grown up. There have been other families of Fox in the Society of Friends, and some of the name have been ministers.—H. T. H.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

The Late Dalston Association of Inquirers into Spiritualism.

To the Editor of "LIGHT."

Sir,—Kindly grant us space in your columns to announce that the above named Association, which has existed since 1870, has now had its affairs voluntarily wound up, and its existing members and the Society's effects have been transferred—on an equitable basis—to the Metropolitan Spiritual Lyceum, which body will carry on our work with increased facilities and advantages, as shortly it will enter into new and commodious premises in a central position.

All outstanding debts have been discharged, and an honourable record for the past thirteen years is the best evidence that the Association has not existed in vain.

On behalf of the members, we are, yours, &c.,

J. J. MORSE, President.

JOS. N. GREENWELL, Hon. Secretary.

London, September 6th, 1883.

## GERALD MASSEY'S FIRST LECTURE AT ST. GEORGE'S HALL.

No more satisfactory or eloquent report of Mr. Massey's first lecture could be given than the authorised statement that the receipts of the first day, including the sale of course tickets, cleared the expenses of all four lectures. The audience, though not so numerous as on the opening day of Mr. Massey's earlier series in the same hall, was a large one, and thoroughly representative all round; including men of science, Spiritualists, and secularists, and the intellectual quality was obviously as fine as the day itself. "Thinking men and women" had responded to the lecturer's invitation. Mr. Massey's lecture was one that would be impossible to report, one that is difficult to summarise and not altogether easy to characterise. It was an application of the principle of evolution and the doctrine of development to the pre-historic past of man, with the view of shewing that from the time of the palæolithic age archaic man was burying the bones or bodies of the dead in the cave or grave as a place of re-birth. The Egyptian Mesken, which was continued in the European Miskin, means literally the re-birthplace. All the types that were buried with the dead, the horn of reindeer, bones of children, branch of birch, the hair, skin or shoe, the dog as watcher by night and guide through the darkness, the shapes, names, and total typology of the tomb, illustrated the idea of renewal, of reproduction or resurrection for another life. The natural genesis of embalment, which began when the bones were first coated with red earth, as in the mounds at Cochness, together with the Egyptian practice of it as a perfect art, were elaborately described, the meaning and the motive being traced step by step. In his reply to the Esoteric Buddhists Mr. Massey contended that they were misinterpreting or misapplying the ancient typology, which was once a common possession of all the Gnostics, and is Kamite in its origin.

At each stage the legends, beliefs, and superstitions respecting the different souls were referred to or related, and thus the natural genesis was traced to phenomena. For example, when the soul was represented as breath the Transmigration of souls was a possibility. In Egyptian, the word "sen" signifies both breath and transmigration; and the "ancestral soul" of breath was held to transmigrate from generation to generation. But this was neither physical nor spiritual in the modern sense.

"The prophetess, having afterwards given answers to all queries which were put to her, either by Torquil or his guests, departed to show her skill at another festival to which she had been invited for that purpose. But all which she presaged, either concerning the public or individuals, came truly to pass."

"The above narrative," adds Sir Walter, "is taken from the Saga of Erick Randa, as quoted by the learned Batholme in his curious work. He mentions similar instances, particularly of one Heida, celebrated for her predictions, who attended festivals, for the purpose, as a modern Scotsman might say, of spacing fortunes with a gallant tail or retinue of thirty male and fifteen female attendants.—See *De Causis Contemptæ a Danis adhuc Gentilibus Mortis*, lib. III. cap. 4. (Hafnia 1680, 4to.)

## CURIOUS DREAMS.

The undermentioned dreams of mine may be interesting to the readers of "LIGHT."

"I once dreamt that I was lying in my bed and conversing with my father-in-law, who was standing before the looking-glass, brushing his hair. He was talking to me about his own funeral, and enjoining on me his wish that it should be a very simple one. The door being open, leading into the next room, I could see him lying in his bier, prepared for burial, and at the same time he was standing before the glass, as already stated. The judgment or the power of discriminating between the real and ideal—the natural and absurd being dormant—the brain held the two facts of his being alive and dead at the same time without any notion of their incongruity."

Another curious dream which I had at Chagford, Devon, last summer, was the following:—

"I was in a spacious room, in the centre of which was a table, and round it were seated some seven or eight officers in scarlet uniform, constituting, as I supposed, a court martial. Two individuals among them were evidently civilians from their sable garb, and both were very corpulent—one I imagined to be Mr. Herbert Spencer, and the other Mr. R. D. Blackmore, the novelist, though I have never seen either myself, and know nothing of their build, &c. Rising in a passion, as it seemed, I addressed this visionary tribunal, telling them in a burst of eloquence that though they imagined themselves to be *bond fide* creations of flesh and blood, I knew better—*knew* that they were only phantoms—*simulacra*, and that they would speedily dissolve into empty air again! I remember one of the civilians placing his hand on his forehead, and looking pityingly at the others, evidently implying that I was touched in the upper story. Then the whole scene faded away, and another dream followed."

This example is interesting as shewing, first, how very strong is the consciousness of individuality in dream (we never lose the sense of our own identity); next, how we reason logically from absurd and baseless premises—for, premising that the two civilians were Spencer and Blackmore, I addressed each in suitable words, making, if I remember rightly, some allusion to their respective works. Thirdly, this dream shews that occasionally, though rarely, we are conscious we are dreaming, aware and that the whole fabric of self-induced images will presently dissolve into nothingness. This might be called in the words of Poe "a dream within a dream," for I dreamed that I was dreaming! Some very subtle psychical process was exhibited here. Fourthly, this dream shews the exaltation of the intellectual (in this instance, the reasoning powers) in dream, for I spoke in words of burning eloquence, and am not especially eloquent in my waking state.—F. B. DOVETON.

Colonel Olcott's Buddhist Catechism has been translated into French under the title of "Le Bouddhisme selon le Canon de l'Eglise du Sud sous forme de Catéchisme."

**PROGRESS IN SPAIN.**—There is a marked increase of the love of reading in our rising generation, and many are attracted by works on psychological subjects. The circulation by our circle in Pampluna of books on Spiritualism has brought us an accession of members, and among them some mediums. The older disciples appreciate the efforts of us younger ones in this direction, and aid us with means for extending the knowledge of our rational philosophy. A circle has been formed for the systematic study of standard works on Spiritualism, and for progressive study of the phenomena, to enable us to speak to inquirers and answer opponents with effect.—*Revue Spirite*.

The Pythagorean doctrine of Metempsychosis was derived from this primitive original, perverted in the course of descent until it was no longer a true likeness of the archaic coinage of human thought. So when Plato, or any other metaphysical impostor, tells us that our knowledge is derived from memory, and our science is reminiscence, that is a sophism which may be traced back to the time when the faculty of memory, as internal perception, the *manas*, was the highest representative of a soul. In this way the lecturer showed the phenomenal origin of the Seven Souls of the Egyptians, Hindus, British and others.

The lecture culminated in a demonstration that the existence of a seventh soul, the highest, was made known in the Mysteries by means of abnormal phenomena, and that the final transformation in the series was effected by entrance into the trance conditions which constituted the perfect adept in the Mysteries. This was the secret of secrets in the ancient *Gnosis*. This was the secret of Buddha, of Hermes, and of Paul.

The subject of Mr. Massey's second lecture on Sunday, September, 16th, will be the "Non-historic Nature of the Fall of Man, and what it meant as Astronomical Mythos and Physiological Fable."

#### NEWCASTLE-ON-TYNE.

We learn from the *Newcastle Daily Chronicle* that on September 3rd, Mr. Frederick Ogle, mesmerist, made a number of mesmeric experiments in the hall of the Newcastle Spiritual Evidence Society, Weir's Court, Newgate-street, Newcastle. The gathering was promoted solely through a correspondence that has been going on in the columns of the *Chronicle*. Mr. T. P. Barkas in the first instance had asked in a letter if any person could recommend him to a clairvoyant sensitive. Mr. Grey, notary, of Newcastle Quayside, in another communication, made light of Mr. Barkas's application, and this was followed by a note from Mr. Ogle, intimating that he would, if requested, produce clairvoyants who might remove some of Mr. Grey's apparent incredulity. Beyond this the matter resolved itself into a challenge and an acceptance, Mr. Grey undertaking to present a bank cheque if a sensitive, under proper conditions, could, with his or her eyes blindfolded, read the number of the cheque. This was the principal test for which the meeting was fixed, and the interest in it drew to the hall an audience that filled it to an uncomfortable extent, while many persons were unable to obtain admittance at all. Dr. Ellis was voted to the chair, and the following gentlemen were selected as a committee to see that proper conditions were followed:—For Mr. Ogle—Messrs. T. P. Barkas, Burton and Thompson. For Mr. Grey—Dr. Evers, LL.D., and Messrs. Laverick and Rae.

The Chairman said he came prepared to put some tests himself, but having been elected to the chair he would undertake to fill that position.

After addresses from Mr. Ogle and Mr. Grey, and some discussion as to terms, it was agreed that the sensitive should read out, with his eyes blindfolded, the number of the cheque, the numbers of the date written on it, and the number denoting its value. The subject or sensitive employed by Mr. Ogle is known as "Dick, the pit lad." He is a short, slim young man, with something of an old-fashioned look about him. Mr. Ogle mesmerised him, until his features had almost become rigid, and he then was put through a number of ordinary mesmeric tests, such as singing, being compelled, while blindfolded by a handkerchief, to stop with a wave of the hand and so forth. The cheque test, however, involved more stringent conditions. His eyes were completely plastered up with gummed paper by Mr. Ogle, and this was covered with other paper until Dick fairly presented the appearance of a person who had been in battle and been sorely injured. The papers were surmounted by a thick handkerchief bound tightly round his head. Mr. Grey and his committee desired that a towel should also be thrown over his head, but this was resented by both Mr. Ogle and the audience, who held that the conditions had been fairly fulfilled. A minute examination of the arrangements for rendering the sensitive unable to see having been made, and adjudged satisfactory, the test proceeded. Mr. Grey produced his cheque; the numbers on the corner were folded in a certain position, and the cheque was handed to Mr. Ogle. It was handed, however, in a way that absolutely prevented the experimentalist from seeing the numbers. The latter were held about two feet away from the sensitive, at an elevation almost on a level with his brow, and in that position he was expected to exercise his marvellous power. There was a long pause, undisturbed by a single movement on the part of the audience. Then the voice of the pit lad was heard—"There is a crease at the commencement; I cannot make out the first number." The note was handed back to the chairman, and after the crease had been smoothed down, it was again placed in front of the blindfolded young man. "217206," he remarked. The signal that the reading was correct was given by Mr. Grey himself applauding, a step that was followed by others throughout the hall. In the second test—the numbers of the date—the sensitive was scarcely so correct, as he made out the numbers to be 4883. He, however, qualified his assertion, even before it was made, by the remark that he thought the first number was 4, but he was not quite sure. The chairman explained that this might be caused by the fact that part of the numbers were written in red and part in black ink. The test was at this point considered complete, the reading of the numbers representing the amount

was not insisted on, and it was generally allowed that Mr. Ogle's subject had done all that could possibly be expected from him. This being so, the bandage was removed, and the process of tearing off the gummed paper from the eyes of the mesmerised subject was one evidently attended with pain, for it had become firmly affixed to the eyes and their surroundings. After this operation the sensitive was in a much exhausted condition. His features were very pale, his lips firmly compressed, and he appeared almost dead. Indeed, the chairman, after feeling his pulse and the region of his heart, declared that he was breathing very little.

Mr. Ogle said he had no doubt his subject had gone through a perfect agony of pain during the hour he had been under the mesmeric influence, but there was a power in the science to effectually restore him. This was done to the relief of all in about ten minutes afterwards, and the pit lad, safely again restored to his senses, left the platform amid hearty cheering.

Dr. Evers, one of Mr. Grey's committee, said he must express himself thoroughly disappointed with that evening's proceedings, because Mr. Ogle had insisted upon having all his own conditions. He would have been very much more pleased and satisfied if Mr. Ogle had allowed some conditions from the other side. So far as he was concerned, he felt convinced that the lad was thoroughly blindfolded, but he was dissatisfied that Mr. Ogle had insisted on all the conditions.

Mr. Grey, who appeared somewhat embarrassed, said he could not see how the sensitive could see—(loud laughter)—and he shared to some extent the sentiments expressed by Dr. Evers. He had, however, great pleasure in handing to Mr. Ogle the cheque, and he only wished it had been of greater value than it was. (Cheers.)

Mr. Ogle returned thanks for the cheque, and expressed himself gratified with the results. He had, however, another sensitive, a lady, whom he would introduce on the following night, and whom he thought would show still further the power of clairvoyance. They were willing to meet any of them again for another cheque—(laughter)—and would be happy to submit on Tuesday night to still further tests.

Mr. Barkas addressed the audience, commenting on what had been seen, and which he held to be of a most conclusive kind so far as the power of clairvoyance was concerned.

Votes of thanks to Mr. Grey and to the Chairman concluded the proceedings.

A second entertainment has been given by Mr. Ogle in the hall of the Newcastle Spiritual Evidence Society, Weir's Court, Newgate-street. There was again a crowded attendance, and Mr. T. P. Barkas presided. The tests were identical with those of the previous night, "Dick, the pit lad," and his wife, the two sensitives, while their eyes were hermetically closed—alike by mesmeric power and bandages—to all external luminous influences, naming articles held up before them, stating the time from watches borrowed from the audience, and deciphering the numbers on a Bank of England note. The failures were slight, and the tests on the whole were marvellously correct. The audience was inclined—at least a portion of it—to be more critical and hostile than on the evening before, but there was nevertheless a good deal of satisfaction and surprise expressed, and the committee—which included Dr. Ellis—openly vouched for the fact that the eyes of the subjects were thoroughly closed.

#### PLYMOUTH.

Mr. W. J. Colville, of Boston, U.S.A., delivered two lectures at St. James's Hall, Plymouth, on Sunday afternoon and evening. Mr. R. S. Clarke presided on both occasions. The subject of the afternoon lecture was "The Religion of the Coming Race." Speaking in the evening on the subject "Does Death End All?" Mr. Colville answered the question in the negative, contending that when death ensued man retained a conscious entity as a living intelligent unit in the spiritual world. Man possessed elements which must exist eternally—elements which, though they were indivisible, were, moreover, to be perceived in their effect. The knowledge of immortality he claimed to have come to man intuitively. He condemned the doctrine of hell-fire, and considered that the virtue of the Roman Catholic Church lay in its belief and teaching of the doctrine of purgatory. He considered that the man who taught the doctrine of hell-fire was more a blasphemer than Mr. Bradlaugh, who merely gave utterance to his firm convictions, and when the blasphemy laws came to be revised he thought they would bear more readily upon the teachers of the hell-fire doctrine than on anyone else. He allowed that in all ideas regarding our life here and hereafter there might be fictions and imaginations, but his definition of these terms was "distorted fact." In his concluding remarks he referred to the subject of Spiritualism, and observed, like many other things, when used rightly, it was good in its effect, but when abused it was productive of evil. At the close of his address the lecturer founded an improvised poem on six subjects named by the audience. They were:—Hope, Evolution, Love, Secularism, Charity, and the Brotherhood of Love. The impromptu poem occupied over half an hour in delivery.

"WHEN God wishes to show that a work is entirely in His hands, He reduces everything to despair:—then it goes on!"—BOSSUET.

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! ACHER LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon)."

A correspondent informs me that "The Economy of Human Life," which I noticed on the 1st inst., is not, as it professes to be, the work of an ancient Brahmin, nor is it translated, as alleged, from an Indian manuscript. My correspondent possesses a copy (and that not of the original edition) published in Brook-street, Derby, in 1816, by Henry Mozley. It is the production of Robert Dodsley, the well-known author, and the means adopted to promote its sale were of the same questionable type as the story of the apparition of Mrs. Veal, in "Drelinecourt on Death," which has taken in so many wonder-hunters. I can only say that the sentiments contained in the little volume, whether Eastern or Western in origin, are pure and beautiful, and worthy of all commendation: albeit the moralist must condemn the means selected to attract attention. When critically examined the tone of the aphorisms is palpably Western.

"The Ghost-hunting Society" (as the *Fall Mall Gazette* always calls a society which has a proper name of its own—I wonder would it call the Entomological Society, "The Beetle and Bug-hunting Society?")—has found favour in French eyes. M. Darmstetter, in the *Parlement*, deplors the tendency of the age to make light of things spiritual, and to bound human knowledge and interests by what is material and objective to the senses. This, he thinks, is a reaction from the "debauched mysticism of the last two or three thousand years," but he finds it unworthy of any science properly so called. "It would be wiser," he says, "if science, instead of sneering at it, would study the subject; but it is afraid of being accused of Spiritualism, and therefore enshrouds itself in haughty ignorance." That has been the ostrich-policy of the past, but it is rapidly giving place. Facts are stubborn things.

The Spiritualists of America are endeavouring to organise themselves, with what success remains to be seen. At the outset, however, the desire for organisation is not unanimous. Moreover, the experience of the past is not encouraging. Even when Spiritualism was in its purely phenomenal stage, and when those who dealt with it were chiefly concerned with externals, it was practically impossible to organise with any hope of permanent success. Attempts in that direction, however patiently and discreetly

made, were only partially and temporarily successful. There was a lack of cohesion, a tendency to individualisation that seemed to hinder all efforts at external union. Spiritualists had arrived at their convictions by such different methods that they regarded the broad subject very variously. Many, if not most of them, had come into a new sphere of liberty, from one where they had been tied and bound and subjected to a discipline against which they had finally revolted. They were in no humour to bind themselves again by any fetters. For these, among many other reasons, Spiritualism has never organised with real success.

From one point of view this has been its weakness. Union is strength if it be real, and a want of real union would necessarily imply a want of strength. But it was *uniformity* rather than *union* that was found to be practically unattainable. The whole complex scheme of spiritual thought and action which we loosely call Spiritualism, is disruptive, reformatory, and consequently, in its first methods of operation, destructive. The old must be changed; improved where that was possible, uprooted and got rid of where no hope of improvement remained. In any case the agency was not conservative in its apparent action, though frequently it was more so than a careless observer would imagine. But, be this as it may, the action of Spiritualism on human thought has been and is increasingly to throw down barriers of dogma, to clear away accumulated under-growths, of tangled thought or prejudice, to let in light and air and to prepare the ground for a new crop. No one method has been uniformly employed to effect this great change. Each individual soul has been approached by the means best suited to arrest its attention and awaken its dormant life. Infinitely various have been the agencies employed, and as a consequence the experiences of Spiritualists are as various as the complexion of their several minds, and the inner necessities of their individual souls.

To organise these newly-awakened individualities into a symmetrical body, animated by one mind, and acting on one plan, was an impossibility. It was apparently not desired by those who directed this great attempt to reform and influence human thought. Some cause or other frustrated the wisest plans, and led the most zealous advocates of organisation to feel that they were in the presence of a problem that could not be solved by the methods found applicable to similar ones that were not complicated, as this was, by the action and will of unseen spiritual intelligences. It became evident that whatever might be done in the future, when the seething was over, and the disturbing causes grew less active, the present was not the time for a hard and fast organisation. The attempt was one that it was well and wise to make, but it was also well to abandon it when it failed of a reasonable measure of success.

And if the attempt at organisation was without success then, its chances have not grown stronger now that Spiritualism has passed into a new phase of its existence. No careful observer can fail to see that this is so. The first feelings of mere wonder, and sometimes of awe, have to a great extent passed away, to be succeeded by a more philosophical and perhaps truly religious, though by no

means theological attitude. Spiritualism, instead of crystallising into an independent form, has shewn a strong tendency to animate, modify, and influence other forms of thought. In the political terminology of the day, its method is permeation. It is toning down the harsh and crude lights and shadows of popular theology. Witness the breadth of view, the increased charity and tolerance, the loosening of rigid dogma, the large flexibility of belief, that characterise the best modern religious thought. It is leavening the literature of the day, and turning men's minds to the discussion of subjects which, a few years ago, would have interested no one, or which would have been held to be settled for ever by a text from the Bible, or a dogmatic definition of faith by the Church. Witness, among many such, a remarkable disquisition in the August number of the *Nineteenth Century*, by Mr. Norman Pearson, on the state "After Death." Witness the discussions in the various public journals on such phenomena as the Psychical Society has yet addressed itself to. All this is dispersive, not concentrative. Modern thought is permeated by the new ideas before it is aware of either their source, their nature, or their tendency.

And this method of imperceptible permeation is eminently characteristic of the working of Spirit. It is hard indeed to think how spiritual workers could have been supposed to act in any other way. It has been so at all times, when, as in the days of the Christ, an effort has been made to influence human thought. The wind, He explained to one of His inquirers who was best able to understand the similitude, is traceable only in its effects. Its action is unfettered, its origin and destination unknown, but its potency is evident. So with the action of spirit. What was true then is true still. It was not till centuries had passed away that the teachings of the Christ were crystallised and His followers organised into a church. It will apparently be long before this latest attempt to renovate and guide human thought is similarly embodied in an organisation that can act successfully as the medium of its spiritual influence.

I have been so long absent from home, and out of reach of books and papers, and deprived, which is worse, of that repose which is necessary for thought, that I have necessarily omitted to draw attention to many very interesting papers, such as that of Mr. Norman Pearson's to which I referred above, and to which I hope to recur next week. I trust I may then also acknowledge the comments made on my notes on "The God-idea," and shew that I have not altogether failed to profit by the correspondence which it was one purpose of my brief and imperfect notes to elicit.

M.A. (OXON.)

A NEW CATALOGUE OF WORKS ON SPIRITUALISM AND THE OCCULT SCIENCES.—We have now before us the proof sheets of the autumn catalogue of new and other works published and sold by the Psychological Press Association, and have been requested to draw attention to it. This we gladly do and can say that we do not remember to have seen one more complete than that in question. It not only contains a list of the English standard works on the subject, but includes nearly every book or pamphlet published in America, and in the French, German, Spanish, and Italian languages, while to facilitate business, arrangements are being made to keep a stock of most of the books enumerated. The catalogue, which consists of 32 pp., will be sent post free on application.

"Think well of the dead" is a saying of deeper meaning than the world imagines. The writer was solicited by a communicating spirit to cease entertaining certain injurious thoughts about him. Our thoughts in the body are as perceptible to some spirits as words used to be to them when they were in the body.—*Harbinger of Light*.

## STRUGGLE OF TRUTH IN EMERGING INTO LIGHT.

The unfolding of great Truths would appear to run ever upon the same divinely appointed lines; thus is it, that history is said to continually repeat itself. What has been the fate of a great Truth in one century, and of its apostles, disciples, and martyrs, we may safely anticipate will once more be its fate and the fate of its followers, in the succeeding centuries; the names of the actors, of course, changed, the manifestation of the truth changed, but the principle unchanged, and unchangeable, by which Truth Universal is ever being evolved.

Of this observation a noteworthy example may be found, if we compare the history of the unfolding of the modern manifestations of "Spiritualism" with that, in the last century, of their precursor, herald, and indeed, in one sense, of their mother, Mesmerism or Animal Magnetism.

The following extract, relative to the progress and persecution of the beneficent discovery of Dr. Mesmer, is taken from the forthcoming first volume of "Pioneers of the Spiritual Reformation," by Mrs. Howitt-Watts, from the Life of Kerner, where reference is made to Kerner's last book, "Researches after Memorials of Mesmer."

From the perusal of this extract, a salutary moral cannot fail to be drawn.

Something Regarding Mesmer's Followers and Opponents in Germany, also Regarding the Gradual Development of Animal Magnetism.

Through Puységur's investigations Animal Magnetism assumed a new phase during the time of Mesmer's sojourn in France. Puységur resided at Strasburg, from whence his doctrine spread itself throughout Germany. Puységur was the first experimenter who, quitting the simple magnetic influence upon the patient, assumed that Somnambulism and its power of inward contemplation alone, constitutes its healing power. A sick boy, his patient, in whom Somnambulism had unfolded the faculty of inward vision, had led him to these conclusions. In Somnambulism Puységur believed that he had discovered the veritable magnetism; and in this spirit gave publicity to his own discovery.

Upon Mesmer's return to Germany he found that these new ideas had spread throughout the land, and this circumstance again greatly embittered his life. Regarding what he considered the dangers of Somnambulism and the somnambulist treatment, Mesmer has written many papers which betray a wounded and suffering nature.

Affecting it is thus to observe two great discoverers and benefactors of the human race, through the narrowness of vision inherent in humanity, or through its unconquered egotism, thus blinded to the relative importance of the truth of each other's system, and through this pitiable blindness retarding the calm development of universal truth, of which each possessed a portion, and of which each believed himself the devoted servant.

From Strasburg, where Puységur's sect had arrived, Mesmer's doctrine was brought to Bremen. Lavater, giving his allegiance to Puységur's system, had received magnetism on the altogether mystical and religious side. Certain friends and imitators of his having exaggerated his views, the whole subject was exposed to the ridicule of the incredulous and of the utterly ignorant, and thus the very wildest ideas were entertained by the public of magnetism and magnetisers. Lavater, upon his appearance at Bremen, was greeted in the papers by would-be witty comic songs of a most disgusting and silly nature. That Lavater's own views regarding magnetism, were clear, philosophical, and calm, various passages in his writings bear testimony.

The circulation through Germany of the unfavourable opinion passed upon Mesmer's discovery by the French Academy, damaged Mesmer's reputation immensely; for especially in that age did Germany, not alone as regards dress and manners, but also in matters of opinion, follow the French nation with a pitifully servile imitation. Thus the opinion of a body of men, supposed by their learning and wisdom to be able to embrace and comprehend the whole of the laws of the world, was regarded by Germany as the utterance of an oracle. This feeling existed to so great an extent, that no one dared to defend Magnetism through the terror of being calumniated. The very

name of Animal Magnetism was tabooed. Dr. Eberhard Gmelin, of Heilbronn, a contemporary of Mesmer, an intellectual investigator of his discovery, and to whom we owe the possession of six volumes of conscientiously recorded experiences, and much valuable theoretical matter, regarding Magnetism, already, in the year 1787, has said in one of his volumes, that he would prefer to call his magnetic researches, "Experiments in the Power possessed by Human Nature by means of the living Human-Touch," owing to the unconquerable objection in the public mind to the term "Animal Magnetism." In fact by calling one of his works, *Materials for Anthropology*, he thus gave way to the public prejudice against Mesmer's nomenclature.

Gmelin was a man in whom no qualification failed to render him a thoroughly competent observer of this subtle power of nature. His observation succeeded in awakening a lively interest in the subject; and that he was an enlightened and thoroughly experienced physician, as well as a clear-seeing psychologist, not even the most prejudiced opponent could deny. His works were full of instruction, even for the unbeliever, and although they might not always work conviction, they prepared the way for it. Before Reil and Humboldt's experiments, in 1778, Dr. Gmelin wrote about a fluid within, or rather upon, the nerves, bearing much relation to electricity, and which he termed *nerve juice*, or *nerve ether*; and, in 1793, after the publication of Reil's excellent writings and Humboldt's galvanic experiments, he published other important observations.

Neither did Wienholt in Bremen fare much better than Gmelin, in the opposition which he encountered from the learned world. He, in the years 1803 and 1806, wrote upon the subject of Animal Magnetism, at great length, in a sober, searching, and philosophical spirit, and proved it to be a special power of nature, and an extraordinary healing medium. But he also, for a certain time, bore reproach and was utterly misunderstood. Within fifteen years, however, Wienholt treated, either directly himself or through others, eighty sick persons. The greater number of these were cases which he either beheld abandoned by medical art, or which could only hope for a protracted cure: cases of various kinds of diseases, inflammatory as well as chronic, nervous as well as other tedious maladies. There were individuals of almost every age and rank, and of both sexes, married and unmarried; and the magnetic treatment affected these patients in the most remarkable manner. In some of these cases the improvement was only temporary, in other partial, in others—and these not a few—the cure was complete. Wienholt made use of electricity combined with Animal Magnetism in his experiments. In these cases the sleep-waking condition excited the greatest surprise, and became the chief stumbling-block.

During the period of Gmelin's and Wienholt's activity in this field of labour, Animal Magnetism attained, through the discovery of galvanism, to more respectful consideration in the learned world. Already, and principally through Gmelin's researches—to which we have already referred—the existence of a so-called life-atmosphere around the nerves, was believed to exist. This supposition was rendered more probable by Reil's excellent work upon the nerves, and at length was clearly demonstrated by Humboldt's galvanic experiments with animal-fibres; and thus was Animal Magnetism brought nearer to physical science. Equally favourable were the observations of Spallanzani and Fontana. On every side, old conventional opinions and doctrines which had taken deep root, were seen to be attacked and destroyed by new opinions and doctrines, and thus people at length accustomed themselves to inquire with more equanimity into Animal-Magnetism, and gradually discovered that it really did contain some truth.

Through Schelling's Nature-Philosophy, other worthy minds were encouraged to cast off the chains of the old systems, and take higher flights through the illimitable realms of nature. Thus the arrogant tone of the would-be-all-wise was not so universal, and practical physicians who formerly had been opposed to Magnetism, even deigned to operate by its means. The men who at that period principally accepted the Mesmeric theory were K. E. Schelling, W. Hufeland, Klug, Wolfart, Fr. Hufeland, Kuntzmann, Petzold, Nasse, Muller, and other physicians in Berlin. At a later period followed that remarkable man whom, comparatively speaking, we have only lately lost, Dr. Ennemoser; and who has given forth to the world, both practical and theoretical works upon the subject. Also Eschenmayer has been an invaluable labourer in the field. Dr. Karl Passavant, of Frankfort, we have also to thank for his *Researches into Life-Magnetism and Clear-seeing*, which has become a classi-

cal work. Also Count Zappari, and his unfortunate countryman Count Mailath, have both earned our thanks through their peculiar conception and development of the Mesmeric doctrine.

It is especially through the exertions of the above-named men that Mesmer's discovery enjoyed a triumph, already before the death of Mesmer; although at a period when personally he was entirely forgotten, and now (in the year 1856), forty years after his death, a yet greater triumph exists in the appearance of magnetic table-turning, and of Reichenbach's discovery of the odyllic light and force. (In 1883, however, more marvellous has become this triumph, through the ever unfolding confirmation of the truth of Mesmer's discovery, as demonstrated by the varied phenomena of Spiritualism: that fuller development of occult force, the dawn of which Dr. Justinus Kerner was one of the first to proclaim.)

It ought not to surprise us, that Mesmer was not comprehended by the learned men of his day, seeing that he was through his views of nature, forty years in advance of his age. Nevertheless it is almost inconceivable that during all these years of the progress of magnetic inquiry, personally, Mesmer should have been forgotten, and this not alone by his opponents, but by those who honoured and practised his doctrine. Throughout the numerous volumes of the writings of Gmelin and Wienholt upon Animal Magnetism, between the years 1787 and 1805, you may seek in vain for the name of Mesmer. And with other writers it is the same. They well knew what persecution and contempt Mesmer had drawn upon himself, by the expression of opinions which were the same as their own; nevertheless, nowhere throughout these writings does one meet with one single expression of sympathy with Mesmer: nowhere a defence of him. It seems as though they dreaded to touch upon that name of "Mesmer," so hooted at by the scientific world. Not one of these writers took the trouble to search out the discoverer of that power of nature which they were themselves thus developing and defending, in order to become personally acquainted with him: to know what kind of a man he was: to hear from his own lips the explanation of his theory: to learn from himself the practical part of his doctrine: to be shewn by himself his magnetic manipulation; in short, to drink of the knowledge which they sought at its very fountain head.

Mesmer, during the greater portion of his later life, took no part whatsoever in the discussions of the scientific world; took no interest even in the magnetic labours of his followers. He dwelt in the most perfect retirement at Frauenfeld, a blessing to the sick and the poor of that neighbourhood. He appears, however, to have deeply sympathised with the great political changes occurring in Europe.

Various of Mesmer's friends in France sought to recall him into their midst from Switzerland, representing to him that his ideas would never be comprehended in that country, and seeking to induce him to publish his writings in the French language. Nevertheless to France Mesmer did not return.

Mesmer was already an old man of seventy-eight, when a circle of his zealous disciples in Berlin applied to him by letter, through Reil and Wolfart, to visit them, in order that they might hear his doctrine explained to them by himself. Throughout the rest of Germany, at this period, Mesmer personally was as one dead. It is easily understood that Mesmer, who had in his earlier life declined a similar invitation, now, in his old age, and when he was weary of scientific discussion, did not accede to his friends' desire. We have reasons, however, to believe that from this application of his Berlin friends resulted Wolfart's invaluable edition of Mesmer's writings. With the greater portion of his fortune, Mesmer had lost in France the whole of his papers. Nevertheless, in the later years of his life, during his solitude, Mesmer employed himself with marvellous patience in re-writing his ideas and experience in French.

MRS. HOWITT WATT'S FORTHCOMING VOLUME.—In answer to correspondents we are requested to state that this work is now all but complete, and that it will be published almost immediately. We have seen the proof sheets and believe it to be a volume almost unique of its kind.

CHARITY makes the best construction of things and persons; and is so far from being an evil spy, a backbiter or a detractor, that it excuses weaknesses, extenuates miscarriages, makes the best of everything, forgives everybody, serves all—and hopes to the end. It moderates extremes, is always for expedients, labours to accommodate differences, and had rather suffer than revenge, and is so far from exacting the utmost farthing that it had rather lose than seek its own violently.—WILLIAM PENN.

## REMARKABLE SEANCES.

No. II.

On Friday, July 18th, 1869, I attended a sitting at the house of Mr. and Mrs. Everitt, 26, Penton-street, Pentonville.

There were present, the Countess de Medina Pomar, (now the Countess of Caithness), Miss Anna Blackwell (the well-known translator of the writings of Kardec), Mr. Nisbet, of Glasgow, and Mrs. Nisbet (the two first named accompanied us to the house), and Mr. and Mrs. S. C. Hall.

The room in which we met was small, and the evening was intensely hot; so hot that the usual window curtains had been removed; the atmosphere was, therefore, unfavourable, and more than an hour passed before manifestations commenced.

The peculiar manifestations associated with the medium—Mrs. Everitt—are what have been termed “audible voices,” that is to say, voices apparently human, so far as tone and language are concerned; heard, not in isolated words, or detached sentences, but in conversations continuing during an hour or more, uninterruptedly. These sittings are always in the dark; indeed, there must be total darkness. A paper tube is to some extent a necessary accompaniment of these sittings; the spirit who speaks is understood to speak through it. I say to some extent, for on this occasion (and on a previous occasion), at my request, the spirit spoke for some minutes without the tube, telling me this: “The tube is not necessary; but we condense in it the breath of the medium, and we are thus able to use her for a longer time; we do not, as some think we do, speak by her lips.” When the spirit spoke without the tube, it was the same voice, only it had lost the peculiar tone it had received in passing through the tube.

The spirit who spoke by the aid of the medium called himself “John Watt.” His language was remarkably refined; there was no taint of vulgar intonation or common phraseology such as we almost invariably meet in persons of comparatively humble condition, and uneducated. On my remarking this, and asking him had he been in a high or low position while in this life, he replied, “I was in what you would call a low position. I was a mechanic engineer, but I have progressed greatly since I left earth.” I asked him how long ago that was. He answered, “Of your time is it thirty-two years, and I had been thirty years on earth when I was called from it.” The voice was clear, each word, in a loud whisper, being distinctly heard, the enunciation neither slow nor rapid, but somewhat emphatic and impressive.

Why darkness is a requisite, and why a tube should be an auxiliary at such sittings, I do not know; but in all such cases both seem to be requisite.

While the party was being arranged round the large square table (and the arrangement was not a matter of chance, but was made by some unseen power, dictating by heavy raps), we were directed, still by raps, to read the 6th chapter of the Acts, which I did, and then to pray, which we all did—silently, but, I believe, fervently. My own prayer was mainly that God would keep us from all evil influences, and give us only the influences of the holy and the good. After waiting more than half an hour, the medium became entranced. She was apparently rigid, her eyes were closed, and she seemed to have lost all will. She was moved, seemingly by no power of her own, to seat herself upon another chair, about a foot from the end of the piano. Leaning sideways over the end of the instrument, she made passes, as though magnetising it. No sooner had she ceased to make passes over the piano, than we distinctly heard the strings vibrating, and producing soft, wild snatches of sound, like the distant tones of an Æolian harp. All this time the medium sat passive, her hands on her lap, distinctly visible by the light of a candle, at a distance of a foot from the piano.

The candle was then extinguished, and we heard a

tramp of measured footsteps in all parts of the room; and presently a whispering voice sounded from the direction of the medium—“The blessing of God and the Lord Jesus Christ be with you, dear friends: I fear I shall not do much to-night, the atmosphere is unfavourable: I cannot see you clearly: the room is full of mist.”

The persons present each and all, then questioned the spirit, “John Watt.” It would occupy too much space to give in detail the conversation that ensued. To some of our questions the spirit replied “I do not know,” to others, “I am not permitted to answer that.” To one lady he said, “You desire to know too much of too many things in Spiritualism: you are like the butterfly that goes from flower to flower and gets nothing.”

Mrs. Hall then asked him if he prayed in the sphere in which he was; he answered, certainly, prayer was continual with them, not in phrases, but in spirit; and he quoted—repeating them slowly, and with remarkably grave emphasis—the two well-known verses by James Montgomery:—

“Prayer is the soul’s sincere desire,  
Uttered or unexpressed:  
The motion of a hidden fire,  
That trembles in the breast.”

“Prayer is the burden of a sigh,  
The falling of a tear:  
The upward glancing of an eye  
When none but God is near.”

Not remembering at the moment the authorship of the verses, I asked him by whom they were written: he did not know.

Among other things James Watt told us, that persons should never come to sittings in dresses of silk: silk being a non-conductor of electricity; dresses should be of cotton or wool.

On a previous occasion I had asked him as to the form he now had: he said it was the body he had on earth spiritualised—a spiritual body. “But,” I said, “if you had been hunchbacked while on earth, how would it be now?” He said, “I should have no hunchback here; but if I were visible to you (which I could be, though not with this mediumship), I should appear to you with a hunchback in order that you might recognise me.” I had asked him if I had known him on earth, whether I should know him in his present condition. On that occasion he brought with him a little Indian boy who told, in a boy’s small voice, a touching story of his sad experience, and death by violence on earth, and of his present happy state. Several times during this sitting, we saw lights in various parts of the room: they resembled that which is given out by the glow-worms, but one was much larger, apparently six inches in length. I asked John Watt to explain them; he said he could not do so then, he must soon leave us, for the medium was becoming exhausted, but before he left us he hoped we should hear the music he knew we all desired to hear.

It was explained by Mr. Everitt that his wife’s guardian spirit sometimes brought with her several child-spirits who played on the piano that occupied one part of the room. He fervently hoped that manifestation might be given to-night. We waited patiently. The candle was then directed to be lit, and we saw the medium seated as she was when she first occupied the chair—rigid; her eyes closed, and apparently unconscious; the tube on the top of the piano; her right arm leaning on the piano, supporting her head.

The light was again extinguished, when sounds issued from the piano: the keys seemed to be lightly struck several times, though the cover was down. It was an ordinary cottage piano, the top was covered with books, a heavy inkstand, and two candlesticks. It was subsequently closely inspected by me and others. To have removed the top in order to set free the front, would have been a work of time and noise; some of us were seated within two feet of it, the room being very small.

Suddenly we heard a faint, sweet melody, not played on the keys, but on the wires; the melody continued for full five minutes; those present who were musical described it as of great beauty and originality: sometimes loud, sometimes soft—dying away at length into a murmur of sound, and leaving an echo, so to speak, of inexpressible delicacy and sweetness.

Mrs. Hall said, that the touch on the keys of the piano was like a child’s touch—picking out one note after the other—but the playing on the wires was that of an accomplished player, who understood melody, harmony, and expression.

John Watt, when it was over, said, “I am very glad you have heard that music.” Mrs. Hall asked, “Have you music where you are now?” “Oh,” he said, “music infinitely more beautiful than that.”

He told us the guardian spirit of Mrs. Everitt had told him that morning why she was specially permitted to attend upon her (her name was Anne Blower). “This morning Anne told me what made her wish to be with Mrs. Everitt. When she was a little girl at school, Anne was her teacher, and as teacher recommended all the girls to get a book, and set down in it all good and evil thoughts, all good and evil actions, that occurred to them, or that they had done. There were a few girls who got the books, and began attending to their teacher’s advice; but all except one failed in the perfect truthfulness that was required. They did not enter what was against themselves, only what was in their favour, but Mrs. Everitt had put down everything—she was perfectly true, and that won the heart of Anne so much, that she desired to be with her, to help her, because she was, and is true.”

After that John Watt said, “I must go now; but not without my prayer: May God and our Lord Christ bless you, comfort you, help you, and give you happiness in this world, and in that to which in due time you will come. May His light guide you; and His help be with you here and hereafter. Amen.”

The sitting closed, the candles were lit: and the medium was found exactly as I have described her.

I have merely related the facts as they occurred during the two hours occupied in the sitting. I could, of course, add much. We asked at least fifty questions; to most of which the spirit gave not only intelligent, but singularly terse and sensible replies.

Fraud was out of the question; it was a sheer impossibility that a human hand could have played on the wires of the piano, removing and replacing the top and front, and the books and other things on the top.

The medium was (I do not speak it disrespectfully) not an educated person; she could not play on any musical instrument; she has never, under any circumstances, received payment for the exercise of her gift; she is the wife of a humble, though highly intelligent, man; and in no way could he or she be benefited by these manifestations; indeed, the contrary is the fact.

But I say fraud was impossible on the five occasions I witnessed those manifestations—accompanied by several persons as scrupulously, nay, as suspiciously inquiring as myself.

Such sittings, and some even more astounding than these, were of frequent occurrence in this house. But two of these sittings, quite as remarkable, took place in my house. Moreover, I trust I shall induce belief that there are few persons so utterly abandoned to evil as solemnly to ask God’s blessing on a pre-arranged and pre-determined fraud, that a man and woman respected in all the relations of life, good parents and citizens, could be so entirely wicked as blasphemously to implore God’s aid and then wilfully to devise a profitless cheat.

I am sure that they themselves believed in these mani-

festations as truly as Martha and Mary believed in the raising from death of Lazarus their brother.

And I do not for one moment hesitate to express my entire conviction that these manifestations were real, true, holy, and emphatically for good.

(Signed) S. C. HALL.

We who were present at the sitting on the 18th July, testify to the accuracy of the above details.

(Signed) HAY NISBET.

HELEN NISBET.

C. W. PEARCE.

Signed also by

THE COUNTESS DE MEDINA POMAR, AND  
MISS ANNA BLACKWELL.

A GHOSTLY NARRATIVE COMMUNICATED BY  
A. M. H. W.

The Ghost of Peter Pearson.

From a letter of a lady residing at Derwent Bank near Broughton, Cumberland, to a relative.

“Jane Pearson, a minister amongst us” (the Society of Friends), and a native of Broughton, whose name is probably mentioned in the “Journal of James Dickinson” (also a minister and a native of these parts) with whom I believe she sometimes travelled “in the ministry,” lived here with her brother, a “Friend” of the yeoman class.

Peter Pearson, her brother, died and was buried in the old burying-ground between Maryport and Broughton (still belonging to “Friends” and planted with trees), known by the name of “the Sepulchre.”

Jane Pearson and her sisters continued to live here, inheriting, in common with some other member or members of the family, the land left by Peter.

Some time after the death of the latter, a neighbour, who, whether sailor or not I cannot say, had been over sea and did not know of Peter Pearson’s death, landing at Maryport, set off to walk home to Broughton, some four miles or less.

It was a moonlight night, and on passing a gate between the Sepulchre and Broughton, the man saw Peter Pearson standing by the gate, exactly as he had often done. He felt, of course, no surprise, but made some remark to him, on which Peter Pearson said, “Wilt thou tell my sister Jane I wish to speak to her here, and I wish her to come immediately?”

I suppose it would be about fifteen minutes’ walk from the village. The man went on, and gave the message, which was received with astonishment, but with no fear, by the intrepid Jane, who had already retired to bed. She merely replied, “Very well,” dressed herself and went to the place indicated and remained some time, to the surprise of her family, who, however, do not seem to have questioned her much. They were probably accustomed to receive Jane’s movements as right, without reason asked or given.

A short time afterwards a field was sold by Jane, and a sum of money paid by her to the person from whom her brother had bought the field, without further explanation than that it was owing to him. But she had not known this till the night in question.

It was said by her family that “Jane returned home in a very solemn and weighty spirit,” but gave them no explanation or account of what she had seen or heard, only that she “believed it was right for her” to act as she did about the field.

This was told to me as a child by an aunt of my own on passing said Sepulchre—not as a wonderful story, but as a simple and undoubted fact, and as such I heard it, and believed it. . . . I never heard the story again that I remember, and never asked any questions about it, but was greatly impressed with it, and am sure that this was what I heard, and as I heard it.

NUMBERS OF “LIGHT” WANTED.—To complete sets we require a few numbers, as follow: No. 105 for January 6th, 1883; No. 106 for January 13th, and No. 128 for June 16th, 1883. Full price will be given for any copies sent to our office.

CELESTIAL WISDOM.—“Confide to God that thou hast from Him! Oh, thou soul weary of wandering! Confide to the Truth that which is from the Truth within thee, and thou shalt lose nothing; and thou shalt again blossom forth from thy blight, and shalt become healed of all thine infirmities, and that which thou hast lost shall be compensated to thee and renewed; and shall no more remove from thee, but shall perpetually remain and continue with thee, as God perpetually is; and remains.”—ST. AUGUSTINE.

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39, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Webbs Street.)

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## Light:

SATURDAY, SEPTEMBER 22ND, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subject discussed herein from week to week.

## THE PRESENT POSITION OF THE C.A.S.

In order to avoid misconception and to correct the erroneous statement recently made by a contemporary that the C. A. S. had closed its doors, we think it well to put the more salient facts before our readers.

The announcement which appeared in the *Herald of Progress* that "the support is insufficient to maintain it (the C. A. S.) any longer" is quite unwarranted, and partakes more of the nature of gossip, than that of sober fact. It is quite true, we believe, that the Council of the C. A. S. find themselves just now in pecuniary embarrassments, from the fact that a good many members, on whose subscriptions the Council felt themselves justified in relying, have failed to keep their engagements; but this difficulty will no doubt be surmounted. The present position of the C. A. S., however much it is to be regretted, is doubtless the necessary out come of the transition state through which public Spiritualism in this country has passed during the last few years, and there can, we think, be little doubt that the work of the C. A. S. on the old lines is complete, and that to serve the present and future requirements of the movement, a somewhat different line of action is needed to that which has obtained in the past. None recognise this fact more thoroughly, nor are any more alive to the vital necessity of a change of action, than the present Council of the C. A. S., and, we need hardly add, they are thoroughly determined to conform their methods to the new state of things, and do all in their power to make the Association a still greater power in influencing public opinion than has ever been the case. The best work of the C. A. S. has been done very quietly. Yet its influence has probably, for that very reason, been the more marked, and we have little doubt, that under favourable auspices, and a wise modification of

method, it will still be able to present a good record of its work to the friends of the movement.

It must also be remembered that from the onset the C. A. S. has had to contend with adverse influences, such as do not, except in very rare instances, beset other organisations of the kind. From the first, the Executive had to reckon with petty jealousies and needless opposition; and even now, late in the day as it is, we hear of attempts about to be made still further to divide the public forces of Spiritualism, by the proposed establishment of other reading rooms and a library, in the immediate vicinity of the C. A. S. premises.

This we look upon as not only unwise, but very unfair. Unwise in that the C. A. S. has attained a position and possesses a library, which any new organisation could not hope to attain or possess for many years to come, and the only outcome of any present effort, independent of the C. A. S., would be somewhat to drain that Association without producing any corresponding benefit; and it is unfair, seeing that it hampers the Executive of the C. A. S. at a time when they are using their best energies to meet the wants of the public.

Surely no new effort in this direction is necessary until the C. A. S. closes its doors for good, or has proved incapable of meeting the public needs.

Briefly and plainly then, the C. A. S. has not shut its doors through the support being insufficient. The rooms have only been closed, as is usual, during the vacation of the secretary, and at a time of year when very few Spiritualists are in London and when the number of calls made at the rooms are reduced to a minimum. Long before the winter's work commences, however, the rooms will again be opened, and we hope that under new auspices the C. A. S. will shew that it has still work in plenty to accomplish.

The foregoing is written on our own responsibility, but we thought it best in the absence of the secretary to make some such explanation with the view of preventing as far as possible any misapprehension.

## SPECIAL NOTICE TO CONTRIBUTORS.

For some time past we have increasingly felt the arduous nature of the task we have assumed in the direction of a paper like "LIGHT." Undertaken, as it was, as a labour of love, and as a not altogether unimportant tax upon time and leisure which would otherwise have been devoted to relaxation from the cares and anxiety of business life, our duties are by no means lightened by the receipt of communications of extraordinary length. It is very perplexing to us to have to deal with them at all. They are, no doubt, in many cases, of sterling value, and the subjects on which they treat of absorbing interest to a few of our readers. The majority of these, however, complain (we think, with some show of reason) that special subjects are often allowed to monopolise too large a proportion of the space at our command. There is no doubt that this question of the length of contributions requires consideration; and, holding as we do, that an author can divide what he has to say, so as to complete any one branch of his subject in from two to two and a-half columns, we hope all concerned will take it in good part when we say that for the future we must absolutely decline even to consider the suitability of any communication for these pages, if it exceeds the stipulated length. By taking a little trouble, an author can, as a rule, very easily split his subject up into two or more sections, and make each of them complete in itself. In these circumstances, we think we may fairly ask for the co-operation of our contributors and correspondents, resulting, we hope, in mutual advantage, and certainly in our personal appreciation of any consideration shewn in this direction.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—A special meeting of the Council of the C. A. S. will be held on Tuesday evening next, at 6.30 p.m. The business is urgent, and it is earnestly hoped that members of the Council will make a point of attending.

## A UNIVERSITY INVESTIGATION.

A letter of interest has been addressed to the *Revue Spirite* (August) by Prince D. K. It is here condensed:—

A work has just appeared here in St. Petersburg, in the Russian language, by M. Aksakoff, well known as editor of the spiritual review, *Psychische Studien*, published at Leipzig. It is entitled "Scheming Unmasked: A History of the Investigation into Mediumistic Phenomena by the Physical Society of the University of St. Petersburg."

Certain members of the University formed a Society for Psychical Research. On the motion of M. Mendelef, the Professor of Chemistry, this Society appointed a committee in the early part of 1875 to investigate and report upon the alleged physical facts of Spiritualism. The committee consisted of twelve professors of the University, M. Mendelef being president, and, prominent among them, the professors of physics and mechanics.

Messrs. Aksakoff, Boutlerof, and Wagner, as recognised Spiritualists, were invited to join the committee, as members, and this they consented to, in the hope of giving practical direction to its work. The protocol of the committee, thus constituted, unanimously agreed to May, 1875, had three articles: 1st, that the committee should hold forty sances within the ensuing twelve months, and that the results should then be discussed and reported upon; 2nd, that copies of all notices, programmes, and minutes of business should be furnished to every member of the committee; 3rd, that each member should have the right to deliver his opinion before the drawing up of the report.

In order that the committee might enter upon its work intelligently M. Aksakoff furnished it with the standard books upon Spiritualism, and then, at his own charge, visited England and Germany to engage suitable mediums. At the recommendation of Mr. William Crookes and others he secured the attendance of three excellent mediums, the brothers Messrs. P. and Mr. C.

With Messrs. P. the committee held four sances, in November; and in June following, four with Mr. C.

The animus of the committee soon revealed itself by its withholding copies of notices, programmes of business and minutes, from its three Spiritualist members. Finally in violation of its protocol, it abruptly closed the investigation after the above mentioned eight sances.

After the four sances with the Messrs. P., namely in December, 1875, Professor Mendelef gave a public lecture in which he anticipated the committee's report. His lecture, in matter and manner, afforded a strong instance of the bad feeling and bad faith animating some men of science in approaching spiritual phenomena.

Then, after the sance with Mr. C., namely in March, 1876, the committee anticipated by two months the time fixed by its protocol, and ignoring their fellow-members, Messrs. Aksakoff, Boutlerof and Wagner, signed the fallacious report which appeared in the *Golos*, No. 85.

Those of our public who had looked forward to a real investigation were indignant, and protested against the report. Their protest was signed by 130 persons of recognised position, and was published in St. Petersburg, in the *Moniteur*.

To this Professor Mendelef replied by a coarsely-written pamphlet, in which he said that he thought the subject unworthy of investigation, and that Spiritualists were imbeciles, and mediums charlatans.\*

A review of the whole proceedings was then written by M. Aksakoff, the result being the present volume, the publication of which has been delayed by circumstances

NOTE BY TRANSLATOR.—When the brothers Petty returned, they told friends in London that this committee, excepting Messrs. A., B., and W., treated them evidently on the assumption that mediumship was a kind of trickery, and that the committee had to find it out. The brothers expressed their sense of relief from having to sit with a dozen men of this sort, by saying that if they had had the option of being shot, or continuing the sances, they would have preferred the shooting.

beyond his control. He shews, with documents in hand, that Professor Mendelef exhibited throughout as much want of real science as of good faith, and that the committee's report was a tissue of misrepresentation.

M. Aksakoff makes his criticism the occasion of stating the case of spiritual manifestations in general, and the conditions for studying them. Without advancing any theory, he finally states the conclusions to be rationally drawn from them. Altogether, his book is a valuable contribution to our literature.

## HAUNTED HOUSES IN HUNGARY.\*

Kornel Albranyi, complaining of the superstition of the Hungarians, says that not only our country folk, to whom all things in nature are mysterious; not only that part of our aristocracy who withdraw from the busy world, and bury themselves in their ancient castles, but many even of those who take part in public life and in learned movements, standing on the height of modern science, clothed with its distinctions, and filling high offices of state, are inclined to mysticism, and in private and family circles recount superstitions and incredible stories. And they do this with such positiveness, such definiteness as to persons and dates, that an unbeliever will rather smile in silence than dispute with the assertors. Of those cases in which these particulars are given, and living persons play a part, the following are repeated by the writer above named:—†

On one of the immense Slavonian estates of Baron P. is an old castle, which, of all his houses, has the finest park and is the most splendidly situated and furnished. Nevertheless, it was for a very long time uninhabited. Even the household servants were withdrawn from it. In the year 185—Lieut.-Colonel W., being in the neighbourhood, was much surprised at the desertion of the rich and noble castle. On asking the cause he was told that the castle was under a curse, and was haunted nightly by a ghost. The officer laughed, but having then no leisure to remain, travelled on. Some time after he met Baron P., and the conversation turned on the haunted castle.

The Baron confirmed the statements made, and said that he could do so from his own experience. He described the mysterious noise which every night filled the large halls, and said that nothing would induce him to pass another night in that castle. The Lieut.-Colonel was a bold soldier, and declared that if he found himself again in the neighbourhood he would spend a night all alone in the house. He asked concerning the traditions connected with it. But those which Baron P. mentioned to him suggested no explanation of the haunting. No drama, still less any tragedy, not even an exciting episode, was among them.

The conversation naturally turned on other stories of ghosts and hauntings. For just at that time it so happened, or was said to have happened, that in a Bohemian castle of Prince Schwartzburg, three officers had undertaken an adventure similar to that proposed by our Lieut.-Colonel. They also would see the ghosts which caused nocturnal disturbances. They accordingly betook themselves to the castle, dining and remaining together until midnight. They then separated, each going to his room, and wishing one another good luck with the ghost. In the morning the servants sought the officers in their rooms, but found none of them there. After long search, one was discovered lying dead on the ground in the armoury; the second, huddled up in a dark corner of the corridor, was likewise dead. The third lay senseless on the further bank of the moat which surrounded the castle. He must have fallen down from the height of the second floor; yet his body shewed no trace of injury. He was brought back to life, but never more

\* Translated from a transcript in "Licht mehr Licht," of September 2nd.

† "Kornel Albranyi im P. L." is the only reference given in the German newspaper. I do not know to what publication those letters refer.—T.L.

recovered his senses. He was mad, and died soon afterwards. The names were given, which are well-known in the Bohemian nobility.

Lieut.-Colonel W. was not deterred by this horrible story. After some weeks he went into Slavonia and passed a night in the haunted castle. He had his bed made up in the great hall, in which the nightly disturbances were usually at their height.

He was in bed when they sought him on the following morning, asleep as if stunned, and his face shewed traces of what he had gone through during the night. But on awaking, he came at once to his senses, immediately asked for ink and paper, and wrote a letter to the proprietor of the castle. In this he said he had kept his word, had slept in the house, and that something had happened of which he could not give a clear account. One thing, however, he recollected,—that someone had said to him that in a certain recess in the chimney of a bedroom (a particular description here followed) a skeleton would be found in the wall. And if this skeleton was taken away, laid in a coffin, and buried with funeral rites, then would no ghost any longer trouble the castle.

On receipt of this letter, Baron P. at once set out for Slavonia, and made search according to the directions given. And all happened as indicated in Colonel W.'s letter. At the place described, the skeleton was found in the wall. It was placed in a coffin, consecrated, and buried. All was henceforth quiet at the castle, and Baron P. usually resides there with his family at this day.

Not less interesting is a second case, of which the Szabolcs county is the scene. On one of the estates of the L.'s, at Th—, stands the hereditary castle, where, about a hundred years ago, a predecessor of the family employed a certain foreign artist to paint a fresco in the great hall. The artist painted the living members of the family of L. in fantastic groups, and finally also himself. He laboured long at the fresco, and as he was making the last strokes, the scaffolding on which he had so long stood gave way under him, and he was killed immediately by his fall. Since then, the family of L. from generation to generation have heard the ghost going about in Th—Castle during the midnight stillness; the steps resembling those of the fine, elegant shoes worn by the artist. Strangers sleeping in the house were awakened by a mysterious noise, and could not get to sleep again. And if the family went for a walk in the garden on a summer evening with their guests, it often happened that one of the latter pointed with surprise to the upper storey of the building, and asked, What figure is that? All would look up and see no one, and he who spoke would see the figure no longer. The footfalls at night are most frequent on the narrow wooden staircase leading to the upper storey. There were guests, and even members of the family, who could not believe but that the sounds were caused by living men or animals. The staircase was strewn day by day with the finest ashes, that the traces of the footsteps might be detected. They then watched for the next nightly sounds. These were repeated, and distinctly heard by the watchers, the steps advancing up the stairs and then going down again. Certainly it must be the footstep of a living man, and the marks would be left on the ashes. They went immediately with a candle to look, but the ashes were found undisturbed.—*Trautenauer Wochenblatt*, v. 13th August, 1883.

M. Adolphe Didier, who, with his brother Alexis, was so well-known years ago as a clairvoyant, and who has been an occasional correspondent to our pages, has, for family reasons, returned to his native country. During a residence among us of nearly forty years, he has acquired the respect and regard of all who knew him. He will be happy to receive old friends from England at his residence, 5, Rue du Mont Dore, Boulevard des Batignolles, Paris.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Christian Symbolism.  
To the Editor of "LIGHT."

SIR,—It is as satisfactory as it is unusual to find a Catholic priest among your correspondents, because it supposes an amount of courage and independence which may lead to better things. But at the same time, it does not seem right to allow his startling assertions to go unchallenged.

In his first letter, he tries to prove the doctrine of Re-incarnation by the words of "Jesus," (why not Jesus?) to Nicodemus. To do this he takes unwise liberties with the sacred text, substituting *fire* for "spirit," *flesh* for "water" and *physical facts* for "earthly things." Now earthly things are by no means necessarily physical facts, however well the phrase may sound for the writer's purpose. Spirit does not mean *fire*. "He shall baptise with the Holy Spirit and with *fire*." Water is well known to be a symbol of *truth*, or purification, for it is by the truth that we are purified. But if he will turn to the first chapter of this Gospel, he will see that the children of God "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God:" or as St. Peter has it "begotten again, not of corruptible seed, but of incorruptible by the word of God." There is not then in these words to Nicodemus, a thought or suggestion of incarnation,—nothing could be more diametrically opposed to our Lord's teaching, who spoke of a *spiritual*, not a natural rebirth.

Nor is there any more evidence in the saying that "Elias is come already." The Baptist came, it is said, "in the spirit and power of Elias." If another reformer should arise in the spirit and power of Savonarola, it would be rather a far-fetched conclusion that it was Savonarola himself come down from Heaven! If the "Catholic Priest" can discover this dogma in the expression, "the Captain of our Salvation was made perfect through suffering;" or, that those who are raised from the dead "shall not die any more;" or, that such as are pillars in the temple of God shall "go no more out;" or, that the "dead are blessed who die in the Lord, because their works follow them;" or, in that it is said, "Thou turnest man to destruction, and sayest, return, ye children of men,"—it is only another illustration of the well-known fact that anything may be proved from Scripture if only men apply their ingenuity thereto under the influence of a powerful preconception. Another instance of this is the bold assertion that Jesus taught that the wicked should go away into "after corrective punishment." He taught nothing of the sort, as every reader of the New Testament should know.

"The Protestant," says our friend, "may teach three Gods, but the Catholic Christian Church does not." To say so is a "monstrous injustice." I am afraid both Churches swim (or sink) in the same boat, because the former got its dogmas from the latter. The Nicene and Athanasian Creeds are accepted by the Catholic Church, are they not? In the latter we are told, "There is one Person of the Father, another of the Son, and another of the Holy Ghost." Here are three distinct Divine Persons. Now, in no intelligible sense can three persons exist in one individual, because a person is an individual. Three Divine Persons, then, must be three Gods; and, moreover, the people are taught to worship each distinctly and successively. And to say the Three Persons are One God, does not mend the matter: it only shews the absurdity and insincerity of such a saying coming after such a definition. It involves a contradiction in terms, and this Cardinal Newman acknowledges, while professing to believe it.

In the second letter "A Catholic Priest" tells us that "the Sacrifice of the Mass is not a bloody sacrifice, but a bloodless and pure oblation." What then becomes of the doctrine of Transubstantiation? The Church defines that the substance of bread and wine after consecration is changed into the real Body and Blood of Christ. Many a man and woman for denying this has received his death at the hands of the "Christian Catholic Church." If the definition is true, it is a bloody sacrifice. If the writer says it is false, he is doubtless right, but for all that he places himself in the position of those whom the Church calls heretics and enemies of God.

He speaks of those who at the Communion partake of the "body of God." What is meant by the body of God? He tells us—"i.e., the Divine substance, also the universe, the Church or Bride of God." Having partaken of and appropriated all these, he goes on to say, "And by the blood of God, i.e., the Divine Spirit manifested in form astral fluid which pervades all things, also the Divine Spouse who lifts up His Bride to union with Himself." Here we must remember that the poor laity are deprived of these advantages—they can have nothing to do with the "Divine Spirit" or the "Divine Spouse," for the cup is denied to the laity! Or does "A Catholic Priest" ignore the commands of the Church, and approve of Communion in both kinds? If so, I congratulate

\* Several important matters having been kept waiting for some weeks through the pressure on our space in connection with the correspondence on this subject, and that on "Esoteric Buddhism," we are reluctantly compelled to close it next week.

him sincerely, but all the same he lays himself open to the anathema pronounced against heretics.

Most Spiritualists, who are Protestants, and most Englishmen, who also delight to call themselves by this name, will look upon the Reformation as the emancipation of the human mind from a thralldom which made progress impossible. On the other hand, our friend informs us that "at the so-called Reformation the spiritual was cast out for the material" (we have always thought that the material was cast out that the spiritual might have free play); "the invocation of the departed, for the glorification of heroes; the intercession of Maria, for the supremacy of the devil." Since neither the "invocation of the departed," nor the "intercession of Maria" are matters of revelation, their abolition is a subject of thankfulness. But that the devil rules supreme over Protestants, we knew by infallible authority long ago!

To the Editor of "LIGHT."

SIR,—I have read with interest the letters in your journal on Christian Symbolism, signed "A Catholic Priest." His views and explanations are ingenious, and may commend themselves to certain minds. But let your readers beware of accepting them as "the true doctrine, the mystic truth contained in the rites and ceremonies of the Christian Sacrifice, &c." These words have an authoritative ring, and might even be construed as containing a tacit accusation of dishonesty on the part of other accredited teachers of the Catholic Church, especially when taken in connection with the phrase, "which I fear they (your readers) will not be able to find thus elucidated in any book at present."

As an individual opinion, expressed as such, your correspondent's idea of the signification of the rites of the Holy Mass is interesting; but from the attitude he has taken up I think with "E. M.," though probably with far different feelings, that the prophecy "he will no longer be able to sign himself 'A Catholic Priest,'" will soon be realised.

No thinking Catholic can doubt that the Mass is full of mystery; but also, no true child of the Church will dispute that the way to the comprehension of that and of all the mysteries of the religious life is through the regeneration of the heart and life rather than through the subtleties of the intellect. Humility, self-abnegation, contempt of the world and its honours, love of the Cross and of the Crucified, penance, mortification, and true charity, these are the thorny paths by which Holy Church guides her children if they would enter into life, and to such the Spirit gives teachings which cannot be uttered; the results only are to be seen in their lives and in their works. Were this not so, and were the learned only able to know the true doctrine, where would be the poor, the humble, the lowly-minded, and the ignorant (as the world counts wisdom), whom the Church gathers in ever-increasing numbers, and with such motherly tenderness, to her bosom, and whom Jesus Christ has declared to be "blessed"?

The tone of "A Catholic Priest" might lead some to believe that the truth is being kept back from all but a favoured few, and that he is now making it known for the first time; whereas it is only his own interpretation of certain ceremonies which he has put forward with so much show of authority.

K.

To the Editor of "LIGHT."

SIR,—The letters of "A Catholic Priest" perplex me. The signature, taken in its natural sense as ordinary readers will take it, implies that the writer is a priest of that Church which exclusively calls itself Catholic, and which is presided over by the Pope. If this be so, the sentiments contained in the letters are very noteworthy, and are likely to expose the "Catholic Priest" to authoritative censure. If, however, he owes no obedience to Rome, the signature is misleading, and calculated to give readers a false estimate of what he says.

A PERPLEXED READER.

Pantheism versus Theism.

To the Editor of "LIGHT."

SIR,—M. A. (Oxon.) occupies so prominent a position in the sphere of Spiritualism, and especially before the readers of "LIGHT," that we are naturally anxious to ascertain his exact opinions. Or if his opinions on the primal question of all are rather hazy and ill-defined—if he seems tracing a zigzag path, and returning on ground which we thought he had abandoned, still we desire to know that fact. However the case may be, it is comforting to feel assured that his honesty is sterling—he is true as the day; but if his mind is wavering, his language, to be true, must be wavering also. And such it seems to me to be on the question of the Personality of God. He gave at least a partial adhesion to the views contained in a letter of mine which seems remembered, but now he takes up quite different ground, and to my surprise coolly assumes that the Personality of God means His figure and outward similarity to the human form. It was the purpose of my letter, to which he seemed to assent, to eliminate that topic altogether as one utterly beyond the reach of the human faculties, and to concentrate attention exclusively on the indications of Thought, Purpose, Will in the universe, as proving that God is an *Ego*, or in other words, a Person.

Yet "M. A. (Oxon.)" now quietly assumes the exact contrary, without producing a single argument to shew that per-

sonality consists solely in the outward form and organisation. We do not so use the term in regard to ourselves. When we speak of Prince Bismarck as "a great personality" we surely do not refer to the height of his stature, but to his great intelligence, his over-mastering spirit, his tenacity of purpose, his commanding will. Nor do we blunt the force of the argument for design, and purpose, and goodness in creation by asking "What is the mode of the Being of God?" His attributes beam forth no less resplendently, and impress our minds, though we are utterly bewildered in attempting a solution of this question. Our minds are not to be cheated out of their inmost convictions by propounding an insoluble problem of another kind. Our perception and belief of the fact is not to be made dependent on our comprehension of the means.

Our weekly Mentor now seems to revert to a "refined and spiritual Pantheism." But however "refined," and however "spiritual" Pantheism may be, the real question is—Is this Pantheism possessed of a Mind—Thought and Will? Moreover, how does our author define Pantheism? Is it, as the term seems to imply, "the sum of all that exists—of things evil as well as of things good"? Does it mean the indivisible units of all that exists? In my humble opinion it is a mere jargon which begin in confusion of thought, and can only end in utter bewilderment.

I hold with an able and profound American writer, that "the Divine Being and the Divine Personality are inseparable in thought. We do not know God first as simple existence by the evidences of His power and skill, but we know Him primarily and directly as a Person. The personality of man has its foundation in that of God, and is the ground of the relations ship and communion between them. It is only by postulating the Personality of God that we can have any knowledge of God, while it is only through the realisation of the personal element in man—that is, through the deeper knowledge of himself—that man comes to the knowledge of God. The more strongly the human personality is developed the more clearly is the Divine Personality apprehended. The ages in which the consciousness of God is strongest are not the darkest and most barbarous, but rather the most prosperous and enlightened."

Pantheism is only a bright name for Atheism: "hiding the grossness with fair ornament." G. D. HAUGHTON.

Christian Spiritualism.

To the Editor of "LIGHT."

SIR,—I cannot refrain from stating through your valuable columns, how I unhesitatingly and cordially endorse every word contained in your correspondent's letter ("A. E. Major") published in "LIGHT" of 1st inst.

I will not attempt to enlarge on your correspondent's views, but still I may be permitted to add my testimony, and state that I know by a long experience that all who appeal to our loving Heavenly Father for assistance and guidance, will surely receive it, provided the request is made with humility, in sincerity, and in truth.

"Ask, and ye shall receive, knock, and it shall be opened unto you," will be true to the end of time.

God is no respecter of persons: all may come; the highly educated and the ignorant, the poor equally with the rich of this world, the old and the young, have all the same blessed right of appeal to the Throne of Mercy.

In my humble opinion, one of the greatest errors of the present time is, that we are too prone to trust to our own personal strength and knowledge, and too ready to worship our noble selves instead of our Creator and the Author of all life. This error, I am afraid, is common amongst Spiritualists. I attribute this to the want of careful and serious examination by those who have been blessed with the heavenly knowledge of communion with the departed spirits, many forgetting the solemn advice, *try the spirits*, to know if they are from God.—Respectfully yours,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, 6th September, 1883.

Anesthetics and Clairvoyance.

To the Editor of "LIGHT."

SIR,—In the last number of "LIGHT" "M. A. (Oxon.)" has some sensible remarks on "Hibbert on Apparitions" with especial reference to the experiences of Sir H. Davy with nitrous oxide, in which he felt as if "nothing existed but thought."

In my "Theosophy" and again in my pamphlet on Clairvoyance, I attempt to work out this idea, deriving my material from my own experience and from that of very many others when under the influence of anesthetics.

The grand facts are that, when under the complete influence of anesthetics the body is as dead, for you may cut it to pieces, without producing any pain, while at the same moment the mind seems to itself to be outside the body and revelling in the most ecstatic visions and delights.

I beg again to draw the attention of your readers to these great facts, because they seem to me to demonstrate the existence of the soul as a reasoning faculty, independent of fleshly organisation, and if so, they go to prove that the soul lives when the body is dead.

If this can be maintained, then the demonstration of the existence of the soul is as provable as the complex structure of

\* Trubner.

physical compounds is provable by chemical analysis, and if so, then we have a psychology amenable to exact science.

It is true that many who take anesthetics have thereby no psychic experiences, but a large proportion have these experiences, and with an intensity of vision which reduces all organic vision to comparative blindness.

Those who have had such experiences know that the soul exists and that it is an immortal essence.

Probably, there are not fewer than 30,000 such anesthetic experiences in the world yearly, and if medical men would tabulate these experiences the scientific results might soon transcend in importance all other discoveries known to man.

GEORGE WYLD, M.D.

Mr. Sennett's reply to Mr. Kiddle.  
To the Editor of "LIGHT."

SIR,—Having been travelling about for the last few weeks, I only received "LIGHT" of September 1st, on my arrival here yesterday evening. I hasten to acknowledge the letter signed "Henry Kiddle," commenting on the practical identity of some passages in one of my adept teacher's letters, published in the *Occult World* with certain others in the report of Mr Kiddle's lecture. Original manuscripts to which I should wish to refer in connection with this matter are in London, and until I return thither at the end of this month, I can only say a few words on the subject. I now have heard of the alleged plagiarism for the first time. I have no recollection of having received the letter Mr. Kiddle appears to have addressed to me. If such a letter reached my office in India and escaped my attention while I was burdened with the immense correspondence I had to deal with there as editor of a daily newspaper, I must apologise to Mr. Kiddle for the oversight, and regret it on my own account, as it would have been much easier for me to have dealt with the question raised, while still in India, than it is here.

For the moment all I can say is that as printed in the *Occult World* (a copy of which I have just succeeded in obtaining here for reference), I notice that the passage referred to by Mr. Kiddle is introduced by my revered friend with the expression "Plato was right," which seems to point to some origin for the sentences immediately following, that may have lain behind both the letter and the lecture. To obtain a further explanation of the mystery from India will take time, but meanwhile I may point out that the path leading to acquaintanceship with the adepts, is always found strewn with provocations to distrust them; for reasons very fully detailed in my books: their policy at present is rather to ward off than to invite European confidence. We, who are keenly desirous of penetrating to a comprehension of their philosophy, must be prepared at every turn to find traps set for our suspicions; as regards the matter before us it seems to me, in any case, hardly worth being regarded as a trap. Scarcely anyone who has realised the grandeur and sufficient completeness of the esoteric teaching, as already disclosed in its broad outlines, will be inclined to take notice of the relatively trivial question now brought up. That might have claimed attention when the *Occult World* came out; it is rather out of date now, that those of us who held steadily to our purpose have, by disregarding incidents that seemed to repel confidence in the beginning, got beyond them so far that in the retrospect they look merely ridiculous.

Wiesbaden, September 15th.

A. P. SINNETT.

The Late Mr. C. F. Varley and His Contemporaries.  
To the Editor of "LIGHT."

SIR,—My attention has been drawn to the obituary notice in your paper of the late Mr. Cromwell Varley. While according all honour due to the illustrious dead, it is just to avoid even indirectly denying any of that which belongs to the living; and for this reason I beg your leave to correct the account given by your writer of Mr. Varley's connection with the Atlantic telegraph,—an account which would mislead all but the best-informed of your readers.

The first Atlantic cable was successfully laid on the 5th of August, 1858. It was one of the most arduous engineering tasks of modern times; and my father, Sir Charles (then Mr.) Bright, received the honour of knighthood chiefly as having been the engineer in charge of it. He was assisted by Mr. Canning (since Sir Samuel), Mr. Henry Clifford, Mr. Woodhouse, and Mr. Everett. The chief electrician was Dr. Whitehouse, and the manager the well-known American, Mr. Cyrus Field. This cable subsequently failed through defects in the manufacture—a matter over which those in charge had no control. In the *Illustrated London News* of the 4th of September, 1858, and other contemporary journals, full descriptions of this earliest Atlantic cable will be found.

As telegraphic engineering developed itself, particularly in the departments of paying-out machines and of insulation, the difficulties of laying and maintaining subsequent cables have been greatly diminished. In these improvements, the late Mr. Cromwell Varley took a considerable share, I believe. The notices of him which have as yet been published certainly cannot be said to err on the side of too great fulness or too great praise for his varied and indefatigable researches, and of the useful part which he has played in electrical science.—I am, sir, yours obediently,

September 6th.

J. BRAILSFORD BRIGHT.

## SPIRITUALISM IN LONDON & THE PROVINCES.

### MR. GERALD MASSEY'S LECTURES.

Mr. Gerald Massey gave the second lecture of his course on Sunday in St. George's Hall to a large audience, his subject being "The Non-Historic Nature of the Fall of Man, and what it meant as Astronomical Mythos and Physiological Fable." The lecturer remarked that it is important to note that primitive man did not begin by personifying the elements in his own likeness. His process was one of objective comparison. He represented one mode of force by its equivalent in living form. The howling darkness by the black jackal, storm-wind by the angry blowing ape, the lightning bolt by the serpent's sting, the water flood by the hippopotamus, and thus the elementary gods were zootypes, the living zootypes of the most ancient totemic heraldry. Seven of these were continued as chronotypes, or tellers of time, and starry stations were assigned to them as intelligences to men. In Egypt the eight great gods are described as those who once dwelt on the summit of Am-Smen, and as Am means a residence in a paradise, this was literally the paradise of the eight great gods on the summit, one form of which was the Mount Meru. From this summit fell the seven, in consequence of their failure in keeping time. Whatsoever figures had been made out of the constellations would begin to lose shape in the course of Precession. The Mount of the Seven Steps would gradually sink and be submerged in the celestial waters. Hence the myth of the mount that disappeared at the time of the Deluge, with Eden on its summit. Hence also the Fall of the Seven (who failed to keep time) in the various forms of the mythos. The Fall of the Seven preceded that of the primal pair, who were traced by the lecturer to the great bear and dragon, and were shown on the Assyrian monuments as male and female, sitting one on either side of the typical tree of seven branches. Mythology makes no pretence to a primal human pair or a first man. The mythmakers were shown at work as primitive but perfectly sound biologists in expounding the natural origins of the race, not of the individual first man. The lecturer argued that every current superstition and fetichic belief had a natural origin and a true interpretation once; but it is only by tracing their genesis and development that it is possible to combat and overthrow false versions. The true nature of the physiological fable and its version of the human fall was known to the earlier teachers of the hidden wisdom. This crops up in books like the Apocrypha. In these it is declared that error and darkness had their beginning together with sinners, but through wisdom (or the learning to know better) the ways of them which lived on the earth were reformed, and mankind were brought out of their fall and saved through wisdom. Such was the doctrine taught by the Gnostics.—The discourse occupied upwards of an hour and a-half in delivery, and was frequently applauded. The third lecture of the course will be given at the same time and place next Sunday.—*Echo*.

### ROCHDALE.

On Sunday, September 16th, Mrs. Groom, of Birmingham, occupied the platform of the Rochdale Spiritualist Society, both afternoon and evening, Mr. Peter Lee presiding. The room was full to overflowing on both occasions. The choice of a set subject or of a series of questions was left to the audience. The latter course was adopted, and Mrs. Groom's controls dealt with the whole in a concise and very pleasing fashion. The evening subject was, "Does Spiritualism meet the requirements of the age?" Mrs. Groom's controls of course replied in the affirmative. The religions of the past had failed; they were being weighed in the balance and found wanting, and the spiritual philosophy was fully calculated to meet the varied wants of humanity. There was abundant proof that there was a want of humanity unsatisfied, and this need could alone be supplied by the teachings of Spiritualism. None of the Churches had utilised the spirit power which they held had been amongst them; in fact, they rejected truths on which their fabrics rested. The creeds and dogmas of the Churches had failed to cope with the materialism of the age. Materialism asks whether there be a God which smiles at one nation and curses another when asked to do so. This idea was not suitable for thinking minds. The crimes done in the name of Christianity were severely noted, particularly that of hanging men for murder. It was affirmed no assassin could go direct to Heaven from the hangman's noose but must descend to the lowest spheres and there remain till he had "paid the uttermost farthing." In the after life, sometimes the murderer incited spirits in human form to do similar deeds. Spiritualism taught that we should not hang these men, it being argued that if we made them fit to die before execution they were fit to live. Spiritualism proved there is no death, that man lives for ever and is destined to progress. Creeds and dogmas did not do this; consequently, the spiritual philosophy was right, and creeds and dogmas were wrong. After each discourse Mrs. Groom gave excellent impromptu poems on words chosen by the audience and which were highly appreciated. In addition to these she gave several clairvoyant tests, all of which were recognised. The most remarkable was a test to a widow, whose husband's dying words were quoted, and acknowledged. Mrs. Groom's visit, ranks among the most important incidents of Spiritualism in Rochdale, and the best evidences of the interest taken in the subject are the large and intelligent audiences which went to hear her and testified their satisfaction by liberal giving to the collections.

# Light:

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"LIGHT! MICH LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

### NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

#### THE GOD-IDEA: A REJOINDER.

I am sorry that the correspondence evoked by my Notes on "The God-idea" passed by without the possibility of my following it. Thoughts that might have been called forth at the moment it is now too late to put forward. It is plain to me on reading my own Notes in connection with these comments that most of those who notice them have regarded them as the expression of personal opinion, and not, as they in fact were, as a speculative embodiment of what finds a voice and utterance in various ways all round us. That which has hitherto been accepted as matter of faith is no longer so treated. What was regarded as unquestionable truth is widely questioned, and conclusions hitherto held to be beyond the reach of argument are freely discussed in language of exceeding boldness. Especially is this the case with respect to man's future and his relations with the Supreme Being. Paper upon paper in the leading magazines, such as that on the state "After Death" to which I adverted last week: volume upon volume, such as the fascinating speculations of the author of "Ecce Homo," issue from the press, and attract a large share of attention. It seemed to me not out of place to inquire what Spiritualism had to say to these various speculations. Under that loose appellation are included some schools of thought which by no means ignore such questions. What have they to say? Spiritualists are professedly in communication with those who may be assumed to know more about such matters than we do. They have gone some distance, at any rate, towards solving the "great perhaps." They have cast a strong light on the one great problem of man's immediate future. Have they any light to cast on the life in which they find themselves and on the God in Whom they and we "move and have our being"?]

Such were the queries that I ventured to propound. It may be that they transcend human knowledge, and are outside of the profitable limits of discussion. But people are discussing them; writers who find ready entrance to magazines which are nothing if not popular, are discussing them; and surely the one class of men who claim to approach such questions from a platform of experience and knowledge may fairly have their say—if only to say that they know nothing about the matter. So much will, doubtless, be conceded. But a broad ventilation for the purpose of eliciting opinion is a very different thing from "teachings" to which

"Theis" finds it necessary to supply an antidote from King's College. I did not presume to teach any thing or any body on such a profound subject. I hoped to be instructed myself, and to learn whether the distinguished author of "Ecce Homo," whose name commands respect *ubique et ab omnibus*, had not said something worthy of comment and criticism, if not of appreciation and acquiescence.

I wished also to discover whether among Spiritualists, who include among them representatives of the most divergent beliefs and negations in respect of religion, there was any strong consensus of opinion touching the subject which I ventured to open for discussion. I sufficiently indicated my own belief in the ideal of a Personal God revealed in the life and teaching of Jesus the Christ (I am obliged to the writer of the letter signed "A. E. Major" for pointing out that it would be unfair to me to charge me with any denial of those Christian doctrines)—but I wished to learn whether that view was or was not generally held by Spiritualists. We have, on the one side, very able and powerful thinkers, like Mr. Norman Pearson, who hold such a view in a modified form, who are "firmly convinced of the existence of a Deity," but who "see nothing in the least immoral in an opposite belief." \* Among Spiritualists are many advanced thinkers; men who are not afraid to look facts in the face, and who have learned to value an argument solely for what it is worth. How does this view strike such men? What have they to say?

I am far from underrating the value of the letters which have instructed me in various ways when I say that the comments are not of the character that I anticipated. Two of my critics express the view of what I may call mystical Christianity. Two or three confound and confuse me with the old question of personality and individuality. The others do not raise any questions with which at this distance of time I need deal. The question of the personality of the Supreme Being is not one that can be discussed beyond a certain point. My correspondents are anxious to point out that I am confusing the ideas of personality and individuality. Perhaps so; perhaps no. But the point I was careful to draw attention to was that the average, ordinary, popular conception of God current amongst us is that of a man whose powers have been raised to the *n<sup>th</sup>*. What I or my critics may conceive, is another matter. The vulgar conception is what I was dealing with. Mrs. Penny can, as I well know, cast a halo of refined and spiritualised beauty round the Christian ideal. It is sublime; it is pure; it is grand; but it is not the ideal of popular Christianity. "J.W.F."—initials that seem to me imperfectly to hide the individuality (is it?) of one who is well able to expound the mysteries of Esoteric Christianity—states "the true faith of a Christian" in an attractive guise.† He frankly admits, however, that the ordinary Christian idea of God is that which I stated it to be, and he regards that as the highest ideal. That is matter of opinion. I, myself, think that it is, at

\* "After Death," *Nineteenth Century*, p. 283.

† "J.W.F." letter suffers somewhat from the fact that it was written before he had seen the conclusion of my arguments. I am more in accord, even verbally, with what he sets forth than he probably thought I was. At the same time, his letter offers me points of divergent thought which are both interesting and instructive. A similar remark applies to the letter, signed "W. D. Avening," which I frankly admit that the ideal he puts forward under the name of "Father" is that which most commends itself to the heart. But I was dealing with the head. Science has no heart in such matters.

least, open to argument whether such an ideal is not the product of the state in which we now find ourselves, and whether incarnation under quite different conditions would not have given us a quite different ideal. But that is not important, except in so far as men regard it as terrible to discuss such matters at all, or, still worse, are disposed to import into the argument a certain smack of theological dogmatism.

We shall not forget, I am sure, that we know nothing of a surety about these high matters, and that metaphysical interpretations of the esoteric meaning of individuality, personality, and the like, are beside the point. The conceptions of Heaven and hell, of God and the devil, current among average Christians, are crude enough, material enough, and it was with such that I was, and am, concerned. So that metaphysical niceties do not enlighten me *ad hoc*. I am by no means sure that I am not able to adore and worship that phenomenal manifestation of Supreme Power which is called Nature. I can at least conceive of such worship; and I see nothing at all irreverent in any mind that refuses to embody his God in any form, and "ignorantly worships" what he challenges more presumptuous minds to declare to him more circumstantially. It is, perhaps, a little difficult to import into such discussions the method of severe logic; nor is it necessary to quarrel with any who refuses so to deal with matters that he shrinks from handling by such work-a-day methods. Only a prolonged course of thought, that does not fear the directest handling of that which it most concerns man to know, can enable the mind to deal fairly, and yet reverentially with subjects that are encircled with a halo of prescriptive reverence where they are not enveloped in mists of prejudice and superstition.

I cannot agree with Mr. Haughton that it is of any importance to anyone to learn what are my private opinions on these matters. He will see from what I have now written that I was acting as the mouthpiece of current ideas rather than expressing any of my own. But if it be of interest to him to know it, I will frankly say that it seems to me that the earliest conceptions of Deity are the most crudely defined; and that the tendency to this rigid definition is less manifest as the race develops and thought grows. I am disposed personally to think this a gain and not a loss; but I can understand full well that to some minds it would be the very reverse. They need an embodied ideal, and they frame it, some of them objectively as an object of veneration if not of worship; and some of them as a realised conception of the mind. To talk to such as many very reverent and devout minds talk to-day would be to shock and startle them, and to extort such a cry as that which was wrung from a very loving heart by the discovery of the removal of the dead body of Jesus—"They have taken away my Lord, and I know not where they have laid Him." But they had not taken away the Lord: they had but removed His human body. I am not sure that they who realise what I have called a spiritualised Pantheism are not doing the same. I will not discuss the question of Personality. Mr. Haughton's view is not that current among ordinary persons who talk of "a Personal God" any more than Mrs. Penny's Christianity is that of the average Catholic or Protestant. Mr. Haughton's is a far more exact conception; and Mrs. Penny's is a far nobler faith. But I repeat, I was concerned with the popular voice, with the vulgar conceptions that are current, and not with these deep subtleties.

I have more than once alluded to Mr. Norman Pearson's attempt—bold and yet entirely reverent—to apply to the life after death the knowledge gained in this state of existence. The article is eminently worth serious consideration if only for this, that it shews the working of a clear and honest mind on the lines of its best convictions.

Mr. Pearson is an exponent of the Darwinian teaching, and he has the moral courage to apply its principles to the life beyond the grave. Incidentally he analyses with remorseless candour the popular conceptions of Heaven and hell, and shews how they are repulsive to his mind—earth-born and crude as they are in conception and detail. The orthodox view and the materialistic negation of a future life repel him equally. Whether mystical Christianity might attract him I cannot say. He is concerned, as I have been throughout, with the popular ideal, and it is profoundly unattractive in his eyes. The doctrine of evolution has familiarised him with the conception of a perpetual progress as the law of cosmic development; and this has led him to regard this present life as one of (possibly) many stages in our career. In elaborating this idea he treads curiously near to many of the lines of thought familiar to the Spiritualist. He looks forward to perpetual progress, to an increasing development of spirituality. He finds in sin its own inevitable punishment, and scouts the notion of hell as a "place of punishment devised for offenders against a code of Divine ordinance," or as a "torture-house where Divine vindictiveness may enjoy the agonies of some misguided heretics." Heaven to him is "the name for that complete harmony with our environment" which can alone bring perfect happiness, and which the most orthodox Christian may well regard as attainable only when the pure spirit reaches the presence-chamber of its God.

The singular flaw in a remarkable paper is conspicuous when the writer shews his absolute ignorance of things spiritual. He cannot conceive of happiness apart from material surroundings, although he somewhat inconsistently admits that the progress of the race in after-states must be towards pure spirituality. Some personal experience of what Spiritualism reveals would be to him a revelation indeed. But, short of that, he illuminates a number of problems that now vex men's minds, and handles all that he touches with a reverence and a directness of thought only too rare in the treatment of such subjects.

In discussing these matters it has been obviously proper that they should be dealt with broadly and speculatively as questions which intimately concern all men. To import (for example) any reference to revelation would be to open at once other abstruse questions as to the possibility and limits of a Divine revelation of unknown truths which man could not evolve for himself. All this must be avoided in a journal such as this, as indeed it usually is in such papers as that of Mr. Pearson's and others that find entrance into secular magazines. Hence I have refrained from any reference to the light that is thrown in the Bible or by the Church, on the questions under discussion. We are sufficiently acquainted with the orthodox ideas. What is wanted is to ascertain those of thinkers who are not orthodox. The light shed will be found, however, to be very small. The veil that hides the future state from our gaze is hardly lifted at all, and the relations of the Great Spirit to us are symbolised chiefly under those of Father and children. But, were this the place, it would be instructive to trace to the present time the growth of the God-idea from the earliest conception among primitive races, and in the oldest sacred books, until by long ages of development always in the direction of a less rigidly defined ideal, anthropomorphic conceptions fade away and are largely lost.

"M.A." (OXON.)

THE CIRCULATION OF "LIGHT."—We are prepared to send specimen copies of "LIGHT" to addresses where it is likely to be of interest. This has always proved a very effectual method of extending the circulation of Spiritual papers, and friends and subscribers will be doing us a real service if they will forward the names and addresses of likely readers.

## ASTROLOGY:

By C. C. M.

I am reminded by your correspondent "S." in LIGHT, of September 8th, of my undertaking, some years ago, to communicate the results of an inquiry I was then contemplating, into the principles and rules of astrology. This subject has engaged my attention, more or less, ever since the year 1877; and I heartily wish I could interest others more competent than myself in its pursuit. In this, as in other departments of the "Occult," my endeavour has been, in the first instance, to verify the alleged facts, being well aware that if true their explanation must be quite beyond the range of modern science. That, however, is not the order in which truth is made acceptable to the world, which usually demands that a fact shall be intelligible—that is, be referable to familiar principles, before or at the time that it is proved. Now I have no theory to offer in relation to astrology. As I wrote four years ago, "It is certain that any real explanation of celestial influences on the constitution, disposition, and affairs of mundane beings, would carry us into a very deep philosophy, and one which could only rightly be appreciated in connection with still higher truths." But the authorities on astrology (and there are great names among them) lay down very definite rules, and promise very definite results. I had made it my business to study, as far as I conveniently could, the literature of the subject from the "Tetrabiblos" of Claudius Ptolemy to the latest treatises of our contemporary Zadkiels and Raphaels. I found many positive statements, much disagreement on points which one would have thought that experience should have placed beyond controversy, and a very faint appreciation, where any at all, of the principles of scientific verification. Yet it should be possible, assuming only a modicum of truth in the propositions with which text books on the subject abound, to establish some of them by a sufficient induction. It seemed only necessary to collect sufficient statistics to render the verdict on some of the main principles of the so-called science, a mere matter of calculation. Certain definite casualties have appropriate astrological indications. The chance of one of these latter appearing in any horoscope whatever is easily ascertained, and consequently, also, the average recurrence of them in any given number of horoscopes—say 100—is deducible *a priori*. Now, if there is a real connection between the event and the alleged astrological indications, it follows that in a given number of cases where the event has happened, any selected one or more of the appropriate indications should occur in a proportion of the horoscopes exceeding the natural average which would be given by the doctrine of probabilities. No one or more could be expected constantly, for a reason which I beg may be borne in mind in appreciating the result actually arrived at in the case I shall immediately refer to. The alternative causes alleged in astrology are too numerous to be all taken into account in such an inquiry. To apply the doctrine of probabilities in relation to them all, would require an unobtainable number of cases. I had to restrict myself to a workable probability, and even then I found the affair less simple and easy than I had at first expected, though not beyond my very elementary mathematical powers.

Take the case of insanity. In the *University Magazine* for March, 1880, appeared an article by Mr. A. G. Trent entitled "The Soul and the Stars." The writer there gave the birthdays of nineteen royal and celebrated persons who had become insane, and in sixteen of those cases Mercury, one of the significators of mind, was on those days zodiacally "afflicted" by one or other of the three "infortunes." In the *Spiritualist* of April 30th, 1880, I shewed that the approximate natural average would be seven in nineteen. But while commenting on this remarkable result, I observed, "I must again premise, by way of caution,

that this collection of cases is only valuable on the assumption that the writer in the *University Magazine* has given all the cases he can obtain of distinguished individuals so afflicted, whose birthdays are known, and has not merely made a selection of such as are conformable to astrological rules.\* A fallacy which would imply ignorance or neglect of the most elementary principles of induction and common sense is not probable in a disinterested writer apparently of education and intelligence: it is, however, a pity that he has not explicitly stated that his list is exhaustive. I speak rather feelingly on this subject, having been constantly irritated in my astrological studies by 'illustrative cases' which are of course absolutely worthless when what is wanted is a valid induction." I concluded my letter as follows:—

"Suppose, now, I could be supplied with the birthdays of ten persons who have become insane to the knowledge of any of your readers (I should request an assurance that the dates were sent without previous consultation of an ephemeris, and therefore without any intention either to confirm or to discredit the astrological rule), if the results found by the writer in the *University Magazine* are accidental, I should expect that of the ten new cases in only three or four would Mercury be zodiacally afflicted. If, on the other hand, there is a true connection between insanity and those positions, I should expect to find the proportion shewn in the above cases to be maintained in the new ones, which should yield eight cases of affliction." There I went too far: I had not at that time appreciated all the conditions of the problem. But I set to work collecting cases; and partly through private sources, chiefly, however, by the kindness of one of the Commissioners in Lunacy, I got together eighty-one new cases.† I had soon reason to congratulate myself on the caution which prevented my accepting Mr. Trent's results as conclusive. Nothing like his proportion was maintained in my new cases. The actual excess of affliction over the natural probability was only five per cent.

But it was that; and though a figure so little imposing cannot be expected to make any impression on the public, it is in reality about what should be expected on the assumption of a true connection between this event and this astrological indication of it. The zodiacal affliction of Mercury within the arbitrary limit I took (5° on either side of the exact aspect—some astrologers take 7° or even more), is only one of the many recognised indications. There are the mundane aspects and parallels, the parallels of declination, affliction by retrogradation, sign, and position in the figure, and especially the afflictions of the moon (not considered by me in these cases), these testimonies all depending for their force on a complex view of the whole figure. Of course any single "testimony" (such as that which I selected for the experiment) is only one element in predictive judgment. I ought, indeed, to have suspected Mr. Trent's results from the first, just because of the great improbability that any single indication would be found with such remarkable constancy. A bad aspect of one of the malefics to Mercury will, I believe, always appropriately affect the mental disposition; but without concurring causes and particular occasions, there will only be an excess of some evil or unhappy quality, not amounting to a tendency to insanity, otherwise than as all such excess may be remotely conducive to it. Such indications are sometimes found in natiivities denoting, on the whole, fortunate lives and powerful characters. But five per cent. may be conceived as fairly representing the extra probabilities of insanity arising from intellectual causes, such as are denoted by the astrological indications in question. Had I included Mr. Trent's cases, I should have at once raised the excess to fourteen per cent. But I had to assume that these had been specially selected, seeing how

\* The writer considered all his cases so conformable. I considered three of them not to be so.

† And I shall be very much obliged to anyone who will send me others.

far short my own indifferently taken ones fell of his results.\* Now, if I could be supplied with 100 more cases, and could show about a similar excess in these, it is plain that some advance would be made towards a satisfactory inductive proof, though with so small a percentage, the experiment would have to be further verified in larger numbers.

Now I think this is the way to go to work in order to bring the truth of astrological principles home to the public mind. Of course verified predictions are for the moment more impressive, and I could adduce scores of them from my own experience. But the failures which would have to be set off against them are truly formidable in number; and nothing but a plodding systematic induction where the average natural probability is ascertainable, (which it is not in such cases), can silence the suggestion that these fulfilments are only what must be expected from the chapter of accidents. I have given the case of insanity only as an instance of my method of proceeding. In like manner I collected numerous times of birth of children who have died in infancy, and I am still in quest of further cases. That it is a far more troublesome task. I hope before long to publish the results, of which I cannot speak definitely at present. I have also attempted to test the doctrine of Solar Revolutions, and other rules on which astrologers have long relied. The general result is rather tantalising. In nearly every head of inquiry I have found, I believe, a slight balance of evidence tending to establish an induction, but nothing as yet to justify a confident judgment. Of the fact of correspondence between planetary positions and the character and fortunes of nations and individuals, I have myself no doubt. But my conviction is founded on a multitude of considerations and on some personal experience which might have no probative force for other minds.

I have rather closely observed the predictions in the astrological almanacs during the last few years. So also have writers in the newspapers, who have usually contrived to extract material for public amusement from the failure of the prophets. No doubt these are very palpable. But in many cases that is only to the discredit of the professor who tries to give a definite character to true, but vague, indications by interpreting them according to his own conception of what is probable or "on the cards," and sometimes according to his political predilections.

An interesting question, however, arises, as to the evidential value of correct, but not very specific forecasts, satisfied by an event not in itself probable, a limited period—as a month—being given within which it is to fall. I could give many instances of this, did space permit. What, for instance, is the value of the two following predictions, which appeared in one of the almanacs for 1878 (published in the preceding autumn)? For January: "Victor Emmanuel's nativity is afflicted. Let him beware." The King died on the 9th of that month, "after a severe and sudden illness of only a few days' duration." (Annual Register for 1878.) For December: "Saturn's transits are evil for the Princess Alice of Hesse. Illness or death in the family." Her two children pre-deceased her in that month, she herself dying on the 14th.

I suspect that if any one were to make fifty such predictions at haphazard for a particular month in a particular year, the chances would be against his being once right. Now, astrologers can reckon a far greater proportion of successes than this, though I am not prepared to say what the proportion is. I have said nothing of horary, or divinatory astrology, the truth of which I have repeatedly verified to my own satisfaction. The essential condition of success is a genuine and deep anxiety at the time for which the figure is erected.

\* That I got just eighty-one cases (this making a total of 100 with Mr. Trent's nineteen) was a mere accident. I included all I could obtain.

Another mode of testing celestial influence is by judging from personal appearance what sign was rising at birth, and consequently—given only the month and day of month of birth—at what time of the day or night, within about two hours, the birth took place. Each sign ascending gives certain characteristics of face and build; but this test can only be attempted with confidence when the physical traits are in marked correspondence with any sign. Every planet in, or throwing a close aspect to, the ascendent, infuses its own quality, and modifies the influence of the sign rising, making judgment of the latter extremely hazardous in most cases. The odds against success, as a mere matter of chance, are on the average 11 to 1. I have myself been right, I think, oftener than not. With some signs, as Cancer, Sagittarius, Libra, and Scorpio, I am almost uniformly successful. Nothing has more tended to convince me of these influences than that experiment.

I should like to advert to one plausible and popular objection—to many a conclusive one—which is very unsatisfactorily answered, when noticed at all, by astrological writers. Catastrophes, such as fires, explosions in mines, shipwrecks, earthquakes, battles, and epidemics, will kill hundreds and thousands at the same place on the same day. It is too much to suppose such a coincidence as that all the victims thus brought together have similar fatal directions in their nativities falling due at the same time. The objection is usually evaded as if it related to the fact of so many persons dying at the same time instead of to the coincidence of so many with fatal directions then due coming together at that time to the same place to die. The true answer, I conceive, relates to the superiority of mundane over genethliacal astrology, to the subordination of individuals as parts of a greater whole. If I enter with my small circle of influences into a larger circle, I am carried round with the latter, and am swept into its fatal vortices, however harmless my own influences may be apart from the greater danger.

I imagine this to be what Ptolemy means, when he says, "For the cause of Universals is chief, and so powerful that it overcomes the particular events of every man, happening according to the property of nature, the knowledge of which particular events we call the Doctrine of Nativities," &c. Thus the horoscope may determine a main fact in a person's life, and the particular results of that fact, though perhaps the most important of all need not be the subject of separate directions. The nativity may shew a propensity to a military or seafaring life, and that is necessarily common to a great number. That many of these should come together in a battle and be killed is a natural consequence of this fact. Possibly an accomplished astrologer might select the most likely victims on the eve of a battle by comparing their nativities with the transits, &c., then occurring. But he would not do it by "directing." So of accidents, I should esteem it the height of absurdity, for instance, to look for fatal directions in the case of all those poor children who were crushed on the staircase of a theatre the other day. Places have their ruling influences like persons, and the natives are exposed to local dangers according to circumstances.

I will conclude this letter with another appeal to your readers for statistics. What I chiefly want now are the times and places of birth of children who have died in infancy—that is, within four or five years from birth. The times should be as nearly as possible exact, but, for my present purpose, to get them within even an hour would in many cases not be useless.

September 18th.

THE "THEOSOPHIST."—With the August issue this periodical enters upon its fifth year of publication. The current number is fully up to, if indeed it is not above, the average of merit, the standard being in itself a high one.

## PSYCHOLOGY AND BIOGRAPHY.\*

Frascati, June 20th, 1817. "I have spent yesterday and last night in thinking of my Milly," (his dead wife) "and this day, too, is sacred to these recollections" (it was her birthday). "I saw her a few nights ago in a dream. She seemed as if returning to me after a long separation. I felt uncertain as one so often does in dreams, whether she was still living on this earth, or only appeared on it for a transient visit; she greeted me as if after a long absence, asked hastily after the child, and took it in her arms. Happy are those who can cherish such a hallowing remembrance as that of the departure of my Milly, with pious faith, trusting for a brighter and eternal spring. Such a faith cannot be acquired by one's own efforts. Oh! that it may one day be my portion! Not that I am a materialist; you know that no one can be further from that than I am; but the possibility of an existence, of which we can form no distinct conception, is not enough for me, does not help me; other and opposite possibilities always present themselves. I well know what is that faith which deserves the name, and recognise it as the highest good. But it would only be possible to me to attain it through supernatural communication, or wonders or signs beheld with my own eyes; it is one thing to respect and not to reject, quite another really to believe, as in one's own existence.

"Brandis is still undecided as to his plans . . . His father's book upon 'Magnetism' is on the way. One hears nothing of such subjects here. An extraordinary case of miraculous cure, which happened during the early part of my stay here, made a great noise. Perhaps we ought not to attempt to give a philosophical account of such occurrences, but to content ourselves with observing them and attempting to form a general conjecture as to the direction of the forces which produce them. An absolute denial of so many instances, still seems to me unwarrantable."—Vol. II. p. 122.

In another place Niebuhr speaks of having been peculiarly susceptible to the influence of *spiritual magnetism*. One wishes that either he or his biographer had been more explicit on the subject. Baron Bunsen, in writing to his friend, Professor Brandis, upon the receipt of the news of the death of his revered and tenderly beloved friend, and for many years coadjutor, Niebuhr, thus writes:—"Rome, January 22nd, 1831. Your terrible intelligence of the death of Niebuhr struck me like lightning from a blue sky. At the first mention of Niebuhr's name I was seized with anguish, for ever since the receipt of his last letter I had been conscious of an inexplicable sadness, which I endeavoured to explain by the melancholy tone of the letter, and of its prophetic utterances, and (what to you only I would mention) by my having not long since awakened from a dream about Niebuhr, in tears and agitation—a thing which never happened to me before. My soul must have felt that a portion of its life was about to be torn away. . . . Could a father do more for a son than Niebuhr did for me? Whom have I to thank for my household happiness, for the blessing of home never sufficiently to be estimated and acknowledged? Whom to thank for a position in the country, towards which, in the days of common misfortune, my strongest wishes had been directed? And, if these personal bonds of gratitude were not enough to attach me for ever to that great man's memory, who is there that I have honoured and admired like him, as the pattern of excellence, and dignity of soul? . . . The Pharos has perished in the storm and I cannot yet learn to steer without it."—"Memoirs of Baron Bunsen," Vol. I. p. 366.

THE "HARBINGER OF LIGHT."—This Australian Spiritual magazine so ably edited by Mr. W. H. Terry of Melbourne, now reaches our office regularly. Copies are therefore obtainable without delay.

\* From the "Life and Letters of Barthold George Niebuhr." 2 vols. Chapman and Hall, 1852.

## THE SPREAD OF SPIRITUALISM IN AMERICA.

The belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago, an attendance at seances was a signal for a member's expulsion, as such a practice was held to be at total variance with the orthodox duties of a Christian. Speaking to our reporter, a leading member of the Pilgrim Congregational Church said:—"It may seem strange, and I do not believe the preachers are aware of it, but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary either, after the facts are known. There are at least 100 mediums in this city, more ministers than can be found representing any particular creed. They are actively at work all the time, not only asserting and preaching their faith, but proving it by demonstration. Up to a year ago my mind revolted at the idea of belief in such a thing, and I would have preferred being detected at a variety show rather than a seance. On a certain occasion, I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused, but after several urgent requests, consented to go just one time. I saw my dead mother—I will swear to it. After that, every time I found something to confirm the belief. I wouldn't make myself obnoxious in the matter, or cause trouble in my church by an open avowal, but that does not change my opinion at all. I could name scores of church people who are in the same boat with me." Our reporter then called upon the Rev. Dr. Snyder, the well known Unitarian pastor. When told that most of the Protestant ministers denied that Spiritualism had permeated their congregations to any appreciable degree the doctor said:—"Well, if they say that, they don't know what they are talking about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now number millions, and are increasing every day, and that there is not a community in Christendom that is not strongly affected by it. There is not a congregation in this city a considerable percentage of which does not believe in Spiritualism, or is not earnestly investigating the phenomena." Dr. Snyder said he had attended a dozen seances himself and had observed many intelligent people there. A member of St. George's Episcopal Church told our reporter that he could put his finger on nearly 100 members of the flock who go to seances, and believe wholly or partly in the genuineness of the manifestations. In pursuing his investigations, our reporter called upon Dr. G. Walker, a leading physician of St. Louis. He said it was absurd to deny that the Protestant churches were all of them tinctured with Spiritualism, and it would be a low estimate to say that one-third of them believed in it. In the early days of Spiritualism, Protestant organisations would severely discipline members who had the slightest affiliation with Spiritualists, but now the faith had gathered such strength, that the church leaders were forced to a conciliating policy.—*Globe Democrat* (St. Louis).

SPIRITUAL LITERATURE IN SOUTHAMPTON.—Those of our readers who reside in, or near Southampton will confer a favour if they will order their copies of "LIGHT," or other spiritual literature, of Mr. J. F. Rayner, Bookseller, Stationer, &c., 180, High-street, Southampton, with whom we have made satisfactory arrangements for its supply.

The *Herald of Progress* of the 21st inst. again contains statements with reference to the C.A.S., which are entirely misleading, and without the slightest foundation in fact. We had hoped that under the recent new departure, our contemporary would not have stained its columns by a continuance of the misrepresentation which so disgraced its former management, and we cannot but think that the present editor is unaware of the unreliable nature of most of the paragraphs which have appeared under the heading of "Notes and Comments." The writer of these paragraphs having two weeks running signally failed to confine his utterances within the limit of strict veracity, any further communications from the same source will doubtless, in the natural order of things, be regarded with distrust, and corroboration sought from official sources before passing the editorial chair.

TEMPORARY OFFICES OF "LIGHT,"  
38, GREAT RUSSELL STREET,  
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(Entrance in Woburn Street.)

#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

#### SUBSCRIPTION RATES.

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#### NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from F. W. ALLEN, 4, Ave Maria-lane, London, and all booksellers.

## Light:

SATURDAY, SEPTEMBER 29TH, 1883.

#### NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subject discussed herein from week to week.

#### THOUGHT-TRANSFERENCE.

From the "Harbinger of Light."

The subject of "Thought-transference" and Mind reading is one that is attracting considerable attention in England, and the systematic experiments of the Society for Psychological Research are helping materially to substantiate the fact surmised by many, and known to a few, that thoughts and emotions are transferable by impression without the aid of voice or pen. The discovery of this fact opens out a wide field for psychological experiment, and reveals the existence of a force which, wisely used, might be made to exercise a powerful influence in the moral elevation of society. What we have more particularly to do with at present is the establishment of the fact, which is as yet far from being a generally accepted one. Those who have attended the exhibitions of itinerant Electro Biologists will have observed how uniformly they succeed in bringing those who have proved susceptible to their influence on the first nights to their subsequent meetings. In these cases there is a sort of artificial sympathy established, by the magnetiser having charged their brains with his influence and brought them for the time into sympathetic relationship with himself, the consciousness that he has done so giving him the impulse to exercise his will to bring them to him. In natural sympathy the individuals are rarely conscious of the power and hence *wish or desire* takes the place of *will*, and though less potent, is sometimes adequate to attract the person wished for. Incidentally we have had many instances of Thought-transference, and the influence of mind over mind, but unfortunately we have not tabulated them; some few, however, are distinct in our memory, and these will probably suffice. In one instance a friend, with whom we were in close sympathetic relations, used frequently to ask us "were we thinking of them, or what were we thinking of at a certain hour?" and whenever we could recall the

time we found they were correct in their impressions, no matter what distance intervened. On one occasion, with a sensitive in the magnetic sleep who lucidly read the thoughts of the operator and any person they were put *en rapport* with, we asked, Can you read any sentence literally that I may impress upon my mind? The reply was, I will try. We accordingly thought distinctly a sentence of about eight words, and the subject gave them *verbatim*.

An instance in our experience of the transference of sympathy was published in the *Lyceum Miniature*, about three years since, of which the following is a condensation: We had directed the attention of a magnetised subject to a lady friend residing some miles away, with the view of obtaining some information on her behalf. The sensitive said she was unable to see clearly, as there seemed like a dark cloud hanging over the person which obscured the clairvoyance vision. We urged her to try as the lady was very anxious to get the information; she had seen much trouble, and we felt a deep sympathy for her. These last words were heartfelt, as the thought of our friend's troubles awakened our sympathy. Presently the sensitive said, "I saw like a light come from you when you spoke, and it seemed to flow into that dark cloud that surrounded her, gradually dissipating it, so that now I can see clearly." She then, having obtained the desired information, relapsed into silence for about five minutes, and then turning to me said, "I have learned a lesson; it is that no sympathetic thought is ever lost. When you spoke it was the sympathy which accompanied your words that flowed like a light to your friend, and dissipated the darkness that surrounded her. It is so always; you cannot think kindly of anyone without their being benefited more or less according to the intensity of the thought." This is a beautiful idea, but we must not lose sight of the fact that it cuts both ways, and that a malignant thought will be as likely to cause pain to those who are vulnerable to it.

The rudimentary phases of "Thought-reading" are easily evolved. We were present some two years since at an impromptu experiment, with the following results: There were about twelve persons present, and one being requested to leave the room and retire to a distance from the door, one of those remaining pointed at some object which it was understood all present should think of, but none look at. The outsider was then recalled, met at the door by one of the party, who rested a hand on her shoulder, and with very little hesitation she walked up to the table and placed her hand upon an apple in a plate of fruit standing thereon, which was the object thought of. The same results were obtained where the object was hidden; and in further experiment, where all present thought of a word, the sensitive being directed to speak the first word she thought of when she entered the room; promptly said the word which was in the minds of those in the room. Of six persons who were tested on this occasion, four were more or less successful in indicating the objects thought of, though some were hidden in most out of the way places. The large proportion in this instance was probably due to there being several known sensitives present; but we are inclined to think that out of a mixed company at least one in six could read thoughts with more or less facility.

The few incidents we have given are illustrative of the fact that words and ideas may be transferred from mind to mind wherever there is a sympathetic connection. When our experience in this direction enlarges, we shall have more to say about it; in the meantime we would advise any of our readers who are curious in the matter to try the simple experiment alluded to in the course of this article.

The Metropolitan Spiritual Lyceum is successfully continuing its Sunday Services at Cavendish Rooms. Next Sunday the platform will be occupied by Mr. J. J. Morse, who will deliver an address on "Prayers to the Living." Full details will be found in our advertisement columns. See page v.

#### ON CONDITIONS OF MEDIUMSHIP.

*The Moniteur Spirite et Magnétique* (Brussels), for the instruction of Belgian investigators, summarises the experience of a veteran Spiritualist, printed in the *Banner of Light*, as follows:—

Atmospheric influences affect mediumship. A clear atmosphere and a well-ventilated séance-room are generally found to favour the action of spirits in manifesting themselves. But I have met with many exceptions to this rule, and have witnessed most satisfactory manifestations under conditions the very opposite.

Personal influences have effect. Some inquirers with a given medium, obtain satisfactory results, while others, with the same medium and apparently under the same conditions, may obtain results vague and unsatisfactory, or none at all.

The faculty of some mediums seems to be paralysed by the presence of denying antagonists—whether the antagonism be expressed or not, while antagonism does not affect others.

With some mediums satisfactory results are obtained in a public or crowded room, while with others they can only be obtained in a private circle; the best results—with a few mediums—come in the presence of one sitter only.

The communications throughout are stamped with the medium's characteristics. This is comprehensible if we reflect that the medium is not a lifeless organism, but one whose latent powers may be excited by the action of the spirit in the process of impressing his thoughts and feelings. Some spirits, however, know more than others, how to control a medium and to almost efface his or her individuality.

Through some mediums, spirits easily give their former baptismal names, others their family names; some seem to forget names and identify themselves otherwise.

The most generally good condition, in my experience, for a medium has been that he or she should be in good health bodily, and mentally; but even this has been subject to exceptions. It has been observed especially in the case of mediums for spirit-photographs.

The study of the conditions of mediumship is only yet in its early stage.

#### BELL RINGING.

On Christmas Day, 1873, a family party was assembled at a country house in Hampshire, where, during the evening, three of the sisters left the drawing-room, and were chatting together round the hall fire, when one of them—a young widow, whose husband died five months previously, made the remark, "If poor H—(her late husband) were with us he would ring the bells in the house—his usual custom in the evening on Christmas Day, though I never knew why he did so."

Within a few minutes, while they were still talking of him, the handle of the bell was seen to move, as if some hand drew it down. The bell rang instantly, and loudly, and was answered by a servant who found the sisters standing in mute astonishment at the ringing which they heard as well as the servants, yet no one was in the hall but themselves.

The widow has also heard the voice of her late husband speaking to her.—In a letter from a friend to A. M. H. W.

SEÑOR CASTELAR A SPIRITUALIST.—We understand that Señor Castelar, one of the most prominent figures in the political arena of Spain, is a Spiritualist. He is an advanced thinker, a man of wonderful eloquence, and one who possesses in no unmarked degree the esteem and confidence of his countrymen. Señor Castelar has on several occasions publicly testified to the reality of the phenomena of Spiritualism.

#### SPIRIT TEACHINGS.

##### SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

##### No. XLI.

I have thought this over and talked it over, and I confess it seems to me "a new departure." If these elementaries have the power you say, and if they do beset people, as you say, it seems that it ought to be known, and one cannot help thinking that a fact which is so fundamental, and so underlies the whole theory of spirit-communication, ought to have been frankly stated at first. That many would be deterred by knowing it from going into spiritualism at all is nothing to the point. Better that they had nothing to do with it, than that they should be misled: the sport of these elementaries, and follow a mere "ignis fatuus." According to your account most Spiritualists are deluded. What then to them is the good? and if so important a piece of information has been so long kept back, how are we to know that others equally important are not suppressed? This is subversive of confidence. Before one is led into an investigation fraught with such consequences the whole case should be put before one. It is an open question in my mind whether, considering what I know, I should recommend anyone to go into the question at all. Assuming the literal truth of all you say, the question is whether any meddling with the world beyond is not perilous to us, if not positively wrong. I do not value at much the orthodox objections about necromancy and the devil; and I personally think it worth while to penetrate as far as I can, but I am increasingly inclined to think that to the vast majority of men the game is a very dangerous one, and not worth the candle. Very few understand at all the issues at stake, and fewer still are fitted to face the difficulties. Those of you who ought to be able to give us a chart of the unknown land do not help us, and something very like a false chart is laid down now and then, as in the case of these elementaries. These are points that rise in my mind, and I put them as they occur.

When you consider more deeply, you will find for yourself a ready answer to all that you have said. We do not feel it necessary to enter at length into the points you have raised. You know that we have never disguised the existence of the undeveloped spirits whom Magus calls Elementaries. We have always warned you of their power: and, if we did not minutely describe their nature, it was because we were more concerned with their work than with their extraction and source. When you are more instructed you will see that the elementary spirits of whom you now hear for the first time, are only a portion of the undeveloped who include within their ranks those also who have passed through your world without progress. We would remind you, good friend, that you are the better, not the worse for knowing of the truth. You will not be more vexed for that you know the truth, but less. You will not be perplexed as you might be by contradictory messages from other circles. It will enable you to discriminate. And as to the time we choose for giving you instruction, it must rest with us. Review the past, and you will see that we have done wisely. We must use our own discretion in the matter. If we had judged it right and necessary to tell you of this before, we should have done so. We did not so consider. It is not within your power to decide such matters. What you say as to the risks and promises of intercourse with our world, may be left to another time. We have always impressed on you caution: and there may be unstable souls who should not meddle, as indeed there are. We do not dwell on the matter now. For yourself, you know that beyond the present trouble and perplexity there is promise of full development of man's highest faculties, which will more than atone for any risk or toil. In no other way can the heights be scaled. Peace, and seek patience and repose. The Supreme guard you.

You have not answered my question at all. You have simply walked round it. I am driven to the conclusion that I am right in my opinion. As to the danger that accrues round the whole subject, I fancy that thinking men increasingly see it. So long as men are concerned with the mere phenomena the danger is not apparent, though I know now that those who sit in promiscuous circles incur a very real danger. It is when the subject is looked at in its deeper bearings that the risk is seen. When sitting ceases to

be a mere amusement, when the wonder ceases and phenomena are accepted as objective facts, then comes the time when every inquiring mind asks what does all this mean? That men are ignorant of some laws, and misinformed about others is conceivable. That spirits have power over matter which to us seems miraculous is quite conceivable. What to me is inconceivable is that they should be able to tell us (comparatively) so little of their land, their life, their conditions (I refer now to the general mass of spirit-communications), and that their statements should be so contradictory. The whole subject is perplexing, and the further I penetrate the more I am bewildered. If we are, as you seem to think, in many cases the sport of deceiving spirits with no means of knowing it, then was it an evil day when the gates were set ajar. But we are no fair judges of truth, and all I want to be sure of is that I am not following a mere delusion.

It is not always well to answer your questions fully. What you have said is partly true, and has all the fallacious verisimilitude of a half-truth. Substantially, you are right in the assumption that much risk accompanies a curious prying into futurity. But you have omitted to take account of what we have frequently said, namely, that there is an authorised and wise investigation and search after lawful knowledge as well as an unholy curiosity. Not to all it is given, as you know, to tread the heights of scientific research, or to dip down deep in the wells of human knowledge. But that which would be fraught with risk to mankind at large, becomes in the hand of the pioneer of knowledge a mighty engine for the enlightenment of his race. So it is with the special branch of knowledge which concerns the future of your race in its spiritual aspects. Those who pry, and peep, and meddle with the dwellers on the threshold, as the ancient sages called the elementaries, are in risk of deception and bewilderment. They are already befooled, and you exaggerate the danger that will beset them. The impure and unholy in heart and life do run more grievous risk in proportion as they open the avenues to spirit-influence. They are already possessed of evil, and the evil of their spirits attracts round them congenial companions from our world, who can and do drive them on to deeper depths of sin. It may be that such anticipate their ruin. You must not blame us and communion with us for that: or if you will, you must set against that the comfort and consolation, the enlightenment that we have been the means of conferring upon the sorrowing and yearning souls who found no rest for themselves on earth.

Why dwell on the evil and ignore the good? Between these two classes there is a great class of men for whom communion with us is neither matter of curiosity nor vehicle of temptation. Some of them are the world's pioneers, whose receptive minds drink in new knowledge with avidity, and who see in the truths we teach an advance on previous revelation; no less than in the fact of communion with us, a vast and portentous phenomenon. If such are to be debarred from seeking, then do you crush the aspirations of spirit, and make it the bond-slave of earth. Nor are these all. There are those who have realised for themselves, from evidence which we have been able to furnish, the fact of an existence external to the body, and an intimation of their own immortality. If any have been so convinced will you dare to say that the work is not a noble one? Is it nothing to rescue even one soul from despair, and to quicken into life the slumbering soul that was sleeping the sleep of death? You do scant justice to this aspect of the question. If you needed not the evidence yourself, remember, we pray you, that vast numbers do, and that such evidence as we can give must precede any wide acceptance by those external to Churches of the fact of immortality. Nor is it right for you to ignore those also who have found a ministry of consolation in communion with their lost ones. You are careful to dwell on the fact that personating spirits may and do deceive weak and credulous men and women, who find for themselves the evidence they desire; but you forget to dwell on the cases where anguish has been soothed, and a blessed hope restored by intercourse with the friends whom you call dead. Such are not all machinations of the undeveloped.

But it is fruitless to go further. We do but desire to point out to you that you ignore a vast amount of blessing and benefit that has already come to man from the angel world. Having pointed out this we are prepared to acquiesce in a modified statement of your views as to the risks which accompany the investigation of this matter. We desire that they should be understood. We have no disposition to cloak them, no desire to slur them over. But let it be understood that they proceed more especially from man's perverse ignorance, and from his refusal to learn the simple conditions under which it is safe for him to deal with spirits. When he learns what he may

and may not do respecting the medicine, the circle, and the general conditions of communication, we promise him such a diminution of risk and deception as will practically enable him to ignore them both.

But so long as mediums are unguarded, and are held to be fair subjects for scorn and suspicion: so long as circles are composed as they are: and simple precautions are neglected, so long will you have risk from the undeveloped, and folly and mischief, and falsehood and deceit. But blame yourselves, not us. Cease, on your own principle, to use knives because they cut, and to eat because gluttons abound, and men have thereby brought sickness and death upon themselves. That men, eminent in your world as pioneers of truth in connection with communion with us, have not grasped the whole subject, is no argument against us. There are departments in which good work may be done, and all are not philosophers; nor are all so constituted intellectually as to grasp the philosophy of a new and deep subject. Be content. Some break up the strong ground and remove the weeds and rubbish. Some sow and some trim the hedgerows and repair the fences. Some study what may best advance the crop, and some busy themselves with the scientific theories on which the crops are sown. Some again go deeper still and study the hidden working of the laws by which seed springs and grows to maturity: or the habits of the fly which blights its leaf: or the causes of decadence in the fruit. Be content. There is room for all. And you may leave to the future the apportionment of praise or blame for work done.

And now, good friend, leave this outer aspect of the matter, and look forward. You know in your own heart that through the mist and vapour which befores your human gaze, there is looming the light of truth. You know that though there be much that is rude and shocking to a cultivated and refined taste in the surroundings of popular search into communion with us, that there is in it, despite of all, the nucleus of the greatest truth that ever blessed humanity. You yourself would be the first to rebuke anyone who should sneer at the instrument, or charge on science or art the follies of its professors. We pray you what are the materials whereby your great artists draw forth the harmonies of the spheres and embody them for earth? Is it the music that is base, or is it not the base materials born of your world which are the necessary pre-requisites for what we may call its materialisation? If you should gaze at one of your telegraphic instruments, not knowing its intent, you might laugh to scorn the aimless clicking: but you would be wise enough to think otherwise when you knew that those to you unmeaning sounds were the vehicles of thought that spans your world, and unites in articulate communication peoples whom space has separated far as pole from pole. In truth, good friend, that which is susceptible of easy ridicule is not the spiritual but the material part of that which you discuss. It is not chargeable to us but to you. If you are wise you will ponder this. May the Supreme guard and bless you.

+ IMPERATOR.

"SPIRIT TEACHINGS."—The following estimate of "M.A. (Oxon's)" "Spirit Teachings," by a representative American Spiritualist, has just come to hand. Dr. Crowell is one among many who have expressed themselves in similar terms, but his position as an old and tried Spiritualist, and his large acquaintance with the literature of the subject, give additional value to his words:—"I have just finished a careful perusal of 'Spirit Teachings,' and cannot speak too highly of its great, and I may say, its unrivalled merits. The Teachings are in the highest degree moral and religious, in the sense in which religion is now understood by the most intelligent Spiritualists. The effect of this book on the minds of all earnest and intelligent readers must be refining and elevating, both morally and spiritually; and it will be evident to all such minds that the Teachings could emanate only from a high order of intelligence. And not only are our moral and religious obligations clearly defined and explained in these Teachings, but they also embody a system of spiritual and moral philosophy which leaves little to be said on these vital subjects. The analysis of the Bible and theological beliefs on pages 60 to 71 is masterly in its clearness and force. There is also a moral grandeur in these Teachings which has not been surpassed, if it has been equalled in any communications given through mediums since the advent of Modern Spiritualism. Their full import can be perceived only by receptive and spiritually unfolded natures that intuitively recognise the truth, and have learned lessons of wisdom while earnestly striving to elevate themselves and others."—(Signed) EUGENE CROWELL, Brooklyn, N.Y., U.S.A., September 10th, 1883.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

### Parallel Passages.

To the Editor of "LIGHT."

SIR,—Referring to Mr. Sinnett's letter in your paper of today, in reply to Mr. Kiddle's, three weeks previously, I venture to express the opinion that the question which has been raised is not one which can be set aside as "out of date" or dismissed as a "ridiculous incident that seems to repel confidence." No scholar would thus treat parallel passages similar to those which have been quoted, occurring in ancient books or manuscripts, either in sacred or profane literature.

On examining the context in the "Occult World" I find that Mr. Sinnett does not give any information how the particular letter, from which the passage in question is quoted, came into his hands. It would be both important and interesting to know if he is in possession of evidence as to this letter similar to that which he places before the reader in regard to other letters from which he quotes. The evidence he adduces seems to present almost absolute proof that some of the letters were transmitted by occult agency, and is also very strong in favour of the writing itself having, in some instances, been produced by means of which we can form no conception.

Mr. Sinnett's testimony is clear on one point. He says:—"I now most unequivocally affirm that I shall in no case alter one syllable of the passages actually quoted. It is important to make this declaration very emphatically, because the more my readers may be acquainted with India, the less they will be willing to believe, except on the most positive testimony, that the letters from Koot Hoomi, as I now publish them, have been written by a native of India. That such is the fact, however, is beyond dispute." (p. 100, first edition.)

It may be worth noting that the passage quoted by Mr. Kiddle is to be found on pages 149 and 150 in the first edition of the "Occult World."

It is, I think, clear, that the parallel passages placed side by side in your issue of the 1st inst., present either a deeply interesting psychological problem, or that they would lead us to seek a solution in quite another direction. In either case it seems to me that the matter is of sufficient interest and importance to deserve and to demand exhaustive investigation.

A STUDENT.

September 22nd, 1883.

### Christian Symbolism.

To the Editor of "LIGHT."

SIR,—Encouraged by the kind reception my first three letters have received, I will offer a few remarks on the doctrine of the Trinity, which, indeed, I should have placed first, had I contemplated writing a series, as I have done. In this case, before shewing its esoteric significance, I shall have to amend the expression of the doctrine in the formula at present used. As at present stated, the Christian Trinity appears to consist of two Persons and an influence of an undefined nature. I once heard a class of children taught in the North country. The vicar began, "Well, my dear children, what is the subject we meditate on this day?" "The Trinity, sir," said a little boy. "And what is the Trinity?" said the vicar. "God one Substance in Three Persons." "What are they, my child?" The first boy said, "The Father, sir." "Right," said the vicar. "And the second?" "The Son, sir," said a little girl. "And the third?" A pause. "The daughter, sir!" "Oh no, my child, you forget. What do you say?" turning to the next. "The mother, sir." Worse and worse. "Oh, my child, what are you thinking of? It is the Holy Ghost. Now let me hear you again. What is the Third Person in the Holy Trinity?" "A ghost, sir!" The vicar, who was a worthy Scot of the town of Aberdeen, indulged in the national resource under difficulties, "Hum! hum!" and the more freely as the dreadful answer came forth. I went home with the vicar that evening and supped with him; he was very absorbed; two or three times in the course of the evening, he exclaimed, "That child! that child!"

But that child had hit hard on a truth and there it was; the vicar had asked for three persons to be named and three persons did the child name, not two and an influence! In a Church paper of a few weeks ago an Anglican clergyman complained that "the personality of the Holy Ghost is very much lost sight of and very vaguely apprehended." No marvel! seeing that in the

generally-received formula the Third Person has no personality at all given to Him!! The first and the second have, while the third is only "a ghost," a Spirit, which title is equally applicable to all three. Nor will the doctrine be any the more intelligently comprehended till it is properly expressed. "Glory be to the Father, and to the Son, and to the Spouse."

Here we have at once the true and correct formula. For God is ever the FATHER of Regenerate Humanity (which is the true Maria), ever the SON of Man being ever conceived, and brought forth by this divine Maria; ever the SPOUSE of perfected Humanity, ever lifting up to Himself His Bride. And these Three Persons are One God, even as the one man unites in himself the three personalities of father as regards his son, of son as regards his father and of spouse as regards his bride. As above, so below, and thus it is below only because it is so above. And as God is perfect in three persons, so also each man and each woman must be perfect in having within themselves the Sacred Three. For each must bring forth God within, each must himself be the Daughter, the Mother, and the Bride of God, being united, at-oned with God, and so in each must be manifested Divine Fatherhood, Sonship and Spouseness; and this is the esoteric teaching of the doctrine of the Trinity, as truly stated, and no Catholic authority can controvert the formula as I have revised it, as it is the teaching of all Catholic manuals that "Mary is the Daughter of the Eternal Father, the Mother of the Blessed Son, and the Bride of the Holy Spouse (Holy Spirit)"; also Maria is called the "Complement of the Trinity," not in the sense of being a fourth person (which would be absurd) but in the sense of being the type of the feminine side of the Godhead; and this is what is expressed in the symbol, so common but so seldom understood, of two equilateral triangles interlacing each other—the erect one symbolising the masculine Trinity of Father, Son, and Spouse, the inverted one the feminine Trinity of Mother, Maid, and Bride. As God made man in His own image, male and female, so in God is male and female—Father-Mother—Son-Daughter—Spouse-Bride—and these could not exist in the material if they did not exist in the spiritual. I may end by quoting from a certain manual before me these lines:

"Glory to Father, Son, and Spouse,  
Glory to Mother, Maid, and Bride,  
Who, Two in One and each in Three,  
From age to age One God abide."

More I would quote from the same source, but fear to weary your readers with what would be almost a repetition of the same ideas I have just expressed.—Yours,

A CATHOLIC PRIEST.

P.S.—Will the readers of my last letter, which the Editor has most kindly reproduced, correct two errors in it: for "materialistic" read *material*, for "interest" read *intent*.

### Exeter Free Spiritual Church. An Appeal.

To the Editor of "LIGHT."

SIR,—Will you kindly permit me to make the following appeal to the readers of your valuable paper?

At the end of twelve months of hard self-denying work, and severe conflict in the promotion of Spiritualism in this city and neighbourhood, I find myself involved in a pecuniary liability of about £10. As there are many of your readers who follow with kindly appreciation and sympathy every distinctive pioneer work in this movement, I appeal confidently to those friends to render me a little assistance at this juncture.

I am glad to say that we are realising good success in our efforts; and that our cause is winning for itself an excellent position in the locality.

With the removal of the above-named obstacle, we shall commence the second year under very encouraging auspices.

If those who feel impressed to respond to this appeal will kindly send remittances to the address below, I will acknowledge them in "LIGHT"—either by name or in whatever way they prefer.—I remain, sir, truly yours,

C. WARE.

11, West View-terrace,  
St. David's, Exeter,  
September 24th, 1883.

[We very willingly give publicity to Mr. Ware's appeal, and hope a few friends will assist in freeing the Exeter Society from debt. We have known of Mr. Ware's work from the commencement, and believe it to be in every way worthy of support.—ED. OF "LIGHT."]

## SPIRITUALISM IN THE PROVINCES.

THE GLASGOW TRANCE-PAINTING MEDIUM.  
PRESENTATION OF A TESTIMONIAL.

A social meeting was held under the auspices of the Glasgow Spiritualists' Association, on the evening of the 11th September, on the occasion of presenting Mr. David Duguid with a testimonial, in acknowledgment of his long and valuable services on behalf of Spiritualism. The meeting was held in the Carlton-place Hall, and was attended by a goodly number of sympathisers with the object of the gathering. Mr. J. J. Morse occupied the chair, while on his right and left sat Mr. Robinson, President of the Association; Mr. Duguid, Mr. H. Nisbet, and Mr. Robert Harper, of Birmingham.

In opening the proceedings, the Chairman, in eloquent terms, alluded to the occasion of their meeting. He was younger in the movement, he said, than some of those on the platform, yet he would yield to none in the respect and admiration he entertained for Mr. David Duguid as a man and a medium. None knew so well what it was to fight the battle of mediumship as those who had passed through it. How often was it the case that the very life of the sensitive medium was eaten out of him by the querulous remark, or the suspicious glance, of a conceited onlooker. All mediums had more or less of this to endure; and Mr. Duguid knew better than anyone the sore trials he has had to bear for now nearly twenty years. But it was satisfactory to know that his name had gone abroad over the world, as a man and medium of the strictest integrity.

Mr. Harper, in very eulogistic language, alluded to the career of Mr. Duguid, and said that whatever else might be said in praise of him, he was doubtless an honest man. Notwithstanding the cold criticism of a too smart world, there is in the book called "Hafed," the clear potential elements of honesty all through—a wonderful book, when we know the man and read the book. Though many mediums will stand high in the history of Spiritualism, the name of the painting medium of Glasgow will take no hindmost place. I have sat (said Mr. Harper) in his circle over a score times, and paid nothing; and while I have paid considerably to sit with other mediums, and have been sometimes more than doubtful of the things I saw, I have carried away with me from Glasgow rare gems done, through Mr. Duguid's mediumship, without contact of human hands. I have exhibited these, stating the conditions under which they were done, and these little card-paintings and drawings told a powerful tale at many a public debate in Birmingham, and were looked upon by many as big facts. I have seen these card pictures done in light, good enough to perceive the card lying on the table—the torn-off corner being in possession of my wife all the time—the gas was turned up, and on the card was a picture in oil-colours that was not there a minute before. I have seen this and a hundred other manifestations. These direct card pictures, given freely to visitors, have been carried away to all parts of the world. Mr. Nisbet, who has stuck to this thing with a marvellous persistency, peculiarly British—especially North British—holds on by his gifted friend, and they don't mean to give up. Hundreds of people all over the country have, through the ministry of Mr. Duguid, been made to realise the great fact of a soul-world—people who never had had the fact brought home to them under the ministry of men who assume to be spiritual guides.

The Chairman, in a few pithy and humorous remarks, then called on

Mr. Nisbet, who said that he felt bound to say something on the present occasion, notwithstanding his well-known habit of evading platform duty. He said that, after such addresses as they had listened to, he saw no necessity for him to give more than a brief statement of facts in connection with the rise and progress of Mr. David Duguid as a medium. Some time (said Mr. Nisbet) in 1865, I, along with our friend, witnessed some spiritual manifestations in the house of Mr. Whittaker, chief designer in Messrs. Wylie and Lochhead's, which resulted in our trying the thing for ourselves at my own fire-side. We had not long to wait, for at the first sitting we had very striking evidence that there was "something in it." We continued night after night, and in a few weeks we had two full-fledged mediums developed—first, one of my daughters, and then Mr. Duguid. The one helped the other, as will be seen in the account given in my introduction to the volume, "Hafed Prince of Persia." The first painting sance open to visitors took place in my house on the 8th June, 1866, and from that date onwards, the sittings were continued twice a week, till February, 1868; and on reference to my first volume of MS. Records, I find we had admitted 600 visitors to witness Mr. Duguid painting in trance. At times we felt the pressure rather great, and occasionally we had to turn visitors from the door. Then, to the great disgust of the medium, a war of words got up in the newspapers, which had the effect of increasing the requests for admission. Our friend here did not at all relish the appearance of his name in the papers—even when accompanied by warm eulogium. Thereafter we restricted visitors to once a week. These were from all classes in society. We have had peers of the realm, magistrates, ministers, lawyers, doctors of medicine, professors of universities, artists and actors, merchants, and indeed people of every grade, not only in Glasgow, but from every quarter of the world. I calculate that not fewer than 4,000 persons have, during these 17 years, been freely

admitted to witness Mr. Duguid at work in the abnormal state. In addition to the scores of large and small pictures painted in trance, about 900 direct paintings and drawings have been executed and given away to visitors, so that, being shown to others, they might be the means of creating thoughtful inquiry into Spiritualism. This was the end purposed when the direct cards were first given to us by the spirit artists. At an early period of the medium's development I was told by our spirit friends that all kinds of phenomena could be produced through him, and that in due time we might look for such. That promise has been fulfilled in the production, now and again, of a variety of spirit-manifestations; but we were told, at the same time, that they would not continue to use the medium except for trance-painting and communications in trance, which are the chief features in Mr. Duguid's mediumship. About fourteen or fifteen years ago he was controlled by the spirit of an ancient Persian—"Hafed Prince of Persia," who, up to the present time, has given a multitude of communications. Other spirits have also controlled, and contributed their quota. The communications have been for six or seven years regularly reported by Mr. Garriock, and would now form two or three volumes, such as that already issued to the public—I mean the book entitled "Hafed Prince of Persia." These records comprise a vast number of answers to questions—Addresses on a variety of subjects—A History of Persia, given by spirits living on the earth in prehistoric times, through Hafed—The Missionary travels of Hermes and his band of evangelists in Abyssinia, Arabia, Northern Persia, and Asia Minor—The Life of "White Star," an ancient American, who lived 5,000 years ago—The Story of "Little Bear," a Red Indian—The Life and Missionary Travels of the Brahmin (who was brought back to life by Jesus) in India, Tartary, China, Japan, &c.—The Evangelistic labours of the Two Brethren sent out by Hafed from the Church in Persia—The Story of a Scottish Priest, living in the reign of James III.—Life of Sir John Hawkins, the contemporary of Drake—Ghost Stories given by the spirit of an English Chemist of the 18th century—The experiences and persecution of a French Huguenot—Earth-experiences of Ruisdal and Jan Steen, the Dutch Painters, &c., &c. By this enumeration, you will be able to conceive the amount of labour Mr. Duguid has gone through during these years, and on behalf of the cause with which we are identified. It was in consideration of this that a zealous friend of the movement suggested the getting up of a testimonial to Mr. Duguid. The appeal was made by circular to a number of friends, but became public by certain of these getting it inserted in our weekly Spiritualist papers free of charge. Notwithstanding, the response to the appeal has not been up to our expectations. And now, Mr. Duguid, I have very great pleasure in handing you this cheque for thirty pounds, as a small acknowledgment, on the part of the subscribers, of their indebtedness to you for your lengthened and unwearying work on behalf of our noble movement. Before sitting down, I have to say that, in order to secure the presence of Messrs. Morse and Harper, as a representation of English friends on this occasion, the meeting was announced before receiving all the subscriptions promised, and that I expect to have the pleasure of adding to the cheque four or five pounds.

Mr. Duguid said he did not know how to express, as he should do, the feelings of his heart, for all that had been said of him, and done for him. He felt, as it were, tongue-tied, and could only express his deepest thanks for this mark of approbation.

Mr. Thomas Garriock, in a few pithy sentences, added his testimony to the genuine character of Mr. Duguid as a man and as a medium. He had been a member of the circle which met in Mr. Duguid's house for eight years, and he was in a position to say that he had never come across a man so unselfish, so obliging, so unassuming, so thoroughly to be trusted, as Mr. Duguid. Time would not permit to tell a hundredth part of what he had seen. He then briefly referred to the direct voice, the materialised forms, &c., and concluded by paying a high compliment to Mrs. Duguid for her courtesy and kindness to visitors.

Mr. Morse was then controlled by "The Strolling Player," who, in his usual pungent and pithy style, gave good and wise counsel to all and sundry. Thereafter, Mr. James Robertson alluded, in appropriate terms, to the kindness of Messrs. Harper and Morse on this and other occasions, and the proceedings (which had been greatly enlivened by songs and recitations from Messrs. Barker, Munro, Harper, Donald, and J. R. Nisbet) were brought to a close.—From the *Spiritual Record* for October.

A SPIRITUAL TEMPERANCE MOVEMENT.—Mr. James Burns has been holding some open-air temperance meetings on Clerkenwell Green on Sunday mornings, and reports that he was listened to with marked attention. This is practical work, and of a kind which we wish were more frequently and systematically attempted by Spiritualists.

Professor Lankester, of Bow-street notoriety in connection with the case of Dr. Slade, pleads for "the Endowment of Research," which appears to be that he and such as he should be subsidised by the State, such people being generally understood to be in search of knowledge, but not bound to teach it, or to produce results! But Professor Lankester was always very modest!

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gæther.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

Messrs. Gurney and Myers contribute to the October number of the *Nineteenth Century*, an elaborate article on mesmerism, which they propose to follow by another on the higher and rarer phenomena of clairvoyance, phrenomesmerism, and mesmeric healing. The present article deals chiefly with the known and, indeed, familiar phenomena which, as the writers justly remark, though eminently impressive in themselves, and impressively stated in such publications as the *Zoist*, and by such writers as Dr. Elliotson, have left little or no mark on the scientific thought of the age. It is indeed marvellous to any one fresh from a study of the works of Gregory, Elliotson, and other writers of unquestioned repute, that such facts so put forth should have fallen almost absolutely out of the public mind. The seed fell on a rock and found no chance of germination. It would seem that there must be a condition of preparedness in the public mind before ideas can fructify. There was no such condition then. Is there better hope now? The existence of the Society for Psychical Research, and the exhaustive series of experiments that it has conducted in Mesmerism as well as in other kindred fields of research, are a sufficient answer.

The theory of Hypnotism, started by Braid and elaborated by Heidenhain—which is, roughly, that the abnormal state is self-induced, and is not attributable to any external cause such as an effluence from any particular operator—is rejected by the writers as insufficient to cover the whole ground. The fact that some persons can operate successfully, and others cannot, has never been met. If there be no effluence from the operator how comes it that a given person can influence a given "subject" with unvarying certainty, even through a wall or curtain, and when the sensitive is quite unaware that the effort is to be made? How comes it that a "subject" so influenced can be released only by the particular person who controlled him, and by no one else? How are the singular effects of cross-mesmerism to be explained? If the phenomena are covered by the idea of "suggestion," as the scientists would have us to believe, how are we to account for such an experiment as this? A boy is mesmerised, and told he may have a sovereign if he can pick it up. He tries with all his might; the sweat pours down his face; his countenance shews the action of violent passions, but he is powerless.

The sovereign remains on the floor, in spite of his most energetic attempts. It needs something more than a mere theory of "suggestion" to cover such cases.

The elaborate series of experiments by which the Committee of the Society for Psychical Research disproved the hypnotic theory as applicable universally, are familiar to the readers of "LIGHT." They were absolutely complete, and showed conclusively that a given finger, for instance, that had been surreptitiously mesmerised (if I may so say), was perfectly insensible to pain. A lighted match applied to the sensitive region surrounding the finger-nail, and a sharp carving-fork driven into the finger, alike failed to elicit the faintest cry, or to produce any perceptible effect. But it is impossible to do any justice in a necessarily brief and rapid summary to the condensed arguments of Messrs. Gurney and Myers, by which they demonstrate the reality of the mesmeric force, or, in other words, the reality of the specific facts of mesmerism, as distinct from those of Hypnotism. These latter, by the way, are fully admitted. It is against the universal applicability of the theory that the writers contend.

One of the most interesting portions of a very interesting paper is that in which the writers point out that many of the more startling phenomena produced by mesmerism occur spontaneously in certain cases of abnormal nervous affection. "It is not mesmerism which is responsible for them, but Nature; i.e., mesmerism offers a special way of producing phenomena which have been spontaneously produced in ways wholly unknown to us before Mesmer was born." Spontaneous sleep-wakers shew certain modifications of waking consciousness, extending irregularly over one or more of five regions. (1) Sensibility to pain, (2) sensory and supersensory perception, (3) the current of consciousness, (4) memory, and (5) character or emotional disposition—shew certain marked changes. In each of these particulars science is "familiar with changes induced by states of nutrition, by expectant attention, by narcotics, by disease." "But in each case the spontaneous sleep-waking-state will be found to carry us on by an unbroken series from changes which are familiar, and in a certain sense explicable, to changes which are altogether baffling and apparently at conflict with recognised law." How this thesis is elaborated and illustrated I must leave my readers to find from a perusal of the article to which I am now drawing their attention. It is eminently worth careful attention, as one of (I trust) many attempts to set before the public facts of vast importance, and, in the words of the writers, to "drive a new roadway of direct experiment into the jungle of those obscure phenomena which Science neglects, because they cannot be accurately tested, and Ignorance distorts because they cannot be authoritatively explained."

To the names of eminent scientific thinkers—Zöllner, Clifford, Spottiswoode—who have speculated as to the existence of other dimensions of space, must now be added that of Professor Cayley, President of the British Association for the Advancement of Science. Though he frankly confessed his inability to demonstrate the existence of a fourth dimension of space, he was not afraid to speculate on the existence of any number of dimensions. The only difficulty, he rather naïvely admitted, was in taking the

first step in the demonstration. He got round his difficulty by arguing from a two-dimensional space, which he could conceive, to a four-dimensional space inconceivable to one who is only a three-dimensional being. The probability to which Professor Cayley leaned that space is of infinite dimensions, and that we are, by the laws of our present being, limited to a miserable three of them, is one that thoughtful students of Psychological phenomena will not quarrel with. The experiments of Zöllner, and the deductions that he drew from his observations make entirely in the direction of the acceptance of that hypothesis.

The possibilities of a two-dimensional existence are amusingly put in a paper in the current number of *The Spectator* called "Space Fancies."

"Watch," the writer says, "the shadows thrown on the ground by the sun, how they slide and change, continually varying in shape and size, and constant in nothing but in this—that they never leave some surface or other. Endow your shadow with life, according to the fancy of the old story. Make him independent of yourself and of the sun, and imagine the existence he would spend, gliding over the surface of the world, never lifting his head into the air, not feeling fettered, because not able to conceive the motion of which he is incapable. Give him a quasi-substance, so that other shadows may be as impenetrable by him as ordinary matter by our own bodies. Fix and define his shape, if you like; or if you prefer it, imagine a state of existence in which no shapes are fixed or permanent. Imagine a world in which existence is shut in on the right hand and the left by illimitable walls of nothingness, where the only way of passing a man in the street would be to jump over his head, where books could only have one line in each page, and where the Morse Alphabet would be the only admissible form of writing, for even to cross a *t* would make a projection from the page like that of a book printed in raised type. Imagine a universe with suns, and stars, and worlds of its own, which could be rolled up like a scroll, and put away in a corner, without its inhabitants perceiving a change! Or again, suppose the shadow to have rigidity as well as substance, so as not to be unaffected by changes of curvature in the surface in which he moved. He would no longer be able to glide indifferently over surfaces of every shape. If he came to a sudden bend or a sharp crease in the surface to which he was confined, he would be brought to a stand. It is curious to speculate what his sensations would be. It might be that he would find himself mysteriously, and without perceptible cause, unable to move forward. It might be that the crease would have the effect to him of a solid wall of matter, perceptible by his senses as is what we call matter by ours. A small isolated wrinkle in the surface might appear to him a detached piece of matter. Nay, he might himself be merely a moving wrinkle, a wave, in the surface which is his space. Hence the bold suggestion of Clifford that in our own world also the difference between space where matter is and space where matter is not may be only a difference of curvature. Thus it would follow that men themselves are just wrinkles of a similar description, and that we differ from nothingness only by jutting out indefinitely little into the Fourth Dimension of Space."

The Rev. S. Houghton, M.D., F.R.S., a mathematician of eminence, preached before the members of the British Association at their recent meeting at Southport. He dealt speculatively with the evidences for a God as drawn from an observation of Nature. He discussed the question "as a matter of pure logic and reasoning, without any reference to revelation," and drew his arguments from sources which are commending themselves to the class of mind which he was addressing. The Bishop of Carlisle, preaching on the same day, set himself to harmonise the truth of religion and of science. He showed how increasing knowledge led men to see a close union between what, on a superficial view, seemed very dissimilar things, e.g., heat, light, electricity; and he argued that a perfect knowledge and an unclouded view could shew us that the knowledge of God and the knowledge of Nature were one and the same. It is surely a striking sign of the times that such views should be set forth by two such eminent

men on an occasion which would so emphasise and give prominence to them.

An enthusiastic admirer of Gerald Massey's has been acting with some of the indiscretion that proverbially belongs at times to ill-regulated zeal. He proposed the formation of a fund to support Mr. Massey in his lecturing tour through America and elsewhere. But this by no means pleases the unwilling object of an unwelcome attention. Mr. Massey protests that "an enemy" might have done this. He has no sort of idea of fleecing his supporters, nor of accepting at their hands any subscriptions whatever. Though he deals largely with the symbolism of ecclesiastical functions, he does not add to them the commonest function of all—the "taking up of a collection." Mr. Massey is certainly entitled to protest against being made ridiculous by this "heartly admirer," whose notions of what is fitting are as strange as his way of phrasing his opinions. "Is this fragile man," he asks in a fine burst of feeling, "to take his tongue in his hand and march around the world with it as his stock-in-trade?" Mr. Massey declines to put his tongue to that remarkable service. He will not only not carry that very active member of which he makes such good use, in his hand, but he will carry nothing else with him, except, as he says, a brave heart. I do not suppose that all this can in any way hurt Gerald Massey, but he is entitled to have it known by all whom it concerns that it is extremely distasteful to him.

M.A. (OXON.)

#### SYMBOLISM THE LANGUAGE OF GOD.

"Some from tongue or speech  
Bunish all figure, comprehend it not.  
Others read wisdom, through similitudes,  
Through mediums of external sign and form;  
Their speech by nature rich with images.  
And this, if I with reverence so may speak,  
Is God's own language; yea, that Eastern tongue  
In which He chose to converse with mankind,  
Is formed by symbols. Is not all His world,  
And all His Word, one speaking parable,  
Speaking to some of things invisible?  
All things with Him are double; each event  
Doth throw its shadow forward; all His Word  
Is a full store of countless images:  
Who knows them best is most Divinely wise."

From "The Baptistry," an anonymous poem, of great beauty, published by Messrs. Parker and Co., Oxford, twenty years ago.

"THE BANNER OF LIGHT."—With the current issue this excellent American spiritual journal enters upon its fifty-fourth volume, and upon the last half of its twenty-seventh year of existence.

The diary of Baroness Adeline Von Vay's days of childhood, "*Tagbuch eines Kleinen Mädchens*," has been translated into English by Miss Caroline Corner. It was originally published in aid of the funds of the hospital of which the Baroness is a zealous patron, and it is expected that five hundred dollars will be added thereto from its sale. The Baroness is a fine trance-medium.

SPIRITUALISM IN SPAIN.—Spain, rather than any other country, should receive distinction amid the higher records of our faith; for the people of this country have more to contend with than any other where Spiritualism has made conspicuous progress. Every one knows how difficult it is to throw off the impressions of childhood, the thralldom of early education; think then what the Spaniards have had to do in taking even one step along the path Spiritualism points out. The anathema of the whole Catholic Church is hurled at them; and the frowns of the priesthood they encounter at every corner; and they have been taught to dread the former as the direst calamity of their lives, and the latter as heralding downfall in any business they may undertake. It is wonderful, then, to witness the sterling strength which inheres, manifestly, in that body of our co-religionists who, thanks to a wisely liberal Government, can proclaim their sentiments in public assemblies and publish them to the world in the form of papers, magazines, and books; and, in respect of the two former, Spain has hardly a rival.—*G. L. Ditsen*, in "*Banner of Light*."

#### REMARKABLE SEANCES.

##### No. III.

I wish to relate three or four cases of "identity," in proof that the spirits who communicate are the spirits of those whose names they bear; are, in reality, what they represent themselves to be.

I know that very often there are wicked influences at work to deceive: sometimes for evil purposes; at other times deluding in a sort of "tricky" humour, followed, no doubt, by a laugh, (we may imagine, although we cannot hear it) at the credulity of the listener.

Happily I have not had much experience in that way; but I have heard of many of those who were great men and women on earth, appearing at sittings of men and women yet in the flesh, and telling them—nothing worth a doit. It is no unusual thing for persons to receive messages from kings and queens, statesmen, warriors, authors, artists, whose names

"In fame's eternal volume live for aye."

—and who were, for any evidence they adduce, cobblers and stone breakers—or worse—when they were earth-dwellers.\*

Deceptions of the kind, I repeat, have rarely happened to me; very recently, however, I received a message from the —, to convey to the —. I did nothing of the kind: for it was accompanied by no communication I could recognise and adduce as a test.

The subject is far too large to be treated here; but I will relate three or four instances of such communications, where there could be no doubt that the spirits communicating with me, when on earth were the persons they represented themselves to have been.

I received—the medium being Daniel Home, who I am sure was rarely deluded, and never a wilful deluder—a message that purported to be from a daughter of Robert Chambers, concerning a family matter of much delicacy; when requested to communicate it to my honoured friend, I declined to do so unless I obtained some test that might convince him it was actually his daughter's spirit that had been with me. The spirit said, "Tell him, pa love." I asked Robert Chambers if he knew what that meant. He said they were the last words his dying child had uttered on earth, as he raised her head above the pillow. I then considered myself free to deliver to him the message intrusted to me to deliver.

At a sitting at our house, The Ferns, Upper Norwood, on the 23rd November, 1865 (I believe that to be the year, but am not quite sure), there were present Kate Fox, the medium (it was before her marriage to Mr. Jencken), Miss Ogden, an American lady, the artist James Orrock and his wife, Mr. Benjamin Coleman, and Mr. and Mrs. S. C. Hall.

There came to us a spirit, an utter stranger to all of us, who gave us the following message. In printing these details I give merely the initials of the names; but I think there is no reason why the right initials should not be given; although some may thus recognise the persons.

"Will you let me intrude my presence, first, and breathe a message to my father, who is inconsolable. I died very suddenly at Christ College. Tell my father to come and talk with me. I can comfort him. My name is H—B—W—. I died on the 17th November. My father's name is T—C—W—. I died at Christ College, Cambridge. Direct to Christ College, Cambridge, T—C—W—. I was twenty-one, and have one brother. I wish to tell my father the meaning. All this is true as there is a God in Heaven. Farewell."

Next day, the 24th November, I wrote to the father,

\* Abundant communications have, from time to time, been sent to me, purporting to be autograph poems from renowned poets who were, when "living," personally known to me, asking me to verify them. They were in nearly all cases utter trash, though "written" by Thomas Moore, L.E.L., Felicia Hemans, Coleridge, Charles Lamb, and others of equal earth-glory!

merely stating that if he had lately lost a son at Cambridge, I wished to make a communication to him. To that letter I received no reply: the subject, of which he probably had an "inkling," was no doubt distasteful to him: at all events, he did not answer my letter.

Guess my astonishment when, on the 27th November, I read this announcement in the "Deaths" column of the *Times*:—

"On the 17th Nov., at Christ College, Cambridge, deeply lamented, H—B—W—, second son of T—C—W—, Esq., of C—Hall, Yorkshire."

I offer no comments on this impressive evidence of identity. I find the record written partly in Mrs. Hall's handwriting and partly in mine, with the printed passage cut from the *Times* newspaper of the 27th November.

A more remarkable evidence of identity I have to relate. In 1862 (I think it was) I was invited to a sitting by the artist, Mr. Hannah, at his house at Queen's Elm, Brompton, to meet the medium, Mr. Colchester (an American, since dead). Anticipating the evening, I wrote a name in pencil on a very small piece of paper, and enclosed the paper in seven envelopes of different sizes, "criss-crossing" the envelopes, so as to render it next to impossible to open them undetected. When I entered Mr. Hannah's house, Colchester was there; he had never before seen me, and did not know my name. I placed the envelope enclosures in his hand and said, "Mr. Colchester, I desire, if it be possible, to receive a communication from one whose name I have written in that paper." He pressed it between his hands, and threw it into the grate, retiring into the next room—a lighted and not a dark room. I took it up, put it into the fire, saw it burnt, and followed him. Soon after we were seated, he pointed to me (whose name, I repeat, he did not know) and said: "Sir, there is a spirit by your side who desires to communicate with you." I said, "Let the spirit tell me his earthly name." He repeated the alphabet, and the letters spelt out "HAMILTON HALL." "Yes," I said, "that was the name I had written; now if you are the spirit of my brother Hamilton, tell me what I mean by this!" slapping my hand upon my thigh. The alphabet was again used, and the answer spelt out by raps at the several letters was this: "I did it with a knife."

When we were children about eight or ten years old) I was the elder, I was teasing him one day. Suddenly he took up the carving knife and threw it at me. It struck me in the thigh, and the mark it made is visible there to this day.\*

I have one other incident to recall: In 1860, sitting with Daniel Home (some persons of distinction being present) the spirit of my father came to us. When the name "Robert Hall" was announced, I asked if he were my father or my brother, my sailor brother was so-called; the answer being "Your father, Colonel Hall." I requested some test to make me sure. The answer given was this. It excited laughter among the party by whom it was not understood, but I knew that a more conclusive and convincing test could not have been given to me: "The last time we met in Cork, you pulled my tail." Like all military officers of his time, he wore the queue; he wore it indeed up to his death, and was buried with it. Few persons living can remember the queue; the hair behind was suffered to grow long, sometimes as long as two feet; it was tied with black ribbon up to nearly the end; an idea may be had of

\* I had another brother, a naval officer, who was the best swimmer in the service. He had left the navy, and was chief mate of an East India ship. A hundred miles off the Cape of Good Hope, one night he was missed; and was never heard of afterwards. The ship had been hove to, blue lights were burnt, and the boats lowered. It was a remarkably calm night; there was little wind; yet the captain and crew heard nothing and saw nothing of him—their much loved officer. In 1865 or thereabouts, I was at a sitting with Daniel Home (Lords Dunraven and Lindsay being present). Daniel was in a trance, when I chanced to say, "I have often wished to know how my brother Robert was drowned, a perfect swimmer, on a tranquil night." Daniel rose from his seat in apparent terror and agony, and exclaimed—"Shark! Shark! Shark!" I have not the least doubt that my brother accidentally fell overboard (a very trifling accident under ordinary circumstances, it would have been to him) and was seized by a shark before he could give alarm to the watch on deck; that his voice was stifled as he was drawn under the water.

its character from old portraits, or indeed from pictures of Chinese mandarins. We always call it the "tail;" its less respectable title was "pig-tail." Consequently, when my father's spirit gave me that test, he could have given me none, I repeat, so conclusive and convincing for none of the other persons present could have guessed what was meant. I have no doubt that when we did last "meet in Cork" (where in 1826 he resided) I did pull his tail, to remind him of an old playful practice of his children.

No doubt I might add other cases of "identity" as strong as those I have given. But your columns will not bear treatment of the subject at greater length. Moreover, I think there must be some of your readers who can and will supply you with facts more effective than I can—as evidence that the spirits who communicate with us, though sometimes fraudulent cheats, are often entirely reliable witnesses to the truth of the doctrine in which so many of us thoroughly believe: acting continually, if not invariably, in accordance with the advice of the apostle, "Try the spirits!" None know better than Spiritualists, the truth of the poet's lines:—

"The devil can cite Scripture for his purpose,  
An evil soul producing holy witness  
Is like a villain with a smiling cheek,  
A goodly apple rotten at the heart."

S. C. HALL.

#### VISION OF JOSEPH HOAG.

The following is a leaflet printed by T. Lingard, printer, "Chronicle" Office, Barnsley, but bearing no date. It is, however, not of recent date, since it has been for years in the possession of the sender.

"Joseph Hoag's parents were Presbyterians, who endeavoured to educate their children in accordance with their tenets; but he early became a member of the religious Society of Friends, and, in process of time, an acknowledged minister, in which capacity he travelled extensively. He and his wife Huldah (who was also a minister) were the parents of a large family, all of whom became ministers. Joseph was born in the year 1762, and resided in early life in the wilderness part of New York, where he experienced many hardships. He afterwards removed to Vermont, and there died in 1846. Though the following vision was not known till recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision.

"In the year 1803 (he said) in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear—but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, 'What can all this mean? I do not recollect ever before to have been sensible of such feelings.' And I heard a voice from Heaven saying, 'This which thou seest is a sign of the present coming time. I took the forefathers of this country from a land of oppression; I placed them here among the people of the forest; I sustained them, and while they were humble I blessed and fed them, and they became a numerous people. But they have now become proud, and have forgotten me who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thy eyes and behold!' And I saw them dividing in great heat. The division began in the churches on points of doctrine—it commenced in

the Presbyterian society, and went through the various religious denominations; and in its progress and close, its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments, appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had noticed or before discovered; and as before, they who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the lodges of the Freemasons—it broke out in appearance like a volcano; inasmuch, as it set the country in an uproar for a time. Then it entered politics throughout the United States, and did not stop until it produced a civil war; an abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a Monarchical power sprang up—took the government of the States—established a national religion, and made all societies tributary to support its expenses. I saw them take property from Friends: I was amazed at beholding all this, and I heard a voice proclaiming—'This power shall not always stand, but with it I will chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land, for their iniquities and the blood of Africa—the remembrance of which is to come up before me.' This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden, that for my own relief I have written it."

A. M. H. W.

THE ANGEL OF DEATH.—"A correspondence on 'Death' has recently taken place in the columns of the *Detroit Free Press*, and in bright contrast to the general gloomy tone of the writers, is a short letter from C. Gordon Pulsford, of Cardiff. It would almost seem as if the light of knowledge had tinged his thoughts, gilding his life with a consolation to be obtained in no other way. 'I too have lost by the visit of the pitiful, not pitiless, angel, Death. I have seen him in his sterner aspect. I have seen two dearly loved children, brother and sister, pass away in the agonies of suffocation; the little forms writhing with the struggle for breath; and I have seen him come softly to the help of an aged soul, who, after patient years of toil and sorrow, had grown so young, so like her Father that she was ready to go to Him to the home prepared for her among the many mansions. I have seen the angel, Death, in many aspects, but always as an angel of God, telling the message afresh that 'it is better on before.' We live our lives here, we work and work, often for what seems but a miserable pittance, and miserable indeed it would be were it not that the earthly recompense we obtain is not all. We are able to look forward to death as a recompense, so full, so complete, so perfect, so lovely that we can have but a faint conception of it now. The images of earth are neither perfect enough in form nor colours to enable us to imagine the splendour of what we call death. For, what is it? It is the lifting of this curtain of flesh that now hinders our vision of the beauty of holiness. It is the passing from the outer to the inner courts of the tabernacle. It is admission into the holy of holies."

MR. BISHOP AND HIS BANK NOTES.—The following paragraph has gone the round of the Press, and we cannot help asking whether this is not another of Mr. Bishop's plans for obtaining a gratuitous advertisement at a very cheap rate. It would appear so, and we should not be surprised if Mr. Bishop professed to find the stolen notes. "Those who hide can find" would be very applicable in this case, at any rate:—"A robbery of an extraordinary character has been reported to the head constable of Liverpool, the person robbed being Mr. Irving Bishop, and the theft being, strange to say, of bank notes, whose numbers he claims to be able to read in the dark. It seems that Mr. Bishop, who was staying at the Grand Hotel, went from his room for the purpose of proceeding down to the bar of the hotel to settle his bill. He left on the table of his room four bank notes for a considerable amount, and it is reported to the police that on his return the notes were gone. A search was made everywhere for them, but they could not be found and the conclusion came to was that some person in the hotel must have stolen them. The police were sent for, and four detectives searched for the thought-reader's missing notes, but were equally unsuccessful in finding them. The detective police, by the instructions of the head constable, are still investigating this extraordinary robbery; and it is somewhat cruelly suggested that a person so clever as Mr. Bishop in divining the identity of bank notes ought really to have little difficulty in discovering where his own are to be found."

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

##### Christian Symbolism.

To the Editor of "LIGHT."

SIR,—In addition to my last on the Trinity, which, I presume, will appear along with this, and be my last utterance, I see nothing to say to the letter of "S. C." but that he simply re-asserts all which I had shown to be erroneous, and so cannot have fully digested the explanations in my letters; nor can I agree with "K." that my expositions are only for the few and the learned, since their *absolute simplicity* and clearness, it seems to me, will commend themselves to all minds that think, while for the rest, the usual instruction "by parables" will suffice. One word more suggested by a contemporary. Has it ever occurred to the thoughtful that, at least the ecclesiastical and literal use of the words, Christian and christening can only apply to members of the Catholic Church (Roman or Greek), since they *alone* use *oil* or *Chrism* in the rite of initiation? Christ is anointed, Christian-anointed, and christen, to anoint; how, then, can these terms be correctly used of those outside the Catholic Church, who have consequently *never been anointed or christened*?—Yours,

A CATHOLIC PRIEST

(but not of the Roman fold alone).

##### Causation.

"Truth is the body of God, Light is his Shadow."—P. late.

SIR,—May I say a word on the great mistake in the attempt to fathom the nature of "the great First Cause least understood," itself without a cause—what must to us be occult and unintelligible, the incomprehensible of the Christian, the noumenon of Kant, "the unknowable absolute" of Herbert Spencer, the unfathomable of all—so that all speculation in respect to it must be mere fancy and untrue in a misuse of the human understanding resting on particulars observed in daylight experience—a mind in nature, or a being outside nature. All equally shew the mistake as to the nature of reason and human capacities. "God is hidden under all that shines" but the light itself hides its origin or efficient cause or reason.

HENRY G. ATKINSON.

##### Zschokke on Proofs of Immortality.

SIR,—Dr. Wyld's idea of the proof of an independent soul from the effects occurring under the influence of anaesthetics reminds me of a passage in the life of that remarkable man Zschokke, philosopher, statesman, philanthropist, Spiritualist, and clairvoyant. The passage is this: "It was at this time I wrote the 'Yearning after the Invisible,' which expressed the joyful state of my feelings. I often smiled at the strange proofs of the immortality of the soul, which philosophers had discovered, and thought that pure, disinterested virtue would be an impossibility to us, if we possessed any absolutely irrefragable and indubitable certainty on this point," &c., which seems to me to be highly spiritual and sound sense.

I have made experiments and have had the experience myself, as described in my letters to Miss Martineau, p. 152, that "when etherised myself, I felt all nature dissolved away, leaving only mind," because the senses being deadened the mind consisted in itself, and Bacon says under divination "the mind, when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of pre-nation, which appeareth most in sleep, in ecstasies and near death, and more rarely in waking apprehensions; and is induced and furthered by those abstinences and observances which make the mind most to consist in itself." That is confined to its special organ of consciousness the cerebrum, which is the fact, the whole case and all that it proves.

The late Sergeant Cox as President of the Psychological Society thought that the constant exchange of the particles of the whole body whilst memory remained with the sense of possibility and sameness was proof of an independent soul, forgetting the animal magnetic transfer of the existing qualities and characteristics. Memory and the sense of self evidently include the fresh particle, or you must equally demand a permanent soul for your dog and cat, nay, for the mouse and rat and the little fleas that bite them. But what we wish to believe is powerful argument, for the feelings precede logic, and idealism that denies the existence of an external world has a rare time of

it with Davy's case to prove it, but who when he came to himself would make a nice fuss if you trod upon his corn.

Boulogne-sur-Mer.

HENRY G. ATKINSON.

#### Errata in "Light" for September 1st.

To the Editor of "LIGHT."

SIR,—I was pleased, on my return to England, to find my letter inserted in "LIGHT" for September 1st, but I very soon discovered that not only was the Editor out of town, but the printer was very obviously "abroad." This is so rare an event that I venture to ask a few lines for "correction of the press," especially as one of the misprints is almost as funny as "M.A.'s" "cucumbers." The corrections are as follows—

PAGE.	COLUMN.	LINE.	ERROR.	CORRECTION.
393	1	2 from foot	compounding	confounding.
"	2	17	top	this is
"	2	39	"	although
"	2	48	"	my perfection
"	2	29	foot	omit "and" before
"	2	4	"	plane
394	1	1	top	began
"	1	8	"	simple
"	1	14	"	cometh
"	1	25	"	gifts unto

Please let me take this opportunity to thank "A Jersey Christian Spiritualist" for his or her sympathetic letter. It is always a pleasure to meet such confirmation of one's thought—I remain, Sir, faithfully yours,

A. E. MAJOR.

Kensington, September 22nd, 1883.

[We insert this letter in justice to Mr. Major, and were it not for a lively remembrance that *Qui s'excuse s'accuse* we should almost feel tempted to write a word of explanation, especially as from the oft repeated announcement, "the Editor of 'LIGHT' is out of town," our friends might be apt to think we had been "on pleasure bent," and had neglected their interests. This is not so. The Editor has not been holiday making, but has been, if anything, more pressed with his business duties than ever, and on an average these last from ten to twelve hours a-day all the year round. Then come in the claims of "LIGHT" for attention; and when we explain that added to the almost insuperable difficulty of editing a weekly paper seventy miles from London, the Editor had been obliged to take up his quarters seven miles from the nearest post town, we hope for a little consideration. This, however, is no reason for bad work,—and it was bad,—but we are glad to think that the many errors of the issue for September 1st are exceptional. "The Editor of 'LIGHT' will soon be free to return to town," and we do not think correspondents will have cause to complain again.—Ed. of "LIGHT."]

Mr. W. Eglinton is paying a short visit to Paris, and letters to reach him may be directed to 29, Boulevard Haussman.

JOHN RUSKIN ON CURIOSITY.—There is a mean curiosity, as of a child opening a forbidden door, or a servant prying into her master's business; and a noble curiosity, questioning, in the front of danger, the source of the great river beyond the sand, the place of the great continent beyond the sea; a nobler curiosity still, which questions of the source of the River of Life and of the space of the continent of Heaven, things which "the angels desire to look into."

THOUGHT-READING.—The following letter appears in Part 106 of *Cassell's Family Magazine*:—"Sir,—When I read your article on 'Thought-Reading' in the February number of your Magazine, I determined to get all my friends to try the experiments described therein. It may be interesting to your readers to know that I have met with singular success. I have found two or three young ladies who possess the faculty, when blindfolded, of being able to describe objects placed behind them upon which the attention of persons present is wholly concentrated, and I may add that this is accomplished without any contact whatever. Imagined objects are also described, historical scenes or pictures are rendered, and familiar quotations agreed to be thought of are sometimes successfully named. With contact, real or imaginary pains on the part of the thinker are felt by the subject. The experiments were commenced with contact, but are found to be more successful without. The 'willing' experiments are also performed without contact. No doubt there will be great individual variations, and a series of carefully recorded observations is being made of the experiments with the above subjects for scientific purposes, and if any of your correspondents will kindly communicate to me the results of their studies, or send them to Professor Barrett, Royal School of Science, Dublin, they will confer a real favour upon those who are endeavouring to elucidate the subject.—I am, yours faithfully, MALCOLM GUTHRIE, 2, Parkfield-road, Liverpool."

TEMPORARY OFFICES OF "LIGHT."  
33, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Webster Street.)

## TO CONTRIBUTORS.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. 0d. each, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £1. A reduction made for a series of insertions. Orders for Papers and Advertisements may be addressed to "The Manager." All other communications should be sent to "The Editor."

Charges for Post Office Orders may be made payable to HENRY BARNES, the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Press Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from K. W. ALLEN, Ave Maria Lane, London, and all Booksellers.

Light:

SATURDAY, OCTOBER 6TH, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

## "AN INCIDENT" IN THE LIFE OF MR. HOME.

Some years ago I was at a séance of Mr. D. Home's at the house of the late Elizabeth, Lady Dunsany. There were only four or five persons—all Spiritualists—and the sitting was most harmonious. We had flowers given to us, and loving messages from dear ones "gone before," and alto gether it was a peaceful, charming evening. We all regretted when it came to an end between ten and eleven o'clock by the usual "Good night, God bless you," being given. Just as we were seated round the supper tray, a loud ring sounded from the door bell, and a servant came to say that two gentlemen were in the hall asking for Mr. Home, who immediately stood up and begged Lady Dunsany's permission to go down to them, when she most kindly said, "Pray bring them up; any friends of yours will be welcome," and he quickly returned, introducing Prince Murat and Lord Adare (now Lord Dunraven). They had called hoping to catch Mr. Home at the end of the séance. After some very agreeable chit-chat, Prince Murat asked Mr. Home whether he remembered the first evening he met him at the Tuileries, and how very ill he had behaved, going under the table and laying hold of his feet, and declaring that he would "find out his tricks." "Was I not a saucy little dog?" he said, to which Mr. Home laughingly agreed, and we were all much amused by the Prince's lively tale, which ended by his saying, turning to Mr. Home, "When you left the room the Emperor leant forward with his arms on the table and said, in the most impressive manner, 'Whoever says that Home is a charlatan is a liar.'" This we felt was information from the fountain head!

A. S.

JOHN WESLEY AND SPIRITUALISM.—"Good Angels," a sermon of John Wesley's which has been reprinted many times, has again been issued in pamphlet form, by Mr. W. V. Terry, the editor of the *Harbinger of Light*. It is well adapted for circulation in Methodist circles. In this sermon John Wesley distinctly affirms his belief in the ministry of spirits, good and bad, giving the preponderance in power to the former, whom he assumes to be round about us constantly protecting us from evil and assisting us in all good works, especially in healing.

## PEARLS GIVEN THROUGH MRS. A.

More than ten years ago I was staying with Dr. and Mrs. A., and one hot afternoon in July, we were in their large drawing-room, widely apart, Mrs. A. lying on a sofa, and Dr. A. and I in easy chairs. Suddenly I heard a rattling sound on my silk dress, and, at the same moment Mrs. A. called out "Something has fallen down into your lap." As I started up I saw several small pearls drop on the floor. I picked up four. Knocks then sounded for the alphabet on a small table, close to me, and I got the following message: "There were five pearls given to you, and you shall have the other," for which, however, we all searched in vain; but that night, as we all stood together, Dr. A. lighting our bedroom candles, we heard something fall on a small table some way behind us, and on looking found it to be the fifth pearl. All this was done in full light—that of the sun in the afternoon, and of brilliant lamps and candle-light at night. Comment seems needless.

A. S.

ERRATUM.—At page 426, first column, line 16 from the bottom, for "realise" read "criticise."

"A NEW BASIS OF BELIEF."—The new issue of the superior edition of this work contains a fine Woodbury type portrait of the author.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—We are requested to call attention to the meeting of Council, which will be held on Tuesday evening next, at 38, Great Russell-street, and to express the hope that the members will make a point of attending if possible.

WILLIAM DENTON.—This popular lecturer on Spiritualism and cognate subjects has completed his engagements in Australia, and left Thursday Island in July last for New Guinea, en route for America. His sojourn amongst the Victorian Spiritualists has been a most successful and useful one.

Kersey Graves, a well-known American Spiritualist, has passed onward. A calm and abiding faith in the Spiritual philosophy him stood in good stead during his transition. His last words were—"A wave of comfort passes over me. It is all right"—a fit ending to a useful and honourable earthly life.

A NEW "EXPOSER" AT THE ANTIPODES.—A Mr. C. E. Jones is posing as an exposé of Spiritualism, and has been trying hard both at Ballarat and Castlemaine to get up a debate, but the gauntlets he has flung about are not clean enough to be picked up by any respectable Spiritualist. We are advised that at Castlemaine no Spiritualist attended his lecture, but three prominent members of the body distributed a substantial corrective in the shape of a circular containing a list of several hundred eminent scientists, philosophers, statesmen, jurists, nobility, and literary men, who have accepted, after investigation, the facts or philosophy of Spiritualism. It is significant that the three most recent exposers (!) of Spiritualism—Washington Irving Bishop, Thomas Walker, and C. E. Jones, are men whose antecedents will not bear critical investigation.—*Harbinger of Light*.

MR. CHARLES BRIGHT ON SPIRITUALISM.—This gentleman is a popular lecturer amongst our friends at the Antipodes. Speaking in the Gaiety Theatre, Sydney, on "Why I am a Spiritualist," he said:—"To him the fact of continued existence was a scientific fact of the universe, and he conceived that it was well that every now and again he should make it known that he entertained such a belief—nay, more than a belief, he might say absolute knowledge. He was a Spiritualist, because the facts which came under his notice made him one; because it appeared to him reasonable likewise, and lastly, because the Philosophy of Spiritualism, in his judgment, was sublime and soul-satisfying. Briefly defining a Spiritualist, he went on to describe the circumstances which made him one; how fourteen years since he was deputed by the *Argus* to look into Spiritualism with the view of writing a series of articles on it, the presumption being that they would be antagonistic to its claims. His investigations, however, led him to a different conclusion, and compelled him to write in its favour. After relating several incidents in his experiences which compelled belief, he referred to the experiences of several eminent men who, going over the same ground, had come to similar conclusions, and concluded by shewing the tendency of Spiritualism to make manifest the good in all things."

## SPIRITUALISM—IS IT OF DIVINE ORIGIN &amp; USE?

An Address delivered by Mrs. E. H. Britten, in the Grand Assembly Rooms, Leeds, Sunday, September 23rd, 1883.

(REPORTED BY W. GANTREY.)

There are doubtless many here who have heard that Spiritualism is of anything but Divine origin, and that it is all the work of tricksters; whilst many others will have heard that it is some new form of modern infidelity. There are still others who have been told that it is the latest work of the great enemy of mankind. All, at any rate, have heard of Spiritualism. The speaker has gone twice round the world and into many lands—savage and civilised, in some of which the mystic name had never before been heard. The latest saying of the clergy is, that Spiritualism is the work of the devil. They do not deny its facts. In Australasia, in France, in Italy, throughout the lands of the West, and also in your own land, your speaker has publicly and privately met many ministers of the Christian religion, who claimed to know that Spiritualism was true, but who said it was demoniacal, and therefore, what was the use of it! Now, friends, we speak to-night but briefly, as to whether Spiritualism is Divine in the popular sense of the word, meaning by that, not what you or some other individual may choose to call Divine, but that which those who are placed in the seat of power, and are authorised to teach you the way to Heaven call Divine. They tell you there is but one Divine revelation; but one Divine book; but one Divine path to Heaven: and that is the Bible. Sometimes they speak of Divine beauty, Divine uses, Divine truths, Divine actions, but then they are only using the popular term. We shall shew that Spiritualism is Divine in both senses.

## Spiritualism in the Bible.

First, as to the Bible. Try to take Spiritualism out of it, and what do you leave behind? Nothing but the history of a barbarous people, with their murders, their pillages, their shortcomings, and their abundant wickednesses. Now restore Spiritualism, and you find the footprints of the Divine Father and His angels at every place. We shall give a few familiar illustrations, because we propose to shew that they are similar to what has been known in our own times. Abraham saw spirits; and conversed, ate, and drank with them. He called them "Lord God," but we can scarcely question Jesus when He said, that no man had seen God at any time. Jacob, in a dream, beheld a ladder on which angels ascended and descended—angels on every round. Have you ever asked your clergymen, when that ladder was drawn up? If that was sacred and Divine truth, then it is sacred and Divine to-day. Joseph was a diviner, and saw into the future. Balaam was a trance medium—for he had his eyes opened and spoke, he said, "as the Lord God commanded him." He said, "If Balaak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak." Gideon, too, beheld angels, but did not believe in them. You are told that angels appeared with wings, with hallowed glory, and with all the radiant paraphernalia of Heaven; and yet poor Gideon did not believe but that they were men. He asked as a sign that the dew should fall upon a fleece of wool without falling also upon the ground. Still he did not believe, and asked for another test; and that was that the dew should fall upon the ground without falling upon the fleece. Not till that was done did he believe. Samuel was a seer, and represented a class which has been spoken of by Josephus, and also in the Talmud. There was a school of prophets and Samuel was one of them. As a child, he heard voices; and as a man, he was in the habit of putting lost strangers in their way, describing and recovering lost property, telling hidden things, and accepting pay for what he did. We are told that Saul, the son of Kish, went to seek his father's asses; and that failing to find them, the servant who attended him said that within the city there was a man of God—meaning Samuel. In the 9th verse of the same chapter, (Sam. ix.) the man of God is again spoken of, but as a seer and a prophet, shewing that man of God, seer, and prophet, were one. Then the servant said, "Let us go to this seer," thus shewing that it was the custom of the times. Samuel, after he had passed from the earth, re-appears as a spirit to the woman of Endor, who tells Saul that she "saw gods ascending out of the earth;" so it is obvious that spirits were sometimes called gods. Elisha's causing two bears to come out of the woods to tear to pieces forty and two children because they

called him "bald-head," has been spoken of by the clergy as an allegory. Would it not be better if they would tell you where allegory ends and truth begins? Elijah declares that the power of God is upon him compelling him to describe the future of Israel; and Daniel interprets dreams. In the palace, we find not only the interpretation of dreams; but still another mode of spirit manifestation, in the shape of the mystic handwriting upon the wall. When we come to the New Testament, we find it is full of records of the power of angels; but it is not always recognised, for we find that at the baptism of Jesus, whilst some of them heard a voice, another said that it thundered. Another similar case is the conversion of Saul, where some, besides seeing the light, heard the voice; whilst others did not.

## Bible Spiritualism was subject to conditions.

You say that this power of God was made manifest, incarnate in the flesh, and dwelt among men; and that as long as the Apostles were with that *Divine Being*, they could perform those mighty works. How was it that that Divine Being Himself could perform those works in one place, and could not in another? Jesus could not perform some of His works in one place, because the conditions were wanting; or as it was said, because of the hardness of the people's hearts. In the 9th chapter of Mark, we find that He rebuked the Apostles, because they could not cast a devil out of a child: and when they questioned Him as to why they could not do it, He did not say it was because they were not *Divine*, but answered: "This kind goeth not out but by prayer and fasting." They failed, because the psychological conditions were wanting. These powers were not peculiar to Jesus alone, because He said, "That which I do, ye shall do likewise; and greater works shall ye do, because I go to My Father." In the last chapter of Mark, He said that these signs should follow those who believe in Him: they should cast out devils; speak with new tongues, take up serpents; if they drank any deadly thing it should not harm them; and if they laid their hands upon the sick, they would recover.

## The Signs that Follow those that Believe.

Not more than three years ago, in a public journalistic debate, Bishop Moorhouse, of Melbourne, asked your speaker why the spirits did not do this thing and another, and she replied by asking the Bishop why the clergy could not give the signs enumerated in this chapter. He said no man in his sober senses would expect such things now, because the words only applied to the Apostles. If those words were only addressed to the Apostles, then all other words of Jesus were likewise addressed to them, and you have nothing to do with the Christian religion. The promise of these signs or tokens was addressed to the Apostles in the same manner as He addressed all His words to them: and if He addressed the world through them as He is said to have done, how is it that Christians of to-day do not give the signs? Now we find in the Acts of the Apostles that on the Day of Pentecost there was a mighty rushing wind, and there being many strangers there, the Apostles spoke in divers tongues; and the building in which they had met is said to have been shaken. The prison doors were opened for Peter, and many signs and wonders were done by one and another of the Apostles. The Apostle James expressly declares (James v. 15) that when there are any sick in the church the prayer of faith will bring a power that will restore them. Why is it not done?

## Post-Apostolic Spiritualism.

Now we have been told by more than Bishop Moorhouse, by the bishop of a large city very near to you—Liverpool—we have been told by him that these signs and tokens ceased with the days of the Apostles. We say that this is false. They continued over 600 years or so, and men, some of whom have been canonised as saints, were known to have worked miracles. The historical accounts cannot all have been falsified, for St. Augustine apologises in his "Ecclesiastical History" for not recording more of these wonders, because they were so common. The writings of the Christian Fathers are full of accounts of miracles, many of which we might quote, but it would take up too much of your time. In the fourth century, a council was called which ruled that, henceforth, no laymen should be allowed to heal the sick. In that synod, healing by the laying on of hands was claimed to belong to the province of the Church. Why does the Church not exercise it? It is because she has grown rich and strong, and the successors of the poor fishermen have exchanged their humble calling, changing their poor garments for the mitres and splendid robes of bishops and archbishops. The Man of Sorrows conveyed His powers to

the Churches that are dedicated to His name, and now in our day there is no admission for them. Thus it was that the power left the Churches: but though it left them, it never left the world; for, from the tenth century up to the seventeenth, we read in the history of witchcraft of thousands, of tens of thousands, who were put to death for the crime of witchcraft. If you read their trials, you will see that they were condemned and killed for giving those signs which the Master Himself had commended.

#### Spiritualism in the Middle Ages.

All down the ages, you will find from history, that supernaturalism or spirit-power never left the world; but was to be found in every country. It was found in the house of Martin Luther, in the strange fantastic sounds known as hauntings. The founder of the Reformation heard a voice warning him, while he was performing penance at Rome. History is full of manifestations of the signs promised by the Master. In the story of Samuel you have evidence to shew that men of God, seers, or prophets, were accustomed to put lost travellers in their way, and received presents for their work. We have reminded you of the promise made by the Master, that some of the works which He performed, others should perform likewise. We claim that spirits appeared under the Old Testament dispensation as men. We are told that the word angel signifies messenger. Peter's spirit was called his angel, when appearing to his companions; they could not at first believe it was him, but said, it was his angel. We are told by reverend gentlemen that in olden times people never communed with the dead. Did they not? Well, they did not, because there are no dead, and in that sense, what they say is quite true. If these gentlemen, who are the teachers of the people, but remembered the sublime word of God, they would know that God is not the God of the dead, because there are no dead. They should remember that what they call dead in Samuel, reappeared in Samuel the living spirit. They should remember that on the Mount of Transfiguration, Moses and Elias appeared as spirits. They should remember that in the closing of what they call the Divine Word, when the revealing spirit appeared to John, he would have worshipped him, had not the spirit forbidden him, and told him he was but one of the prophets and a fellow servant. We close this, the earlier part of our subject, and now come to the modern part.

#### Modern Spiritualism.

It is now half a century ago, since word was received in Great Britain that there was a new force discovered, which could move tables. Earlier than this, news had come from Germany which astounded the philosophers. Mesmer had succeeded in transferring force from one body to another. His followers carried their experiments still further, till at last their subjects passed beyond their control, and went to a new country to the pure white city, the beautiful sunlit plains, glorious gardens, magnificent woods, lovely seas, and lands where never a cloud obscured the sky. Then they would go to dark and doleful scenes. They saw, in these visions, people who said they had once lived upon this earth: spirit men, spirit women, and spirit children. Mourners heard stories and descriptions of those who had once lived upon this earth; mothers heard of their lost children, husbands again heard of their lost wives, but this was not all. Death was annihilated. It was shown that a new power had been evolved across the Atlantic, by which telegraphic signals could be conveyed from the spirit world to this. In New York, disturbances had taken place, kinds of hauntings, of which there are thousands of records in Great Britain. The Yankees, by applying the simple alphabet, discovered that these signals or signs would respond, and in that manner spell out the names of persons who had once existed upon the earth. From that the spirits began to communicate through the lips of the uneducated and unlearned; and sometimes, even through the lips of little unconscious children. The doctors and schoolmen began then to determine that they would explode and explain what they called the modern humbug. When they attempted to show that table turning could be assimilated by muscular action, the ignorant then produced hundreds of portraits of deceased people. Spirit music was then heard. Poor uninstructed children and people who had never acquired a scholastic knowledge, began to speak in strange tongues, and presently, they found that not only in the land of the West, but in Australasia, in India, in the remotest parts of South America, and from every part of the known world, tidings came that the spirits had come.

#### Spiritualism in Relation to the Negations of God and Immortality.

Throughout the great instructed land of Russia, not among the ignorant—the serfs—but amongst the better informed thinkers—the students, and university men, and women of high rank—secularism, under the name of Nihilism, is proclaiming that there is no God. The schools of philosophy in Germany are full of negations of God and immortality; and in France, in this their day of freedom, religion is laughed at, and looked upon as simply the fashion of the hour. Have you not heard the cry in America, and in England, that religion is declining? Religion among many of the cultivated is now little more than a name.

#### Why Spiritualism is Divine.

God help those who need the comfort of religion; the homeless, ragged wanderers, who are hungry and miserable. Religion is almost being blotted out, and amongst some of the highest and most learned, there is a total absence of religious faith, as is shewn in the reasonings of not a few of the best writers of the day. Do you ask us of what use Spiritualism is, and if it is Divine? Is it not Divine to know of God, to know how to do good, and to believe in immortality?

#### Because it proves the Continuity of Life.

First, Spiritualism proves the continuity of life. Perhaps you may not have experimented, and if so, Spiritualism like other things, will not afford you any royal road to knowledge; for the same words which were spoken of old, may be used now: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Do that, and then Spiritualism will bring to you the proof direct of continued existence. Even now, there is flowing from the medium's pen proofs of it, which have come from every country in the world; and her words are being corroborated by facts that are being testified to by more than twice ten thousand living witnesses—all proving that life after death is a fact. That is its first claim to Divine use.

#### Because it demonstrates the Existence of God.

It also brings us into the presence of the great, mysterious Being, whom we worship as God. Scientists, of all men, deny spirit, and therefore deny the very existence of God. Go to the spirit circle, and there you will find that the spirits are spelling out by raps the names of your fathers, mothers, or the friends you loved; or perhaps you are told of the last dying words of some dear friend, and the secret things which he or she alone has spoken in your ear. If you ask us how Spiritualism proves the existence of God, we answer that it proves the existence of spirit, and God is a Spirit. Do you not recognise that the engineers who fashioned your machines were spirits, and that these very walls were erected by spirits? Do you not know that all great works have been planned by spirits—spirits in the flesh, but spirits still? Then can you doubt that God the Great Weaver, who has spun the green flowery carpet of the fields, the Great Mechanic and Builder who has reared the architecture of the earth, and all the wonders of creation, is a Spirit? It was His power and philosophy which caused to be created the grand universe, with its endless systems of stars; and the spirits that communicate are witnesses for God. There is no Spiritualist who walks the city streets alone, who does not know that the air is thick with people belonging to the unseen world, who are ever about him. Here you get two great elements of religion which are of Divine nobility, and are a guide and anchor to the soul. Spiritualism gives you a spiritual God, and it brings to you the proofs of a future life.

#### Because it inculcates right doing and the resisting of temptation.

Moreover, the enfranchised Spiritualist knows no sects, creeds, nor denominations, but recognises all truth as being sublime. His entire spiritual capital is the good he may do, and the temptations he may resist. Tell that to the outcasts in your streets, your Ishmaelites, and the hand of violence will be withheld; tell them that self-denial will purify their souls, and fit them for happiness; and then, they will starve for the want of bread rather than steal. Tell it to the monarch who is perhaps miserable, even on a throne; tell it to all, and they will become the better for it. It is hard upon us, to expect us to remake society, which, after 1,800 years' experiment with the dominant religions, is still wicked and full of pride, falsehood, and wrong. You cannot expect Spiritualism in thirty years to undo the wrongs and errors which have been accumulating for eighteen centuries. Any who, by becoming a Spiritualist, realise the fact that they are making their own Heaven, cannot but become better men and women for the knowledge. Then is not that Divine which makes for righteousness, which strikes down the assassin's hand, and snatches the intoxicating drink from the drunkard's lips? These are a few of its uses, and this is why your speaker wanders the world; and, as long as life lasts, and power is given to her, she will proclaim the truth of Spiritualism, and that it is of Divine origin and use.

#### SPIRIT TEACHINGS.

##### SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

##### No. XLII.

[On the following day I inquired if there were more to add:—]

May the blessing of the Supreme rest on you. We have but little more to say. You have complained that so little information is given of the spirit land. You say well; and the reasons are not far to seek. In most cases it is again the fault of your circles. We are aware that in very many cases those who frequent circles have no desire for information. They are more concerned with material facts. No doubt there are great exceptions. If you will read the communications made to you, you will discover much information on such matters. Only lately we gave you a clear statement on the subject, and you have yourself obtained a large amount of instruction, more or less accurately given, from the friends who communicate in other ways. Much, too, has been given in America, where a higher degree of enlightenment as to the value of information given through Trance is current. The desire for knowledge would bring the information. It is not given till it is sought. That is invariable. Hence the best informed spirits through the most transparent medium could give no information at all unless it were sought by the sitters. Nay more, a desire and correspondent rapport must exist mentally in all the sitters in order to produce the conditions most favourable for communicating truth. But usually no such desire exists in any preponderating degree in a circle. In private it may possibly do so, and doubtless many friends learn much thus; but the information so given is esoteric and does not come under your notice. In public the circle is usually more concerned with objective phenomena which they can see or hear, but which they no more understand than they would the truths which we are waiting to teach them. They would be touched, or would grasp a spirit hand, or would exchange idle words with a voice, or would seek for anything rather than such information as you desire us to give. They seek the evidence that comes home to them, though in what way it should prove to them any whit of truth we do not see. For aught they can tell the manifestations they seek may be the work of the very fiend, and to prove the reverse they would be compelled to have recourse to arguments drawn from spiritual rather than phenomenal sources.

But this desire, as you must know by this, produces its corresponding answer. In the minds, moreover, of such inquirers at public circles are the crudest ideas of our life and its surroundings. When they do ask a question, the lower spirits with whom alone usually they commune in such circles, give them a reply which is the reflex of their minds, cruder and more foolish: and so contradictory and silly stories are current, and we are blamed that we give no information, or that it is foolish and contradictory. It is not we, again, that should be blamed, but those on your side: not spirit, but the material surroundings of your circles. We know well that you will gather from this a sweeping condemnation of public circles and of those who frequent them. It is the usual fault of short-sighted man that his opinions are one-sided and extreme. He is unable to grasp the great truth that there is no unmixed good or evil in his world, and that if there were he would not be fitted to judge of it. We have sufficiently denounced the trivialities and follies of public circles; and we have warned you of the evils they introduce, as well as of the class of spirits who frequent them. We earnestly desire the advent of the time when man's enlightenment will ensure their abolition. But they are in the present state of knowledge what you would call necessary evils. In no other way that can be expected will the great mass of men become familiar with truth, except by gaining it laboriously and picking it up grain by grain out of the great mountain of chaff

which is gathered together in such circles. No evil, as such, is final. It eventuates in good; and what seems to your finite gaze so full of mischief, is only the process out of which good is finally evolved. The process is unpleasant, and you do well to wish it over, but it is a necessary pre-requisite to progress. While, therefore, we know far more than you can of the mischiefs wrought by the unspiritual frequenter of circles, we are not willing to join in any sweeping denunciations. We would rather hope and pray for man's enlightenment, for we know full well that when that comes he will no longer desire to have such circles perpetuated. His desires will take a higher flight, and he will learn knowledge more suited to his more progressive state. Ponder this, friend.

Yes, I knew all that before, but in spite of all there is left on many minds a suspicion that there is more than meets the eye to account for the inconsistencies of Spiritualism. Even your explanation reads rather like clever and special pleading. However, you endorse, I see, the idea that Spiritualism is for the cool and clear headed man, who is content to labour and wait for a very gradual evolution of truth; and that for the masses it may be of doubtful benefit. Then public societies are wrong; and the investigation should be in the hands of a few cool savans, and indeed, to what you call my finite reason, it would seem that a thousandth part of the energy displayed on your side, if diverted into proper channels, would produce a thousand times the result, e.g.—If you were to perfect a half dozen experiments which could be shewn at will to anybody, and in any place, and which should prove conclusively your existence and your power, you would do more to prove Spiritualism than all your combined efforts have done yet. Instead of that nothing but confusion prevails, and it is very hard to believe that there is a managing head at all. I cannot agree that the fault is all on our side. We are crude and silly enough, but I have known some disembodied folk who are more foolish still.

Doubtless, even if the spirits of whom you speak were not undeveloped, it is quite possible that they may have been very foolish, seeing that the supply of folly that comes to us from your world is continuous. Respecting your question as to the esoteric nature of the investigation, we have already said that it is well that those only who are fitted mentally, spiritually, and even physically, should enter on the subject. An evenly-balanced mind, a healthy physique, and spiritual aspirations, perseverance, truth-seeking, and courage, are necessary. It is not well that all publicity should cease. You have too much of it, and the zeal is misplaced too often. But all that is necessary in order to maintain the rapport between you and us. It is necessary that general interest should be kept up. You can but moderate undue zeal as far as possible. We have no power nor desire to institute any such experiments as you desiderate. Men must get knowledge in this as in all things else, by laborious toil and gradual experiment. We cannot unseal the pure fount of universal knowledge, and pour it down unwilling throats. Not so does the Supreme work, as you know. The time will come when all such experiments can be done. It is not yet: nor have we either the power or will to force it on. Moreover, you over-estimate much the value of such evidence. It would but render materialists more material still. We would spiritualise. And it is not by such methods that spiritual proof can be given. Cease. You are passing through a phase in which the mind digests and assimilates new truth. We are little disposed to blame you for seeking deep into truth. When you have got a firm hold of what we mean, you will be best able to answer your own objections. The Supreme guard you and us.

+ IMPERATOR.

TRANSITION OF MR. S. CHINNERY.—We learn from *The Medium* that this old and well-remembered Spiritualist passed away, at his residence in Paris, on the 14th inst.; after a painful and lingering illness. He was one of the very earliest investigators of Spiritualism in Europe, and no man in the cause was more generous, faithful, and devoted. The war in Paris greatly interfered with his usefulness; but before that calamity he took a leading part in all forms of aid to spiritual work and workers.

THE USE OF PRAYER AT SEANCES.—In an article in *La Lumière*, for June, concerning messages from the "world of spirits" (as Swedenborg generally wrote), the editress says: "Happy the 'groupes' which believe in the efficacy of prayer! There are so many who do not to-day have faith in it, I request the most religious to pray for them. I think our evocation of the spirits is so grave a thing, that, before giving ourselves to it, we should lift our soul to the Giver of all good gifts, that light and protection may be afforded us."

## WHAT OUR CONTEMPORARIES SAY.

## Narcotics and the Development of Occult Knowledge.

Replying to a "Would-be Yogi" who asked whether total abstinence from the use of tobacco and narcotics is as necessary a condition for the development of Occult knowledge as abstention from wine and spirituous drink, the *Theosophist* says:—"Narcotic drugs are as much prohibited as spirituous liquors for the development of psychic powers. We know of no work on Yog Vidya where they are recommended. It is no wonder that the Puranas should say that Siva was taking *bang*, when he and great Rishis like Agastya are represented as having led a married life. In a Telegu work on Occultism we understand that 'Rāmāsāpanam' is recommended as necessary for Yozees. *Rāmāsāpanam* is the name by which a kind of liquor is known. The word is explained in another work as a technical term for a particular kind of meditation! Occultists have always used conventional terms in their works, the key being entirely in their hands; while such of the outsiders as had spiritual yearnings without the necessary qualifications, began interpreting them exoterically and, perverting the text, adopted such customs. With the growth and popularisation of such practices, self-studying Occultists (?) had diverged farther and farther from the Truth until at last the two systems can no longer be easily reconciled.

## An Occultist View of the Teachings of Allan Kardec.

The *Theosophist* admits that the works of Allan Kardec teach a system of ethics which merits the encomiums generally given it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth, but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which, and the circumstances under which these re-incarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists, and had hoped always to remain so. Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation; but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, divine spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their re-incarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his *Karma-phalla*, or the aggregate consequences of his actions, is every man's re-birth and final escape, or emancipation, from the necessity for re-birth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend correspondents to read J. B. Roustaing's "Four Gospels," translated into English by Miss Anna Blackwell and Mr. Kirby.

## Organisation amongst Spiritualists.

Speaking of the general failure of even the most promising attempts at organisation amongst Spiritualists in the past, and commenting on methods to be adopted by the new national movement in America, *Light for Thinkers* says:—"We have tried to build up from the local to the national organisation. It is well to experiment on the reversal. A healthy national organisation will give an impetus to local effort. Commencing by individual representation it will finally grow to a delegated local representation. In this light, we see the present national association of Spiritualists beginning correctly. Therefore, we hope to see a rallying of forces that will make it what it ought to be. If it is not now what it should be, the corrective is with the Spiritualists. They have no right to find fault with what others do when they are doing nothing themselves to

further the ends in view. Chronic fault-finders, as a rule, are chronic do-nothings.

We do not advocate the organisation of separate phenomenal and lecture associations, but a combination. An association should be able to take the investigator or novice from the physical phenomena up to the contemplation of the sublimest forces of nature.

Each society should have its mediums for different phases and its lecturer. Whether these should be rotated by temporary engagements or settled definitely, experience will determine. A greater dignity and a higher purpose and a better method for each person to feed his mental desires, will result in the grand outcome of a strong combination. We need protection as Spiritualists. Our mediums need protection. The public want to know where to look for genuine mediumship and where to go in order to learn of those capable of imparting instruction in spiritual truths.

No sinking of individual sovereignty is at all necessary. But a grand combination is possible that will develop us individually in our mental, moral, and spiritual attainments. With this, will come the results of our labours that will bless humanity—for which we should devote ourselves, even though we make personal sacrifices of our own progress. The arguments against organisation seem to us to originate in selfishness and not in the love of humanity that should characterise a progressive Spiritualist.

## Paid Mediumship.

Referring to the suggestion that the payment of mediums for their services seems like degradation, tending to blunt the spiritual perceptibilities of those receiving remuneration, the *Banner of Light* says the idea is very fine, and in a certain sense pretty; but it is not grounded in common sense. But it happens to be so ordered that we cannot here cultivate the spiritual except by first providing for the sustenance of the material. Suppose it were to occupy all the time which a medium has to provide for the needs of the physical life? how is he or she to perform the service to which the spirit-world calls? If any mediums exist who are fortunately not obliged to take thought for the wherewithal of life, such can properly afford to give their services gratuitously; but it is different with those not thus fortunately situated. Inasmuch as they must, at any rate, have a living first, must have the means of existence, it is only reasonable and right that they should receive a sufficient remuneration from those who in turn receive from or through them what they feel they stand in such need of.

On the other hand, the objection is made that there is danger, if mediums are to accept either fixed charges or what may be offered them, that it will tempt them to feign the production of the phenomena when they are not really given by the spirits, in order to secure their customary fee. The objection is at bottom but a trivial one. It will practically apply as well to the platform lecturer, to the writer of books, to the publisher of journals and reviews, that are one and all devoted to the dissemination of the truths of Spiritualism. It is quite as much for the interest of those to have it appear that the claims of Spiritualism are every one of them well grounded, as it is for the interest of the mediums to have it appear that all which is given through them is in no sense simulated. If spiritual mediums are to be indiscriminately discredited and degraded in this way, what would be the good of applying to them at all, whether they are paid or unpaid? The objection thus brought is so broad as to swamp the objector along with those whom he would subject to his criticisms.

## SPIRITUALISM IN THE PROVINCES.

## EXETER.

Exactly a year ago, the writer of this, having laboured for eighteen months at Plymouth, in the promotion of Spiritualism, proceeded to Exeter, in pursuance of the same mission. A hall was taken in the centre of the city, for Sunday services, and another room for week evening circles. This was no slight undertaking in view of the fact that Exeter is peculiarly a stronghold of ecclesiasticism and conservatism, and, at the time, knew absolutely nothing of Spiritualism. The step taken, however, has been abundantly justified by the result, for our Spiritual movement at once took hold of the minds of the people, and has exerted a steadily progressive influence from that time to the present. We have regularly held, on an average, five meetings every week, and these have been attended from first to last by large numbers of people. At almost every meeting there have been fresh inquirers. A varied, and in some instances, a high order of mediumship has been incipiently called into exercise, and whilst our cause has a peculiarly excellent spiritual basis, we are now being favoured with an increasing selection of highly intelligent and influential inquirers, this affording the best outlook for the future.

The last few days of the official year now completed have been remarkable for the manifestation of interest and activity, and the large audience addressed by the writer on Sunday last, very creditably celebrated the anniversary of our movement.

OMEGA.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

It is not a little curious to note the various conceptions of a future state which have been formed by great writers in the past. Homer made the dwellers in Hades mere empty shades, without form, and to be revived to an evanescent vitality only by copious draughts of blood. Tiresias cannot prophesy till he has thus refreshed himself: and his mother cannot recognise him till she too has drunk of "the blood which is the life." To Homer the physical body was the real man: the rest was an empty shade, soon to vanish into nothingness: a sort of analogue to the shell on its way to extinction, which modern speculation has recently revived or evolved. If the body were ill-treated or dishonoured, as by lack of decent burial, the poor cold shade stood shivering until it could enlist the sympathy of some kind friend to perform the fitting obsequies. It was the body that was the great fact.

Turning to Virgil we find the same conception of the sanctity of the body, and of the injury done to the soul by any lack of reverence to it. They who remained unburied were left waiting a hundred years before Charon would ferry them over the infernal river. Infants who had been prematurely removed from the body, which had thus failed of its full development, passed their time in ceaseless wailing. They who have laid sacrilegious hands on the body, and have cut short its life by suicide, are kept in prison willing to endure anything if only they may atone for their sin. The same notion of the body as the real man is everywhere manifest. In Virgil's conception, too, the voices of the dead are thin and shadowy. When the hosts of Agamemnon saw Æneas they would fain have cried aloud, but could not. They had left all that was best of them on earth, when they quitted the body.

In Virgil's conception of the future state we meet with a very distinct idea of re-incarnation. When Æneas saw a great multitude of souls on the banks of a river "thick as the bees on a calm summer's day in a garden of lilies," he was told by the Sibyl that these were souls which had yet to live again in a mortal body. When the worthy had been sent on to Elysium and the plains of the blest, and had been wholly purified, then they drank of the river of Oblivion and returned to the upper world. So it is not the soul that has failed to reap the benefit of its incarnation that returns to the school in which it has once failed. It is the

soul that has garnered up its full experience and has been purified and perfected thereby that returns with larger knowledge to add to its experience in another phase of being. As for the unfortunate failure it appears to be consigned to a very gruesome pit, where it suffers such tortures as adorn the mediæval conception of a material hell of fire and brimstone.

Scipio's dream (*Cicero de Republica*, Book 6) gives a not very dissimilar conception; but we have got rid of the idea that the body is all important. "Do not consider yourself but your body to be mortal. You are not the being which this corporal figure evinces, but the mind of every man is the man, and not the form which may be delineated." In the midst of such sentiments, which shew how grandly the early conception has developed in the direction of spirituality, we have a statement of the inherent divinity of man. "It is divinity that has consciousness, sensation, memory, and foresight: that governs, regulates, and moves that body over which it has been appointed, just as the Supreme Deity rules this world: and in like manner as an Eternal God guides the world, which, in some respects, is perishable, so an eternal spirit animates your frail body." From this the transition is easy to a homily on the reaction of daily pursuits on the soul, and the desirability of cultivating the noblest and purest habits, since "the soul that is stirred and agitated by these will fly the more quickly to this mansion, even to its home; and this will be the more rapid, if even now, while it is imprisoned within the body, it sallies abroad, and contemplating the objects beyond, abstracts itself as much as possible from the body." And then the guide proceeds to say that they who have devoted themselves to corporeal pleasures and have yielded themselves to their baser passions, "when they escape from their bodies hover round the earth, nor do they return to this place till they have been tossed about many ages."

From the same source we get a mystical description of the circles and spheres of earth below the moon, which carries off the mind to Koot Hoomi and his endless gyrations through a course of planets. All things, we are informed, are connected by nine spheres (now there are seven), of which the outermost is Heaven, the dwelling-place of God, the home of "the original principles of those endless revolutions which the planets perform," whatever may be imported by that mystical utterance. Saturn fills one sphere, Jupiter the next, and then Mars. In the middle comes the Sun, "the soul and guide of this world." After him comes Venus, then Mercury, and last of all comes the Moon, in this cosmical scheme as in the later one of Koot Hoomi, the dust-bin of the universe, the home of death and desolation. So there is nothing quite new even in cosmical speculation.\*

The account of pearls given through Mrs. A. recalls to my memory a very striking instance of the same phenomenon. I had met that most excellent medium at the house of Mrs. Makdougall Gregory, and we were sitting round the table. The light was full, and perfectly sufficient for the most exact observation. I had previously heard of the materialisation of little pearls through Mrs. A.'s medium-

\* I am indebted for much that I have here very inadequately noticed to a curious paper in the *Westminster Review* on "Classic Conceptions of Heaven and Hell."

ship, and was both pleased and excited when I suddenly saw two tiny seed-pearls on the table in front of me. With a rapid exclamation I put out my hand and touched them. They melted beneath my finger, and I was told that I had touched them before they were fully materialised. It was promised, at my earnest request, that I should have my pearls if I would keep still. I got them, and I have them still: two little pearls, unpierced, and in no way distinguishable from the little seed-pearls that are of natural growth. Indeed, if I had not touched and destroyed two in my haste, I should have taken them to be *apports*, and not, as they presumably were, *creations*. It is a common thing for small objects, such as little gems, to be brought in and placed on the table, but it is very rare that an observer can positively say in any given case that such objects are materialised, to use a clumsy expression. They may be, and to all appearance generally are, natural objects, which the invisible operators assert that they invest with a certain magnetic aura for definite purposes of their own. This is not unintelligible when we reflect that a sensitive can distinguish mesmerised objects with certainty, and that curative properties can assuredly be imparted to material objects by the passes of the mesmeriser. Whether by the potency of faith, or by what occult means, I know not, but I have seen many cases of the cure of pain by such means, and not merely of nervous pain, but of actual injury which under normal medical treatment would have needed some considerable time to relieve.

M.A. (Oxon.)

## PLANCHETTE WRITING.

The only explanation (such as it is) of Planchette writing that I have ever heard, where the good faith of the operators is beyond question, is that it is unconsciously written by one of the operators under the influence of impressions once made on his brain, but possibly quite forgotten. I had lately a striking proof of the inappropriateness of such an explanation.

About the end of September I was staying in a much haunted house, where Mrs. T., the mistress of the house, and her sister frequently write Planchette. They are both highly mediumistic, and sometimes the control of one sister takes direction of the writing, and sometimes of the other. They sit opposite to each other, with one hand at least of each upon the board, so that the writing is upside down to the one and upright to the other, and it is always to the one whose control is operating at the moment, that the writing is upside down. They write with quite as great rapidity as a practised penman, and the board looks like an animated being under their obviously impassive hands.

We had had some Planchette writing on the Sunday afternoon, after which Mrs. T. had put the unused paper back in a cupboard which she kept locked. On Monday after breakfast it was proposed to have some more writing, and Mrs. T. went to her locked cupboard in the dining-room for a supply of paper, when she was surprised to see a reddish-brown smear upon the paper about two inches long, which she felt sure was not there when she put the paper in the cupboard the evening before, nor when she had been to the cupboard once before early in the morning. She brought the paper in to us in the drawing-room, when I observed that the stain was still wet and smeary, and as our thoughts were very full of the ghosts and their doings, and drops of blood had once been found mysteriously spattered all over a writing-table, the thought of ghostly bloodstains at once occurred to us all; but as we were just going to sit down to Planchette, we should probably get positive information from thence. The two sisters sat down, and Mrs. T.'s control at once signed his name, and then proceeded to write "Bloodstains!"

followed by a large mark of admiration. "Can you tell us about this?" we asked. Three taps. "Well, C. J. (Mrs. T.), you opened that cupboard this morning, what for?" Mrs. T.: "To get some medicine I wanted from the bottle." Planchette: "Fetch the bottle and put it on the table; don't examine it." Mrs. T. did so. Planchette: "I sincerely wish I could tell you something grisly, but put the bottle on the paper." This was done, and the mystery was solved. The bottle left a smaller stain on the paper similar to that which had been first observed, obviously arising from some of the medicine (Gregory's mixture) trickling down when the bottle had been opened in the morning. Mrs. T. assured us that she had never thought of the bottle, and it is evident that if a suspicion of such a source of the stain had occurred to her, she would at once have examined the bottle.

A few weeks previous (July 15th) when Mrs. T. and her husband were writing Planchette, the writing intelligence gave them notice of what was taking place in a different part of the house unknown to either of them. About 8.30 Mrs. T. was alone with Jumper (the dog) in the kitchen, and nobody in the house but herself and her husband. She was standing before the fire when she heard a very long wailing cry like a woman's voice, coming from the larder or thereabouts. She had time to hear it, get frightened, and still hear it, before it stopped, for it was very long. The dog pricked up his ears, listened, put his tail between his legs, and rushed into his box, where he lay shivering. Mrs. T. went into the larder and all about, but there was no one either there or outside. She felt very much frightened and turned quite cold. She locked up all the doors, and went into the dining-room to tell her husband, and after searching all over the house they sat down to write Planchette. While writing they heard two low cries in the room, and a great deal of movement like the rustling of a dress in the corner. Planchette admitted that the noise was spiritual and bad, though it would not say by whom made. It suddenly told them to go and fetch Jumper, who had been left in the kitchen. They went, and found the poor dog crouching in the wicker chair, not daring to move, even when called, and shaking all over as if in dreadful terror. Planchette told them that if they had left him alone he would have died of fright or had a fit.

H. WEDGWOOD.

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.  
New Arrangements.

We are requested to draw attention to the fact that the rooms of this Association at 38, Great Russell-street, W.C., are now open every day from 10 a.m. to 5 p.m., during which time visitors can use the reading room, exchange books from the library, &c. In addition to this the rooms will be open every Monday, Wednesday and Friday evening from 7 to 9 p.m., when either the Hon. Sec. or some member of the Council will be in attendance to receive visitors, friends or inquirers, and to transact generally the business of the Association. If it is found that the opening of the rooms in the evening meets a felt want, opportunity will be taken to extend the facility. In the meantime our readers will help the C.A.S. if they will inform inquirers and others that the Council will be happy to see any such, and will be the better pleased the more the rooms are used.

\* \* \* "Quench not out  
The holy fires within you, though temptation  
Shower down upon you; clasp thy armour on,  
Fight well and thou shalt see after these wars,  
Thy head wear sunbeams, and thy feet touch stars."  
"Who lives in love doth live in part with Heaven;  
'Tis here and there, the golden link that's given,  
To mortal eye, of that stupendous chain  
Which doth the living universe maintain."

P. J. BAILEY.

Nothing is more difficult to conquer than the obstinate national prejudices of a high culture, which still retains a vitality, in the shape of civilisation, in the outward sense of the word.—Bunsen.

THREE CASES OF SPONTANEOUS  
CLAIRVOYANCE,  
TOGETHER WITH  
PROLONGED ABSTINENCE FROM SOLID FOOD.

"A Service of Suffering, or leaves from the Biography of Mrs. Croad, formerly of Reading and Swindon, now residing at Redland, Bristol. With extracts from her writings." Also, "Poems by the late Miss F. R. Havergal and other friends who have witnessed some of the incidents in her unparalleled history." Compiled by J. G. Westlake. Second edition. "Truth is Stranger than Fiction."

London: W. Mack, 4, Paternoster-square, and 38, Park-street, Bristol.\*

In the preface to the second edition of this unpretending and curious little book, its author tells us that within four months an edition of 3,000 copies was sold. We presume, from the tone in which the narrative is presented to the public, that these 3,000 copies will have found readers among the orthodox religions. Its subject-matter is, also, such as to make it well worth the consideration of another, though by no means so widely spread a body—namely, the body of students of Psychology.

Mr. Westlake, the compiler, regards the history of this suffering lady as "unparalleled." To this broad assertion the readers of "LIGHT" will demur, however remarkable and interesting the experiences of Mrs. Croad may appear. The interest to them will mainly consist in discovering for this lady her proper niche in the edifice, so to speak, which the labourers in the science of mind are busied in erecting.

The case of a lady, a patient of the celebrated Sir Hans Sloane may be, with profit, glanced at before we consider in greater detail the case of Mrs. Croad. The writer in the "Yorkshire Spiritual Tracts" (p. 89, article, "The Inner Light,") who there gives a condensed amount of the phenomena manifested above a hundred years ago, in the patient of Sir Hans Sloane, says: "To describe fully and circumstantially the sufferings of the lady would be too tedious; suffice it that I acquaint the reader that she was recovering from the small-pox, when one day her friends found her quite dumb and stone blind. In that state she lingered three-quarters of a year, being, for the same period, denied daily food, save in the form of liquid or essence, for no solids could be made to pass down the throat. Sir Hans Sloane, and all the skill that the faculty could bring to bear, seemed to stand on the dark side of so mysterious a case. Their efforts were in vain to give her relief, but what was their amazement to see her sit down and write in the most orderly, polished style of penmanship, the subject-matter of which we are not favoured with; probably inspirations. But one thing we are assured of, that if in her composition a word was omitted, she carefully corrected it and placed a caret under the exact place of said omission. Think of this, reader, she was stone-blind! A pincushion of most exquisite workmanship was also, together with other beautiful and curious needlework, performed by her during that three-quarters of a year of suffering! A clergyman, drawn with others to visit her, seeing her writing, placed his hat over the candle, but she continued to write, and at length lifting her hand knocked away the sceptic's hat. Before her affliction her highly sensitive nature caused her to shudder at thunder and lightning; but now she would sit close to the window during a storm, as if, with her sightless eyes, she delighted to gaze upon the elemental war. (It is needless to say that she was not a mesmeric patient; for Franz Anton Mesmer was then in his infancy; he was born in 1743.) I may add that we hear of the poor deaf and blind lady always taking the hand of those present to ascertain whether or not they were strangers to her. The

\* Since this paper was written there has appeared in "LIGHT," for September 15th, 1883, a short notice of Mrs. Croad, headed *A Curious Case of Sensitiveness*, which shows that she is still alive and an out-patient of the British Home for Incurables at Clapham.

hand seemed to be her only earthly communicative link with those around her. It was by a system of *hand-talking* also, that she caused them to know her voiceless words from the time when she became dumb to the day of her death.

"It was truly astonishing, one would think, to the savans of that day, who had *entré* through Sir Hans Sloane, to behold the 'clear-seer'—for such she must have been—point out the colours in an apron worn by a lady who was present, telling her it was embroidered with blue, green, red and pink. She could tell which was pink, although so near one of the other colours, viz., red. She had a great dislike to have strangers brought into her presence. One day her sister invited her out of the room, which she usually sat in, into the parlour. At first she assented, but finding that strangers were there anxious to see so strange a case, she was indignant, and made signs that her sister wished to deceive her: 'There were strangers present,' she said; and nothing could induce her to go in. Thus they were convinced that she possessed a sight and knowledge beyond their finding out; and they increased in brilliancy of perception as she drew near to her end. In short, she appears to have become less and less of material clay, and more of pure spirit." (Unfortunately this writer does not furnish further detail of the phenomena manifested, nor yet give reference as to where this interesting account may be met with in the original.) Similar instances of clairvoyant condition spontaneously developing are not, however, so rare as might be at first supposed.

Elizabeth Squirrell.

Amongst the remarkable cases on record of spontaneous clairvoyance produced by disease, perhaps the most interesting in England, may assuredly be said to be that of Elizabeth Squirrell, of Shottesham. Her autobiography,\* with selections from her writings, was, in 1853, published in London, by Messrs. Simpkin, Marshall and Co. This narrative has been quoted by various writers in the *Spiritual Magazine*, and Howitt, in *History of the Supernatural*, Vol. II., pp. 227 to 231, gives a short sketch of her extraordinary history. He says:—

"Amongst the most remarkable spirit mediums of modern times is Elizabeth Squirrell, whose revelations took place before Spiritualism, in its present advent in England, had taken place. Elizabeth Squirrell may be said to be the seeress of Shottesham, as Mrs. Haule was the seeress of Prevorst. There is a striking similarity in these cases. Both had their bodily frames so weakened by disease, and their nervous systems so excited, that the spiritual life within predominated over the bodily life without; the communion with the spiritual world was opened up, and they became not only clairvoyant of what was around them, but prophetic of what was approaching. Both were maligned and charged with imposture; and both found some candid people who were ready to examine thoroughly into the case, and thus became witnesses to the honesty of the accused, and to the extraordinary nature of their visitations.

Elizabeth Squirrell was born at Shottesham, in Norfolk, (five miles from Woodbridge, and thirteen from Ipswich), in 1838. Her father appears to have been in trade there, and was the son of the Baptist minister of Sutton, a neighbouring village. At three years of age she fell into a severe illness, which probably laid the foundation of her future malady, though she recovered her health daily to school and back, six miles altogether. It appears to have been in her twelfth year that she was suddenly attacked with illness at school, and

\* "The Autobiography of Elizabeth Squirrell, of Shottesham, and a selection from her writings; together with an examination and defence of her statements relative to her sufferings, blindness, deafness, entire abstinence from food and drink during twenty-five weeks, and other extraordinary phenomena; also facts and opinions illustrative and suggestive by one of her watchers." London: Simpkin, Marshall and Co., 1853.

these attacks grew more and more complicated for years. At first she experienced a weakness in the back, a severe pain and pressure on the head, then violent epileptic fits, spasmodic contractions, paralysis of the limbs, and eventually loss of power to swallow, lock-jaw, which continued twenty-one weeks, and finally she lost sight and hearing. Her sense of smell disappeared in the nose, but she could inhale odours through the mouth. *All her senses except feeling were shut up.* Doctor after doctor was called in, who attributed her complaint to as many causes as there were doctors. \* \* \* It was soonnoised abroad that this poor girl, when about fourteen or fifteen, had lost all power to swallow, and had lived without taking any nourishment whatever for twenty-five weeks. The thing was denied (as impossible) though there are numerous cases of the kind on record.\* There was a great rush of people to see the case, and a loud outcry of imposture succeeded. Both she and her parents were accused of being in complicity to deceive, for the purpose of obtaining money. Three separate committees were appointed of watchers. The second, on which there were several clergymen, imagined that they had discovered fraud, and broke up, quarrelling among themselves, and setting abroad the most damaging reports. A third and still more vigorous watch of twelve persons was appointed, who reported, everyone signing his or her own statement; all most unequivocally asserting that no food could possibly have been taken during fourteen days' watch, night and day, the parents being excluded from the room. All declared their conviction that both parents and child were honest, conscientious people, and that Elizabeth herself was not only innocent of all deceit, but was a very sincerely religious and highly-gifted girl. Various medical men of more liberal character visited her, and, after careful examination and inquiry, confirmed this opinion. Amongst these, Dr. Johnson, of Umberslade, published a very interesting visit to her. Dr. Garth Wilkinson and Dr. Spencer T. Hall, both gentlemen well acquainted with such cases, gave decided opinions on the truth of her extraordinary condition. Some clergymen were equally fair, and amongst them the Rev. W. A. Norton, of Alderton. But this did not prevent the Baptist Society at Stoke-Green, Ipswich, expelling both parents and daughter, because they asserted that Elizabeth had for more than a quarter of a year lived without taking sustenance; and still worse, because she asserted that she had seen angels and departed spirits.

"In fact, the poor girl had become a thoroughly clairvoyant subject. She saw spirits about her, amongst them her guardian angel; and in her mesmeric sleep she saw her own internal condition, the seat and nature of her complaints, and could distinctly, in these sleeps, foretell the approach of great illness, or of alleviation, when she should be able to swallow again, and when a return of her inability to swallow would occur. In her waking condition she knew nothing whatever of what she had seen or said in her mesmeric sleep; and her attendants, wisely, did not communicate this to her, so that they could judge of her truthfulness and consistency. In her mesmeric sleeping, she spoke of her waking condition as of another person, as if two spirits occupied one body, one sleeping as the other awoke, and *vice versa*. She always called her waking condition 'My waking,' and said 'My waking is very ill—very ill indeed'; or 'My waking will suffer so and so'; but always added, 'It does not know this, and don't you tell it for it would distress it.' The attendants always found her prognostics occur to the letter, and exactly as to time. \* \* \* An eminent London surgeon, who went down to see her, says with much truth: 'I am quite of opinion that Elizabeth Squirrell possesses extraordinary genius for her years, and that all she says teems with so much good sense, good taste,

\* An invaluable record of cases of long abstinence from food was published in pamphlet form some years ago by Mr. William M. Wilkinson, with reference to the extraordinary and pitiful history of "The Welsh Fasting Girl."

and genuine piety, that all she utters deserves to be preserved. Her powers of sight and hearing being obliterated, of course she is desirous to hold communion with herself; this constitutes a new existence!" He adds, 'It is most shameful that people should prejudice this case. I confess that I went down with one impression and returned with another.' But all were not so self-reliant, or so charitable as this liberal medical man. The parents of Elizabeth were ruined in their trade, and compelled, from the persecuting spirit of those about them, to remove to Ipswich to endeavour to get a livelihood. Elizabeth has since been in London, supporting herself as a needlewoman. On inquiry after her I understood that she was again gone down into the country. With only a simple village education, she writes with a spirit and vigour, a sound sense, that few persons possess at any time of life. Like the Sceress of Prevorst, she wrote a good deal of poetry, and in a very sweet and genuine vein."

(To be continued.)

### ON OBSESSION AND ITS ACTION ON HUMAN BEINGS.

M. Hippolyte, the well-known healing medium of Paris, has communicated to the *Revue Spirite* the following observations, made during the exercise of his gift as a healer:—

"Obsession is defined as the persistent action of disorderly spirits upon individuals, offering characteristics varying from merely moral influence to profound disturbance of the organic and mental faculties. Such action is recognisable, in mania, epilepsy, and hysteria, in cases where, after a crisis, the patient exhibits a state in which there is an effacement of his selfhood and presentation of a new character; a state controllable by the magnetic action of beneficent spirits, co-operating with that of a healing medium upon the patient's organism, and with his moral force upon the obsessing spirit.

"In some cases the obsessing spirit recognises the action of the healing medium, and his ability to help him out of his disordered state. Then, in proportion to the increase of magnetic or nervous health and of mental light in the patient, the obsessing spirit's action weakens, finally to end with spiritual progress on all sides. The following cases are illustrative:—

"Albert P., aged seven, was brought by his mother and another relative from the country. He had had epileptic fits since he was three months old. I witnessed one; in it were exerted the strength and activity of a man in frenzied anger. When the crisis had passed, his tongue was paralysed. On inquiry into family history, I learned that Madame P. had an elder son sound in health, who was the darling of his grandparents, while her maternal affection was fixed upon this one; that she and her father-in-law, in whose house she lived, had had a violent quarrel about the distribution of his property between his grandchildren; that he died before the heat of the quarrel subsided. Albert was then but a few weeks old. The mother had continued with her mother-in-law the strife about the property. The child's epilepsy developed itself when he was twelve weeks old, and fits recurred irregularly.

"I pointed out to Madame P. the wrong of having quarrelled with close relations, especially as she and her children seemed dependent upon them. I urged the rectification of this wrong, that this was important for the child's recovery. I magnetised him daily for a week, and reiterating my exhortations, sent them back to the country.

"It must take some time for nervous equilibrium to become re-established, but I had the satisfaction to receive, a few weeks after their return, the news that Albert was well in general health, that he retained the calmness which the magnetisation had induced, and that harmony now existed in the family.

### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### The Glasgow Trance-Painting Medium.

To the Editor of "LIGHT."

SIR,—I have read with interest the account of the presentation of a testimonial to Mr. D. Duguid published in your columns. I am however sorry the amount subscribed is not more in accordance with the services rendered to the cause.

I can speak from personal experience and testify to the fact that Mr. Duguid gave his noble talents gratis, which, I consider, have been of immense service to the cause of Spiritualism. It is never too late to perform a duty and good action, or to rectify an omission—more properly speaking a neglect,—therefore I have much pleasure in enclosing a guinea, which I hope may be added to by other friends to swell the amount to a sum more in proportion to the service rendered.—Yours truly,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, October 1st, 1883.

#### More Perplexed Still.

To the Editor of "LIGHT."

SIR,—I am still perplexed. "A Catholic Priest" is "not of the Roman fold *alone*." But if he be, as his words imply, of the Roman fold at all he can be of none other; and if he be of the Greek communion—which is the only other Church recognised in his last letter as Catholic—he cannot be of the Roman too. Whether Greek, or Roman, or neither, the title he uses to pass off the strange farrago of theology which he has treated us to is a misnomer. Such heresy would be tolerated in no Church, Catholic or otherwise.

My perplexity is increased by the letter of Mr. Atkinson's which immediately follows that of the *soi-disant* "Catholic Priest." What, in the name of common sense, is the meaning of this bewildering sentence? "May I say a word on the great mistake on the attempt to fathom the nature of 'the great First Cause least understood,' itself without a cause—what must to us be occult and unintelligible, the incomprehensible of the Christian, the noumenon of Kant, 'the unknowable absolute' of Herbert Spencer, the unfathomable of all—so that all speculation in respect to it must be mere fancy and untrue in a misuse of the human understanding resting on particulars observed in daylight experience—a mind in nature, or a being outside nature."

That is, indeed, "saying a word," but is any human being a whit the wiser for it?

I am still more perplexed, if possible, by Mr. Sinnett's reply to Mr. Kiddle. That latter gentleman places side by side two passages from which it appears that Mr. Sinnett's invisible instructor has committed a very manifest act of plagiarism. Not only this but he has omitted inconvenient words, and has so distorted the ideas he has borrowed as to divert them from their original intention to suit his own very different purpose. Mr. Sinnett, like the rest of us, knows nothing of his instructor beyond his instructions. Yet he regards what I suppose everybody else will consider a very grave charge, one which, unless disproved, strikes at the very root of the pretensions of the adepts, as "trivial," "rather out of date now," and "merely ridiculous." That does indeed perplex and surprise me.

A PERPLEXED READER.

A PRINTER'S BLUNDER.—There are many stories regarding printers' blunders, but one of the most remarkable is doubtless that of "Men of the Time," edition 1856, in which the then Bishop of Oxford is thus described:—"Oxford, Bishop of (Rt. Rev. Samuel.) A more kind-hearted and truly benevolent man does not exist. A sceptic as regards religious revelations (sic), he is yet an out-and-out believer in spirit manifestations." The error is easily explained; the lines had been "dropped," as the printers term it, from "Owen (Robert), of Lanark," on to the broad shoulders of Dr. Wilberforce, who heartily enjoyed the obvious blunder, and it is said he took some trouble to procure a copy of the soon-suppressed issue for his private library.—*Cassell's Saturday Journal*.

WILLIAM BLAKE A SPIRITUALIST.—In one of his letters to a friend, William Blake, the painter, wrote: "I am not ashamed, afraid or averse to tell you, what ought to be told, that I am under the direction of messengers from Heaven daily and nightly. But the nature of such things is not, as some suppose, without trouble or care; temptations are on the right hand and on the left."

"In cases of obsession, it must be remembered that the patient is not alone to be considered. There is the obsessing spirit, who may, instead of accepting light and direction, be exasperated, and instigate the patient to resist the medium's influence and counsels; and thus prayerful effort to re-instate him may be rendered unavailing.

"The struggle of a disorderly spirit to hold on to a victim, for the sake of satisfying perverted appetites, is sometimes felt by those who, if sensitive, are ministering to the patient.

"Two young work-women were brought to me; they had been under hospital treatment eighteen months; one for epilepsy, the other for hysterical fits and nervous lameness. The victim of epilepsy had an unsympathetic, wandering look. I ascertained that she frequented certain objectionable society. I urged that if she wished to be cured she must renounce such society. She promised. The effect of the first few magnetisations was such that I augured the best results. But then we lost ground. She had lapsed into her old habits. I felt that my means of action were nullified. She is now an inmate of a public asylum for epileptics.

"Between this and the other, there was a great difference; the countenance of the latter was engaging and quiet except when she felt the premonition of a fit, the invasion of which she could not resist by the most strenuous effort of her will. She was free from low tendencies. She comprehended and seconded the counsels I gave her. How radiant her countenance became, when, by the power acting through the healing medium, the spirit who had obsessed her withdrew, leaving to her the feeling of restored interior freedom! Some attempts were made by the spirit to return, but to her continued joy, his *rapport* could not be renewed. Health speedily came back to her. She has developed into a medium for clairvoyant examinations.

"Many have become convinced of the unseen presence of spirits, by communications received through mediums, and they have desired to become mediums themselves. For some of these it would have been better if they had confined themselves to the study of serious communications through serious mediums. All new converts should be instructed, if they are mediumistic, to prepare themselves seriously for the exercise of the gift of mediumship; they should not be left to learn by experience that there are spirits ever seeking for opportunities to act in a disorderly way upon those who are still in earthly bodies. Circles or seances under unwise direction, where mental and moral harmony are absent, offer the conditions for such spirits exercising their influence, an influence difficult for sensitives to throw off. The unintelligent and doubtful results of such ill-regulated seances should warn sitters. *Rapport* with a spirit should not be lightly welcomed. A circle, like an individual, should keep under the shield of prayer. If we have at heart the injunction, 'Pray without ceasing!' and act in accord with it, we place ourselves under the guardianship of spirits higher than ourselves. I have had much correspondence on this subject, shewing that where spirit communication has been sought without such interior sanction, sensitive individuals have fallen under a psychic or magnetic influence, which has resulted, if not in obsessions, in nervous disorders of various degrees, exhibiting themselves in impairment of moral, mental, or organic health."

WHAT HAS SPIRITUALISM DONE?—It has experimentally demonstrated that spirits are a reality; that there is another life for the human soul; that a man makes his character by his acts; that his happiness depends upon his character; that it is easier to reform here than there; that the status of his enjoyment is equal to the sum total of his life-work, and that a pure life is the guarantee of the divinest happiness.—J.H.H.

The supernatural is nothing else than the sovereign intervention of Divine Liberty in history.—*Ernest de Bunsen*.

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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**Light:**

SATURDAY, OCTOBER 13TH, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

## MESMERISM BY E. GURNEY AND FRED. W. H. MYERS.

(IN THE *Nineteenth Century* FOR OCTOBER, 1883.)

Few of our readers will need any assurance on our part that the gentlemen whose names appear at the head of this column, are doing good work for the advancement of psychological science, not only in their capacity as joint authors of this and other papers, on psychical research, in the principal quarterlies of the day, but also as individual members of the "S.P.R." It would be almost impossible to over-estimate the value of the records which have already appeared, and the present paper is no unworthy addition to a very valuable series.

This, the first article on the specific subject mentioned in the title, deals mainly with the fundamental question as to the reality of the mesmeric force; in other words, of the reality of the specific facts of mesmerism, whether mingled with, or standing beyond and distinct from, those of Hypnotism. In a concluding article they hope to deal with some further departments of the subject, including what they designate as "the vexed questions" of clairvoyance, phreno-mesmerism and mesmeric healing.

The authors of the paper before us proceed very cautiously. This is well. One of the first axioms of successful scientific study has been *festina lente*, and Messrs. Gurney and Myers act wisely in making very sure of the ground beneath their feet, even at the risk of being considered somewhat hypercritical. There is very evident trace of the extreme care taken by them to verify their facts and in our opinion their report in no way loses in value thereby.

They start by pointing out that as regards mesmerism two very common and not altogether unnatural objections to subjects *sui generis*, cannot fairly apply. So far from being liable to the damning description of superstition, the facts are wholly independent of any occult philosophy, and claim to be practically as much a modern discovery as the antiseptic

treatment of wounds. And in the second place they are definite and reproducible, being neither elusive nor obscure.

Bearing this in mind, the wonder is to account for the small measure of attention which has been accorded to phenomena so eminently impressive, and which have more than once been so impressively put before the world. They say:—

"No other subject, assuredly, which has drawn forth such a report as that of the French Academy of Medicine in 1831, has been subsequently allowed to fall into utter neglect. The territory at which science used to cast fascinated if somewhat dubious glances has simply ceased to attract the explorer's eye; and meeting after meeting of the British Association passes without so much as a mention of its name. Even opposition has languished; or, rather, it now takes the form not of attacking the offending doctrines, but of shutting the door on them. For while it is true that, under the name of Hypnotism, the subject has after a long interval reappeared on the scientific horizon, and many of the phenomena commonly called 'mesmeric' have lately received a good deal of valuable attention, the theories which would confine the field of Mesmerism to these phenomena are based on observation so limited that the slightest general scientific interest would have sufficed to shew its inadequacy."

Passing briefly in review the more obvious phenomena as presented in public mesmeric entertainments and which need no detailed description here, as most of our readers will probably be well acquainted with their general features, Messrs. Gurney and Myers consider that as phenomena apart from theory they cannot be denied—the hypothesis of collusion, which naturally first suggests itself, being rapidly negated by the indiscriminate acceptance of any volunteer who presents himself as a subject. They continue:—

"Clearly, then, if the facts do not excite the attention of experts, it must be that they are supposed to have been already explained and done with. And, in truth, a theory has been propounded, the apparent sufficiency of which has been a very main factor in that lulling of scientific curiosity on the subject to which we have adverted—a theory the more harmful to the extension of knowledge in that it contains a large amount of truth, and with a little straining will cover, for example, nearly all the phenomena above described. The theory may be most comprehensively designated as that of *suggestion*. It entirely negatives the idea of any direct effect of the organism or will of the operator on the organism or will of the 'subject,' and it attributes the effects produced to a suspension of volitional or directive power in the 'subject,' and the entire engrossment of his faculties by any idea which is presented to him *ab extra*. As so far described, however, the theory is clearly not in any way an *explanation*, but a simple statement of the condition in which the 'subject' obviously is: the question is, how, if the operator produces no specific effect on him, is he brought into that condition?"

"For the present we must be content to give in a rather summary fashion some of the conclusions which we are quite prepared to defend in detail. We may briefly say, therefore, that the question, How does suggestion operate? has both a mental and a physical side, and has received replies from both points of view."

First, Dr. Carpenter is tackled upon his "automatic mental action" theory, which is shown to fail in covering the whole ground, while on the other hand the physical side as approached by Braid and Heidenhain appears to demonstrate "that the peculiar state of exaltation, merging into coma, which mesmerists had ascribed to the operation of their specific effluence, could be induced by a particular strain of the muscles of the eye, a prolonged upward and inward squint, which the subject could effect for himself without any one to mesmerise him. And it has been gradually discovered that this 'hypnotic' state, as Braid termed it, may be induced by other methods of 'fixation,' other ways of adjusting the nervous system to a uniform or rhythmically recurring stimulus. Light monotonous stroking on the face, the tick of a watch in the ear—even such small causes as these, if the attention be steadily fixed on them, may suffice to bring about, in sensitive persons, this peculiar nervous change."

## THE HAUNTED HOUSE IN ZANTE.

By CAPTAIN E. J. S. RAE.

From the "Theosophist," for September.

This they hold to be a true discovery. But it does not cover all the ground, and in reply to the query why they insist on the existence of *mesmerism* as well as *hypnotism*—i.e., on the reality of this supposed specific influence of one person upon another, which lies so far out of the main track of physiological speculation, their answer is, that the reality of this specific influence is forced upon us by a number of unmistakable facts, which cannot fail to strike every experimenter if he will only make experiments enough.

It is contended that the objection to the sufficiency of the hypnotic explanation, from the fact that some persons can operate successfully, and others cannot, has never been realised or met.

They emphasise their position as follows:—

"There are all varieties both of power and of susceptibility, but if we take a casual group of persons, omitting those who are in no degree susceptible, we shall probably find that they may be arranged somewhat in the following order. A and B can hypnotise themselves, either by the inward or upward squint, or, as it may sometimes seem, by mere imagination and expectancy. C and D cannot hypnotise themselves, but can be hypnotised by gentle rhythmical stroking at the hand of almost anyone. E and F can be slowly and partially affected by almost anyone, but immediately and thoroughly by a given mesmerist, X. And the rest of the letters of the alphabet can be sent into the sleep-waking state by X, and by X alone, even though they may have no previous notion that X can affect them—nay, even though they are distinctly told that it is not X but Y who will be able to control them. In such a case—as we have ourselves seen—Y may be as Go'iah and X as David in comparison, but the big man will not succeed in doing in an hour what the small man who has the specific gift will do in five minutes."

"Secondly: just as X alone can send these persons into the trance, so X alone can awake them out of it. It is very easy to take care that the subject shall have no previous notion that X alone will be able to wake him; and, as a matter of fact, the most striking illustrations of this thesis are cases where every one present, mesmerist included, is new to mesmerism, and believes that anyone who chooses can wake any subject up again. The typical case is somewhat as follows. A group of persons at an evening party begin to mesmerise each other in joke. One of the guests sends a schoolboy to sleep, and drives off, thinking nothing more about it. At the end of the evening the boy's parents try to wake him up. They cannot do so! The boy begins to rave, and is worse when touched or spoken to. Next morning they send in alarm for the guest who has done the mischief. He succeeds in waking the boy, but the experiment is followed by a week of headache and depression."

The reality of the mesmeric effluence is, they contend, further shewn by the distress and even danger which sometimes follow on cross mesmerisation—on passes, that is to say, made by Z upon a person whom X has already mesmerised, and over whom X may make passes as often as he likes with only a soothing result. Now in such a case Z's passes may very probably have no effect whatever; but in a specially sensitive "subject" they sometimes bring about a state of mental chaos, of alternating violence and bewilderment, which, though it almost always subsides after a time, is a real risk against which experimenters in mesmerism must before all things be on their guard.

The result of their private experiments are then given. With these our readers are already familiar, and at this point we may well close the first part of our running summary of a very valuable paper. We shall conclude it next week, and in the meantime would recommend all who conveniently can do so, to obtain the current number of the *Nineteenth Century*, and read the article *in extenso*.

THE PROGRESS OF SPIRITUALISM.—The cause of Spiritualism continues to make rapid progress both in our own country and in all others. It is fast becoming the cause of the nations of the earth. It is all the more vigorous and expansive because it has kept outside of the compressing limitations of institutions, and has gone wherever human hearts were ready to welcome its approach. It offers demonstration, while it inspires a new and profounder faith.—*Banner of Light*.

During the winter of 1857, I was stationed in command of the left wing of my regiment, the 91st Highlanders, in the Island of Zante (one of the Ionian Islands). The house allotted to me in my capacity of Commandant and Paymaster, had been previously occupied by a Captain Tucker and Lieutenant Applegarde, of the 57th Light Infantry, whom we had come to relieve. Captain Tucker had held the same appointment that I was ordered to take up. This gentleman asked me if I intended residing in the house, which was set apart by the Barrack Department as the one fixed upon for the officer holding the appointment that I did. My reply was, "Certainly. It seems a nice large house, and beautifully situated near the sea. In every way it appears to be a most desirable residence. Why do you ask?" Captain Tucker then, with great reluctance, told me that he firmly believed the house was haunted! and that he found it impossible to live in it on account of the strange and totally unaccountable noises that were constantly heard in various parts of the house, both by day and by night, such as heavy footsteps, as if some one of no light weight were ascending and descending the stairs from basement to attic. I must here state that this house was built as follows. First, the ground floor, which consisted of kitchen, store-room and two servants' rooms. Second storey, dining-room, drawing-room and a small room with balcony, overlooking the sea, which approached within a few feet of the walls of the house. The third storey, two large bedrooms, with dressing-rooms, &c., &c. The noises and disturbances complained of by Captain Tucker and his friend and their servants, were described as being quite unlearnable. Night after night they used to hear first as if several doors and windows were being violently slammed as if repeatedly opened and shut by some one in a great passion. Then a crash as of a quantity of crockery being smashed and thrown from the top of the stairs to the bottom, then a pause, and tramp, tramp, tramp, would be heard on the staircase as if some one shod with heavy boots were deliberately ascending from the basement of the house to the very attic. Captain Tucker, his friend and the two soldiers declared that in spite of their utmost vigilance and constant watching, they never once saw anybody or anything in any part of the house to account for these mysterious noises and disturbances. However, it was more than they could put up with, so they "hooked it," locked up the evil house, and hired another a good distance away. Now I must say I felt very uncomfortable when I heard all this, especially as the story was corroborated by every one in the town. My wife was quite a young woman, about eighteen, her sister was a little girl of twelve, and the servant maids were very ignorant, superstitious young Greek women. If they heard all these dreadful stories, good-bye to my occupying the house. So I begged of the two officers to say nothing about the place to anyone. I was determined to live in it and find out from personal experience whether all I had heard was true or not—at any rate I could not afford to rent another house sufficiently large for my household. So the following morning after our arrival in the island, in we went, bag and baggage. For the first week or so, nothing unusual occurred; but one morning after parade (11 o'clock) I was seated busy with some regimental accounts in the room overlooking the sea. Two sergeants of my regiment were with me. I had had occasion to leave the room and go into the drawing-room to look for some document I had left there. So I walked along the passage, and at the further end, close to the drawing-room door, I saw a woman dressed completely in black and with a thick black veil drawn down over her face, standing as if she had knocked at the door and was waiting to be admitted. Thinking it was some poor widow

with a petition, I merely glanced at her, and as the passage was rather narrow I stopped for a moment for her to let me pass, but as she never moved, I said, as I gently pushed her to one side, "Pardon, madame. Que voulez vous?" She stood perfectly still but did not answer. I then turned the handle of the door and going in said to my wife:—"There is a woman outside the door who evidently wants to speak to you; she does not seem to understand French. Go and see what she wants." Having found the document I required I left the room, my wife having just before done the same. "Why," said she, "where is the woman you said was standing here just now?" As I was very busy I answered, "Oh! I don't know; very likely she has gone down to the kitchen to talk to your maids." My wife at once went down and asked the servants (there were four of them, viz., two soldiers and the two maids) where the woman in black was. They all replied that no such person had been seen by any one of them! No one could possibly have come up to the drawing-room passage without coming first through the kitchen. The front door of the house opening into a lane,—where there were no other houses, only a very high stone-wall,—was always kept carefully locked and bolted and seldom or never used by us. On this occasion it was locked as usual, and the key was kept by one of the soldiers. No one had seen this woman except myself and the two sergeants who had a full view of the passage when I went out. These two sergeants were perfectly astonished when I told them what had occurred, but they both said, "Ah! sir, the 57th men told us this house was haunted, but never said a word about any woman in black or white ever having been seen either by night or by day. Better leave the house, sir; it has a very bad name." I was very much annoyed and disgusted, especially when I found my wife in a great state of alarm, the maid-servants having just heard of the mysterious appearance and disappearance of the woman in black. They too had a long story to tell of what they had heard in the town. So there was consternation and weeping and wailing in my hitherto quiet and cheerful house. Of course I was entreated to leave forthwith, but as the veiled lady had done none of us any other harm than frightening the women folk, I sternly refused to comply, little thinking that in a short time I should be the first to take the initiative and leave the accursed house with the greatest pleasure. About a fortnight or so after this mysterious visitation, I went with my wife and little sister-in-law to the opera to hear a celebrated prima donna who had just come to the island from Italy. We stayed till the performance was over, about 12 o'clock p.m. We were accompanied home by a couple of my brother officers, who stayed and had some supper with us and then left. Before retiring to bed I carefully examined every door and window, locking and bolting every one of them with my own hands. I turned in and was just falling asleep when I heard a noise as of some one walking upstairs from the kitchen towards the dining-room. Thinking it was one of the soldier servants about to remove the things from the supper table, I took no notice of it, but my wife, who also heard the noise, asked me who could be moving about, as none of the servants had attended upon us at supper and were all in bed. Just as she had spoken we both heard heavy footsteps coming up the stairs towards our bedroom. Up, up, they came, and then the handle of our door was turned sharply several times and the door violently shaken. The door was locked inside. I jumped out of bed, and in spite of my wife's terrified entreaties, seized my revolver and rushed at the door, unlocked it, and holding the pistol at arm's length shouted, "Who is that?" There was no one near the door, nor was there any indication of any one retreating down the steps. The noise I made, opening the door and shouting, awoke my sister-in-law and the two maids, who all slept together in the adjoining bedrooms. Out they all bundled in an awful fright screaming and crying. I told them to go

into the room where my wife was and stay there until I had examined the lower part of the house. This they were very glad to do as they were frightened out of their seven senses. Lighting a candle and revolver in hand downstairs I went, but had hardly got halfway down when there was a terrific crash as if the supper table with all its burthen of plates, dishes, knives, forks, Argand lamp, &c., &c., had been suddenly overturned, smash upon the floor. Oh, thought I, Tucker's story is true after all. However, down I rushed, revolver on full cock, and breathing dire vengeance on the destroyer of my crockery. When I got to the foot of the stairs I saw a figure in a very scanty shirt emerging from the top of the lower stairs. This figure had a very bushy pair of red whiskers and moustaches to match. Ha, thought I, here is the destroyer of my domestic peace and happiness, I'll pay him off now. Stand! you blackguard, or you're a dead man! "Don't shoot me, sir," said or rather howled a familiar voice. Ha, ha! The apparition was only my faithful henchman, Develin by name, who having also heard the noises that we had, jumped out of his bed and arming himself with a bayonet, had come up to see what was the occasion of all the row. Together we carefully searched every nook and corner upstairs and down, but not a thing could we see or find out. Every door and window was closely shut and fastened inside. I may here say not a single article was found broken. The following day I mentioned what had occurred to several Zantiote gentlemen. They did not seem a bit surprised, but merely said they knew perfectly well I should not stay long in the house, as it was a notorious fact that the place was, and had been haunted for a great many years. I then asked if there were any story connected with the place. They replied that some twenty years ago a number of men, well-known to the authorities, occupied this house. They were suspected to be both smugglers and pirates. Fearful orgies often took place amongst these ruffians. The police, who were very few in number, were afraid to go near the place. One night there was a dreadful uproar. Pistols were fired, and there were the sound of swords and knives clashing, terrible oaths and yells. Towards morning the uproar had ceased, and at daylight two large fellucca boats put off from the beach, under the balcony. The house was entered by a number of police, and others well armed, that day. In the kitchen were found lying dead, and fearfully cut about, several bodies. Evidently the fraternity had been carousing, and, when drunk, had quarrelled among themselves, until the disagreement had ended in a free fight all round. Quantities of contraband goods were found stowed away in every room in the house. The pirates, or whatever they were, never came back. The house had an evil reputation. No one would live in it, and no one did, until the wisacres of our Barrack Department hired it for the use of British officers, who are supposed rather to like haunted houses, and who from their well-known pluck think it great fun to be hunting ghosts instead of sleeping the sleep of the just. As the noises never ceased night after night, I was at last compelled to quit this uncanny dwelling and rent another house several streets off.

*The Religio-Philosophical Journal*, of Chicago, edited by our esteemed friend and correspondent, Colonel J. R. Bundy, is as fearless and as outspoken as ever. It may always be depended on to take a sober, common-sense view of all matters relating to Spiritualism, asking only a fair field and no favour. It has won many friends on both sides of the Atlantic, and by its firm and consistent attitude in the conflict between purity of life and free-love, and between genuine and fraudulent mediums, has made itself a power for good for Spiritualism, especially amongst the outside public. However much they may differ from the special views of the *Journal*, the American secular Press always has a good word to say as to the singleness and honesty of purpose of its management.

The body oppressed by excesses bears down the mind, and depresses to the earth any portion of the Divine spirit we have been endowed with.—*Horace*.

## BELL RINGING BY SPIRITS.

Invisible bell ringing is, I believe, accepted by Spiritualists as an indication of a spirit's wish to communicate. A fact came under my notice some years ago, of which the story told in to-day's "LIGHT" reminds me. The mother-in-law of a friend of mine, who lived with her, died rather suddenly from an accident at home; a few days after her decease, two of my sisters called to condole. During their visit the servant came in with the usual "Did you ring?" and the almost angry reply, "Go away! you know I did not," so much surprised my sisters, that as soon as the door was shut, they asked the meaning of it, and were told that ever since the recent death, bells, which no one had touched or could have touched, had been ringing in the house (a newly built one, by the way) at all hours, and that the servants knew them to be no summons from living housemates.

In about ten days or a fortnight the disturbance ceased. Shortly after this, while staying at the house of a cousin, my attention was arrested one evening by hearing her say in a low voice to one of her guests for the evening, "How has the bell ringing been this year? as bad as usual?" and the answer was, "Well, perhaps, not quite so bad as formerly."

I expressed curiosity about this, and was told that the house occupied by the last speaker was notoriously haunted to an unpleasant degree, so much so, that on taking it the owner entreated his tenants to keep one particular room locked up; a caution their family was too large to allow; and frightful faces and figures of men and women were seen in it by both parents and children. But the bell ringing was confined to a few days of August, beginning on the sixth, and was sometimes so loud and unpleasant that the next door neighbours, newly arrived, sent in to complain, believing it done for sport.

The house is now demolished to make way for a railroad, and the lady who told me these facts, as well as her husband, is dead, or I would ask leave to give both their name and the locality of the haunted house. The room, which ought to have been shut up, looked evil and extremely old, when I went into it to take off my bonnet and cloak, at a tea drinking, and not then having heard anything about it, I exclaimed, "How like a haunted room this looks." Children occupying it habitually, frequently reported to their mother the "ugly faces of lots of old men and women" they saw in it. Unable to give up its sleeping accommodation, she told me she always joked merrily with them about their visions, but one night, she and her husband occupied it, and both saw what made them resolutely close their eyes there for the future, when candles were put out; what they saw she described to me as almost a crowd of horrible looking people advancing towards the bed. Nothing was known of the antecedents of this old house.

A. J. PENNY.

September 28th.

## THE ADVANCEMENT OF SCIENCE, AND THE STAGNATION OF RELIGIOUS THOUGHT.

The following letter from our correspondent the Rev. C. Ware, appeared recently in the *Devon Evening Express*:-

The annual meeting of the British Association for the Advancement of Science affords an ever-recurring reminder of the wonderful progress of the modern mind in scientific knowledge, i.e., in the facts, secrets, and resources of the material universe, and the relation and application of these to the interests and the improvement of our physical existence. Geographical research is constantly bringing to light new facts respecting the topographical characteristics and physical features of different parts of the earth's surface. Geology is constantly increasing our knowledge of that wonderful Bible, the earth's crust; and of the Divine revelations which time and nature, during

millions of years, have been inscribing upon its pages—its strata and its rocks. The volume of ancient writings which we all have on our shelf is valuable, because it is a product of the human mind—the expression of an infinitely varied human thought; a record of the thoughts, actions, transactions, and experiences of intelligent beings, belonging to this and other worlds. But the contents of that volume are as the crude thoughts of infancy, and the story books of the nursery, when compared to that wonderful Book of God—the Universe, which is under and over, without, within, and around us. Astronomy gives us glimpses of the infinite universe of worlds, to which our tiny earth is related, as a grain of sand is to the wide expanse of the sea shore, or the drops of briny water to the mighty ocean; and the magic art of chemistry is showing how fearfully and wonderfully made, in essence and in combination, are our physical organisation and our material dwelling-place. The *Times* says of the British Association:—"Each annual meeting brings home the realities of science, the fascinations with which it enthalls its followers, and the gladness of its discoveries to some locality in which these things had, it may be previously, received an indolent assent, but in which they were not held as articles of a real and living faith." God speed the scientific plough!

But, side by side with this grand onward march of material discovery and enlightenment is it not strange, anomalous, and marvellous that there is absolutely no progress, but utter stagnation, in religious thought and spiritual knowledge—I mean within the multitudinous sections of that vast and costly system known as the Church; which is expressly instituted and endowed to teach and promote knowledge concerning things spiritual. In relation to spiritual things, the "Church" is now where the "world" was before Galileo discovered that "the earth moves" as a mere speck in the infinite universe of worlds and systems; where intellectual philosophy was before Lord Bacon taught the human mind to cease revolving eternally upon itself, and to exercise its powers of investigation and induction upon external nature; where astronomical speculation was until Sir Isaac Newton discovered the grand principle of gravity, which infallibly determined the positions and movements of all material atoms and worlds; and where the will-o'-the-wisp flickerings of a vague alchemy were before our great modern chemists, Huxley, Tyndall, Roscoe, Stewart, &c., gave the world an insight into the subtle essences and wonderful combinations of nature's elements and forces. It is a fact, a melancholy fact, that with all this advancement in physical science and material experience, we remain hopelessly stationary and entirely stagnant as regards our knowledge and experience of spiritual things.

Ages and ages ago, the Church formulated and stereotyped its creed, and there it still remains. Hundreds of years ago, in the deepest darkness of an ignorant and superstitious time, a crafty and covetous priesthood invented its crude little theological system—its rival god and devil, who were to be eternally playing at battledore and shuttlecock with the souls of mankind, by the agency of this same well-paid priesthood; its nursery-like heaven, where the goody-goody dupes of this priestcraft were to be rewarded with white dresses, and pretty flowers, and nice sweetmeats; its dark and awful hell of fire and endless torments; its artfully conceived system of sacrifice and blood, and all meritorious faith, as a substitute for good works and righteous living. And, strange to say, there it stands to-day, in this enlightened age; the entire ecclesiastical system being eternally pledged thereto; no advance, no progress; no new thought, fact, or principle; always stationary—nothing but stagnation!

But, sir, I will not dwell upon this picture. I will only say that, thank God, beyond this standing memorial of the dark ages, light—the light of a true spiritual science, of true spiritual knowledge, has dawned upon the minds of millions. To them, the old theological caricature is no more—it has vanished, as darkness vanishes before the morning dawn. The grand principles of spiritual existence are discovered, by the demonstration around us of the intelligent realities of spirit life; the inner realm of being, the inseparable connection between this life and all the spheres of existence beyond it, the essential interblending and intercommunication between the seen and the unseen, and the personal responsibility of life and conduct—effects springing from causes as fruits from the tree, as is illustrated throughout the entire realm of nature.

Earnestly hoping, sir, that this glorious light may dawn upon every mind, and these spiritual realities come to every human being—scattering their doubts and misgivings, and making the life of their spirit buoyant, joyous and free.

I remain, yours respectfully,

CHARLES WARE.

Exeter, September 28th, 1883.

## WHAT OUR CONTEMPORARIES SAY.

## Weakness of the Spiritualist Rostrum—Remedy.

Complaint, says the *Religio-Philosophical Journal*, abounds in all quarters of the Spiritualist field, of the paucity of new thought, of hard thinking, of perspicuous, well digested discourses on the part of lecturers. While it cannot be denied that these defects exist, those uttering them do not seem to understand the cause. They fail to see that the lack of compensation is one of the prime causes for the lack of educated teachers. . . . Spiritualism, in its present unorganised, ill defined, chaotic state, offers no inducement to educated teachers, and no person of average business capacity, with a dependent family, can afford to enter the lecture field. As a consequence, with rare exceptions, the Spiritualist rostrum gets its recruits from mediocrity, and this in the face of the fact that Spiritualism offers a solid foundation of incontrovertible facts on which to build the grandest spiritual philosophy the world has ever known; a field which should attract the best talent, the profoundest learning, the most brilliant genius. . . . Now is the opportunity for Spiritualists; let them unite in organised co-operative efforts, upon a platform affording complete intellectual freedom, yet maintaining the highest standard of character. Let the Spiritualist forces be mobilised, drilled and disciplined. Let there be legalised societies, officered by men and women of probity and business tact, who have no selfish ends to subserve in their work for Spiritualism.

## Divisions Among Spiritualists.

The *Banner of Light* marvels that in the very midst of this new descent of influences from heaven, there should be found the slightest divisions of sympathy or sentiment among those who claim to have been the recipients of the larger knowledge and belief. It would better be supposed that the agreement among them would be closer than was ever before witnessed in a multitude of believers who had come into the possession of new forms of truth. That there should be any serious question over facts among believing Spiritualists appears almost incredible; it is to be expected as between Spiritualists and those who professionally traduce them. It is solely upon these same facts, conveyed to the senses through the phenomena, that the whole structure rests. Take these away, and we all return to vagrant speculation and blind faith again. Instead of disputing over the phenomena, it strikes us that it would be much better to give them still closer attention, that their true meaning might be more clearly made known to us and what is valueless might be swept away. If we all receive the phenomena, those signs by which spirit-communications first become known, and then make a study of them, we shall sooner know whether they are worthless than by standing and disputing over them.

## The Himalayan Brothers.

Mr. W. H. Harrison, late editor of the *Spiritualist* newspaper, writing in the *Medium* of the 5th inst., criticises the difficulties in the way of belief in the existence of the alleged brothers. One or two remarks are very pertinent, and we quote them here with as representing what is thought in some quarters of the pretensions made by Theosophists with regard to Colonel Olcott and Madame Blavatsky:—"All along I have held that the powers about Madame Blavatsky are but the usual 'John' and 'Katie Kings,' whoever they may be, and that she and her friends believe what these unseen intelligences assert as to their identity. I did not know at previous times of writing that when she was in America one of her regular attendant sprites then actually gave his name as 'John King.' Now that Koot Hoomi is on the scene, has the humbler John King of former days disappeared? Has the principle of resurrection believed in by the Australian savage obtained, namely, 'Tumble down black man, tumble up white man.' If so, the case is on a parallel with one which occurred in England with a medium, in which a long-known attendant spirit went away ostensibly to be replaced by another, but some of the oldest observers believed the alleged change to be all nonsense, and that variation had taken place only in the name given. . . . He himself (Colonel Olcott) seems to have originated the hypothesis that she (Madame Blavatsky) had been admitted behind some mystic veil; she on the other hand, at that time was 'very reticent' on the point. Anyone who knows how quickly the intelligences about physical mediums adopt ideas and even names for themselves suggested by the sitters, can see what the result would be if similar ideas about a mystic brotherhood were frequently broached by sitters in the presence of any physical medium. . . .

Criticisms expressing disbelief in the Himalayan Brothers have been ascribed to malice. I cannot see why unfounded stigmas of this kind should be flung at those who cannot accept in faith most of the assertions made by the powers controlling physical mediums as to their personal identity. The question of spirit identity is the most difficult one in Spiritualism, especially to those best acquainted with the subject. . . . In London some physical mediums believe in the asserted identity of their spirits, others do not, but they do not get out of temper or take personal offence at a discussion of the problem. Neither does Madame Blavatsky: so far as I know she has taken my critical examination of the question with the utmost good temper, and there is no reason why anyone should suppress his opinion if he cannot find a scrap of good evidence that Madame Blavatsky is anything but a physical medium acquainted with Buddhist theology, and possessing powers closely resembling those of Mrs. Guppy-Volekman, with such variations as might be expected from difference of personality. . . . This leads up to another point, and to a question I have more than once put publicly and cannot get answered. Theosophists who wish to come into communication with the Himalayan Brothers, and to enter their fraternity, are told they must live the life of severe ascetics, abstaining from wine, spirits, meat, and tobacco, that they must purify their thoughts, and so on, but after many years of such life, it is not guaranteed they will obtain their desire. How, then, is it that Madame Blavatsky, who is not an ascetic, has been successful where those who carry out the instructions she does not follow, may fail? I have never met a strong physical medium who was an ascetic; indeed, the reverse of that characteristic prevails with them, and asceticism would probably reduce their mediumship to zero instead of strengthening their powers."

## AN INTERESTING EXPERIMENT.

I have residing with me the step-niece of my wife, who is a good medium for table messages. On Sunday evening, September 30th, it occurred to me that possibly if she were put into the mesmeric sleep her spirit friends might control her; so I asked the question through the table, "If I mesmerise A—e can you control her and speak?" "Yes." "Are you sure?" "Yes." I immediately mesmerised her and in about 20 minutes she began to manifest signs of an influence at work other than my own. By-and-by she said, "There are two here who want to come." She afterwards began to shew symptoms of acute pains in the head, and after they had apparently subsided she began to make signs for writing materials.

I placed a pencil in her hand, and a piece of paper on the table, on which she wrote:—"I can't speak to-night. It is the first time I have controlled. I died of a stroke.—J. H." The following questions were asked by me, and answered through the table:—"Are you the medium's uncle?" "No." "Grand father?" "No." "Any relation?" "No." The table then knocked the name in full. "J. H.—r H—x. I made my will altogether wrong." I may here state the spirit controlling proved to be the half-cousin of the medium's mother, and under whose will the medium is interested.

Last night, thinking to repeat the experiment, I asked the question as on the former Sunday. "Shall I mesmerise A—e that you may control her?" and we got the emphatic answer, "No." "Is it not advisable," I asked; and the answer was still more emphatic, "No." "Then shall we sit?" "Yes." Having sat for a short time, the medium began to be distressed by a deep, dry cough, of an asthmatical character, and to experience the most excruciating pains in the region of the stomach, so much so, that she left her seat and lay down in writhing agony on the floor. Presently I raised her and placed her in a rocking chair, where gradually the pains began to subside, and she in a while began to speak.

I took down word for word all that she said, which was a communication from her own mother to her father, who does not believe in the return of and communication by spirits. It was of a private nature, and, therefore, I do not give it. This I may say, those who do wrong under the impression that no one sees them labour under a great mistake, and when all people have realised this we may expect an improvement in morals.

PETER LEE.

141, Drake-street (formerly 38, Church-stile),  
Rochdale.

The highest perfection of human reason is to know that there is an infinity of truth beyond its reach.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! DEER LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

I have come across a curious little pamphlet, called "Personal Recollections of the Little Tew Ghost." It is published by a Methodist preacher, named Edgar Hewlett, of Wigan. The events recorded took place in 1838-9, and are therefore antecedent to what is properly described as the epoch of modern Spiritualism. The writer speaks of Spiritualism with the utmost contempt and aversion, and warns his readers "to avoid it as they would a pestilence." He considers it a Satanic delusion, fatal alike to worldly prosperity and to spiritual health. It must indeed be destructive if the writer's statements are to be accepted. For he says, "I had in my hand a few days since a list of the names of about twenty persons who had indulged in this sin, and I am sorry to say that the whole number are now either in madhouses or in premature graves." The dose must have taken most rapid and disastrous effect.

The narrative is a striking one, and, making all allowance for exaggeration and want of familiarity with the subject, it contains nothing that transcends belief. It seems that at Little Tew, a village in Oxfordshire, there resided in 1838, a young woman about twenty, named Hannah, highly respectable and respected among her neighbours. An old fortune-teller came one day and wanted to tell her fortune, but she rebuked the woman and sent her away angry; not, however, before she had predicted that Hannah would marry a man, whom she described, within three months. When the old hag was gone Hannah saw, or fancied she saw, "an eft or asker" on her gown; and from that moment we are to gather that she was possessed. She did marry as had been predicted, and, when Mr. Hewlett first saw her, was the mother of an infant child. She seemed to be suffering both in mind and body, and was persecuted by "uneasily sounds proceeding from various parts of the house, which greatly terrified her and threw her into violent fits."

The sounds varied: scratchings, moanings, shrill whistlings were among the earliest. Then objects were thrown about and broken. Her dress was pulled; glasses and cups were dashed from her hand, and her wedding ring was repeatedly removed and hidden. The fame of all this got abroad, and the neighbours had their own explanation. It was believed "to be some trick of Hannah's," and, among

others, "a strong, hearty widow woman, who kept a public-house," went to find it out. She examined the house, and "went upstairs alone for that purpose: but how great was her surprise (!) when she was lifted from the floor to the ceiling and again replaced upon her feet." It must be admitted that investigation becomes difficult as well as dangerous under such conditions, and the hearty widow seems to have "instantly returned home, and was confined to her bed for several days." Mr. Hewlett quaintly adds, "She went no more to the cottage, so that I presume she was fully satisfied." The familiar spirit now added to its annoyances a power of speech. It became most abusive and even foul in its utterances, so that poor Hannah's life was a veritable burden to her. On one occasion Mr. Hewlett went to the cottage just after "the thing," as she called it, "had tried to kill her by throwing a saucepan at her."

He describes his own experience of the voice thus: "I sat down and endeavoured to direct her to the Strong for strength; assuring her if she put her trust in the Lord no power of darkness could harm her. . . . Presently a faint murmuring sound was heard. A death-like stillness prevailed for a few moments, and then the sound was heard again, as though it proceeded from the breast of the chimney over the fire-place. Again all was silent . . . and again the indescribable sound was heard. 'There it is again, did you not hear it, sir?' I said, 'Yes, it sounds strangely.' Instantly a loud sepulchral voice (which in depth of tone resembled the deepest notes of an organ) shouted, 'You're a fool. You're a fool!' The unearthly voice was exactly in front of me . . . I could have placed my finger on the very spot whence the voice issued; it was so awfully distinct."

How the good minister exorcised the foul fiend (as he thought it to be), and how it got itself out and away, I need not tell. He speaks throughout with the firmness of assured conviction of the truth of what he is saying. He has "many witnesses living in Little Tew and its neighbourhood, who are fully acquainted with the particulars, and who would readily confirm the narrative." He says of himself: "Those who know me best do not consider me credulous or superstitious: and it was not till irresistible evidence was afforded, and testimony of persons given whose characters could not be impeached, that I came to the conclusion that beyond a doubt there was an evil spirit in the cottage at Little Tew." If he had known more of the subject which was being illustrated before his eyes he might have varied his conclusion into, "Beyond a doubt there is a powerful physical medium in the cottage at Little Tew." The case is a clear one, and probably has been a little embellished to fit it into the popular idea that the poor girl was bewitched by the gipsy, and relieved by the exorcism of the minister.

I am indebted to Mr. A. J. Smart, who writes from 84, Russell-street, Melbourne, for some striking testimony confirmatory of Mr. Rees Lewis' evidence respecting materialisation phenomena. I have more than once remarked on the value of the evidence obtained at the Cardiff circle: and Mr. Smart fully corroborates what I have heard from other sources. When I come, in due course, to deal with the evidence for the materialisation of the full form I shall avail myself of this testimony, for which, in the meantime,

I return my thanks. The results obtained seem to have been largely attributable to the care exercised in preserving the circle from undue change, in keeping perfect harmony, and in strict attention to the physical health of all its members as well as of the medium. Plain living, purity and cleanliness of body, mind, and spirit too, seem to have opened an adit to the very sanctum into which none can intrude unbidden: and into which, apparently, the most consuming zeal, and the strongest desire for knowledge, are not of themselves a passport. How often is it found that simplicity of faith and sincerity of purpose, a prayerful spirit, and a pure life do avail where more conspicuous fitness, as we should deem it, is for a long time or even perpetually unsuccessful. "Wisdom is justified of her children," but it is in a quite different way.

In the current number of the *Spiritual Record* are contained some extracts from the *Plainsdealer*, a monthly periodical published in America by Dr. Nichols thirty years ago. The account of the manifestations then witnessed, and the testimony to their reality, are well worth republishing. Some of the records of the phenomena witnessed at Koon's circle in Athens County, U.S.A., are very remarkable, and belong to an order of things now almost extinct. It was at that circle, I believe, that "John King" first appeared, with a tribe of 168 alleged pre-Adamite spirits. First he was "King" or Chief of this band. The "John" seems to have been an afterthought. The name once given has never died out, and now we have John Kings everywhere. I remember once trying hard to find out whether an American John King who had sent me a message—I think it was through Madame Blavatsky—was identical with the John King who then appeared at Mr. Williams' circle. I satisfied myself that he was not, and did not possess knowledge of what his namesake had told me; neither was he able to gather the information from my mind. It is pretty certain, among much that is by no means sure, that King at first was a descriptive name, and that the Christian name was an afterthought.

The same number contains further instalments of "Testimony from the Earls of Dunraven." The little volume, printed for private circulation by the present Earl when he was Lord Adare, is so scarce that it would be a real benefit if his lordship would consent to its publication either in its present form or with annotations.

A very remarkable account of direct spirit drawings by Dr. Nichols, with some illustrations that imperfectly reproduce the originals, is to be found in the same number; together with a number of Editorial Notes that are very readable. The *Spiritual Record* will do a service to Spiritualism if its editor will continue to put before the present-day public the inaccessible facts of those early days with which he is acquainted.

M. A. (Oxon.)

**SOCIETY FOR PSYCHICAL RESEARCH.**—An "Occasional Meeting" will be held at 4 p.m. on Wednesday, October the 31st, in the rooms at 14, Dean's-yard, Westminster, S.W., for the purpose of informal discussion and conversation on any matters connected with the Society's Researches. The Meeting is open to members and associates, who are at liberty to introduce one friend each. A considerable portion of the evidence collected by the Literary Committee has now been placed in the rooms, for inspection and comment.

**S. DE FRIS.**—A letter bearing this signature was recently received by the Central Association of Spiritualists. A reply which was sent to the address given by the writer, has failed to find him, and has been returned by the Post Office. Will he kindly communicate with the C. A. S. again?

Whatever change may come (and I believe a vast and most solemn change is at our doors), it cannot be in the shape of a severance from the spirit of the past.—Frances Power Cobbe. *Dawning Light.*

## THE PHANTOM DANCERS

### IN A HAUNTED HOUSE IN HATTON GARDEN.

Extracts from Mrs. Hardinge Britten's forthcoming work  
"NINETEENTH CENTURY MIRACLES."

As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific acumen, well remembered amongst dramatic writers and musicians, as Mr. Lenox Horne. This gentleman, being in somewhat embarrassed circumstances about the year 1820, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banquetting chamber, which Mr. Horne used as a music-room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horne, and a porter who occupied a small room on the ground floor. The building had long borne the reputation of being haunted; it was fast falling to decay, and the former occupants of Mr. Horne's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own premises. At length he was apprised by Mr. March, a police officer with whom he was acquainted, that for several consecutive nights he and a number of persons invited to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banquetting room, which he had no means of lighting up, and therefore never entered except in daylight, could be seen from the court below brilliantly illuminated. Whilst acknowledging that he had often been disturbed by strange noises, odd music, loud laughter, and footsteps, for which he could not account, Mr. Horne—at once the most fearless and least superstitious of beings—strenuously combated the idea of the lights, and it was only when, after watching several nights with March and his associates, he himself beheld every window of his own apartment, one that he had left closed, locked, and in total darkness, lit up as if by a multitude of gas jets, that he could be brought to believe in the story his friends narrated to him. On several succeeding occasions the same party beheld this spectacle repeated, and whilst some of their number remained below to watch that no intruder passed out from the one entrance of the house, the others would hasten to examine the apartment, to find it enveloped in thick darkness. One of the curious features of this appearance was the invariability with which the lights disappeared from the eyes of the watchers below at the moment when the apartment was opened by the searchers above. Only on one occasion was this rule reversed, and that was on a certain night in February, when a larger number of persons than usual had assembled in the court below to watch for the phantom lights.

They blazed out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed not in the Elizabethan style attributed to the Hatton period of the mansion, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other, and found their own observations fully corroborated by

those of the others, affirmed that the particulars of the whole scene as above related were plainly, clearly defined, in addition to which, all three declared that every one of these splendidly attired revellers wore, or appeared to wear, a mask, resembling some disgusting animal.

Before the astounded witnesses could sufficiently collect their senses to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartment was seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared more gradually than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horne, and the two friends who volunteered to share his quarters with him.

Heavy poundings were often heard during the day, for which no account could be given. But these were nothing to the Saturnalia which ensued as soon as darkness had set in. Tramping of feet, clashing of arms, the clinking of glasses, the crash of broken china; all the sounds attending drunken revels, rude brawls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sobs, were still more frequent, and the rushing as of blasts of winds, from unknown sources, was a frequent feature of these frightful disturbances.

The witnesses, and they were many, represented their experiences to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and one zealous Catholic went through the formulse of exorcism in the possessed mansion; but always to encounter such a storm of blows, laughter and hideously derisive sounds, as drove them in horror from the place, a retreat in which they were shortly imitated by the tenants, who never after recurred to their painful experiences without a feeling of deep awe, solemnity, and an earnest entreaty that their narration should not be met with the ordinary methods of rude denial, and insulting jest.

Despite what he had already witnessed, Mr. Horne had no knowledge of, or belief in, the reputed modern Spiritual manifestations, the spread of which, since the year 1848, he had noticed but never investigated.

About the year 1853, being invited to spend the evening with some musical friends residing in Holloway, London, Mr. Horne was there introduced to Madame Albert, a French lady, who was accompanied by her little daughter, a child of some eleven years of age. During the evening the hostess proposed that they should try the experiment of "table turning," which was at that time, the technical expression used for evoking Spiritual manifestations. Madame Albert had, it seemed, developed or mediumistic powers, whilst little "Josephine" was reported to be a fine somnambulist or trance medium. When the séance was first proposed, Mr. Horne laughingly alleged his entire ignorance of the subject, but at once placed himself in position at the table under the direction of the attendant Sybils, "to see what would come of it." No sooner were the party seated, than Madlle. Josephine, seizing the pencil and paper which had been placed on the table, wrote in an incredibly short space of time, in a large bold hand, the following communication, addressed "To M. Lenox Horne," a name which the child up to that moment had never heard. The writing was given in English, a language, it must be remembered, of which the little medium was entirely ignorant.

"You say you know nothing of spiritual existence or the soul's power to return to earth. Oh, my friend! Why will you reject the light that has already dawned upon you? In your own house, you have heard the sounds, and seen the sights, which bore witness to the presence of human spirits. Have you forgotten the phantom dancers, whom you and your companions thought were animal masks? Those dancers were my companions in vice and wickedness. They and I lived amidst scenes of revelry too shameful to be detailed. We were associates of the frivolous rout that occupied the throne of England,—Charles the Second,—and in the house where you found shelter, we often used to hold such revels as demons alone could take pleasure in. When we became spirits, the base passions with which our lives on earth were animated, became so engraved upon our spirits, that all who looked upon us from a higher plane, beheld us transfigured into the semblance of the animals whose natures

we partook of. Shocking as this disclosure of our true natures may be, it haply may help future generations to account for the idea of the doctrine of the transmigration of souls. Unhappily, that doctrine is not true. We might be happier as the animals whose limited instincts we represent, but oh, unhappy that we are! we are at once the human beings we ever were, with the additional humiliation of knowing that we take to others the semblance of the lower creatures, whose passions we have imitated. Friend Horne! Our hell is, not to pass into other states, but to live in our own, and by the knowledge of what we have made ourselves, to grow into higher conditions. You thought we wore masks. Alas! We had only dropped them, and exchanged the mask of seeming for the face of reality. In the spirit world, all its inhabitants are known for what they are, and the soul's loves take the shape of angelic beauty, or brutish ugliness, according to the tendencies of the life within. On the night when you beheld our revels, we were obliged, by the law of our being, to go through the earthly scenes which we had taken too much delight in. On earth such revels were our heaven; in the spheres they are our hell. Their enforced enactment was part of our penance; but thank God! I have seen the errors of the past, and henceforward I am atoning for it, and living my wasted life over again. I am on the road of progress, and even this humiliating confession will help me forward, and aid me to become stronger to save others and myself from the vices, the memories of which still cling to me like a garment. Farewell! My earthly mission is done: there will be no more haunting spirits in the old house in Hatton Garden."

The signature to this singular communication was, "One who was known in the day and time of Charles Stuart as the finest woman of her age—Lady Castlemaine."

Appended to Mr. Horne's manuscript, entrusted to the author some years ago with a view of publication, were the following words:—

"Great Heaven! If this be indeed a true picture of the life hereafter, should it not make us afraid of doing wrong? But, above all, what a wicked and soul-destroying delusion has been the clerical farce of salvation by a vicarious atonement!—L. H."

In closing this curious narrative it may not be amiss to give a few extracts from the records of a spirit circle which was held not long since, in which some parties present were commenting severely on the "unmeaning character of such manifestations as bell-ringing and knocking." At this juncture one of the communicating spirits interrupted the conversation with the following pertinent questions:—

"Spirit—Pray, sir, what do you do when you want to enter a house and find the door closed?"

"Mortal—Well! If we really want to get in we knock and ring."

"Spirit—Then don't you suppose it probable that those who have been knocking and ringing in your houses for the past half century are trying to get in too?"

"Mortal—Why, what can spirits want to get into our houses for? Having left the earth, it seems strange that they should want to get back to it again."

"Spirit—Most of those who knock and ring in your houses have never left the earth, and would far rather get away from it than remain in it. But higher and wiser spirits wish to call the world's attention to the actual facts of spiritual existence, and the real conditions under which life beyond the grave is continued. Spirits of a very ethereal nature cannot affect material substances, and yet, in order to call the world's attention, and waken humanity up to what they have to say, they use the methods so familiar to yourselves—they knock and ring; and those who cannot do this for themselves influence the earth-bound spirits, who are magnetically chained to the scenes of their earthly misdeeds, to do this for them."

"Mortal—May we regard these hauntings, then, as transpiring under the direction of superintending spiritual wisdom?"

"Spirit—Everything in the universe outworks the conditions of the being that belong to its state, and providential wisdom avails itself of different states to convert evil into good, and evolve uses out of the worst of abuses. Ten thousand preachers on the human plane of existence could not demonstrate the fact of spiritual existence so conclusively as a spirit who rings a bell in response to a human voice, or answers a question by knocks, when no mortal is near to produce the sounds heard." *Verbum sap.*

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, W.C.

(Entrance in Woburn Street.)

Members of the Council (or, in their absence, the Honorary Secretary), are in attendance in the Reading Room every Monday, Wednesday, and Friday Evening, from 7 to 9, to receive visitors. Inquirers are cordially welcomed even though they are not members of the Association.

## A PHANTASM OF THE LIVING KNOCKS AT THE DOOR.

Towards the end of September, I was visiting a mediumistic friend, Mrs. T., whose husband goes daily to his business in Birmingham, twenty miles off. One Saturday, a fortnight previous to my visit, and a minute or two before her husband was due from the station, Mrs. T. was standing at her bedroom window, which looks out upon the road, when she saw her husband open the garden gate and come up the path. She noticed several parcels that he was carrying and wondered what they were. She was running down stairs to open the door when her brother-in-law called to her and she turned back to speak to him. She told him that she had just seen her husband coming in at the garden gate with some parcels. While they were talking together she heard her husband knock at the front door, and it sounded so plain she concluded that her brother-in-law must have heard it also, but he did not. The maid, however, in the kitchen adjoining the hall heard the knock, which she thought was her master's, and was crossing the hall, when she was anticipated by Mrs. T., who reached the door before her. She opened the door, and finding no one there, ran round to see whether her husband had gone to the dining-room window on the other side of the house. She also sent the maid to the side door in the yard. As she was returning from her fruitless search, the maid called to her saying that Mr. T. was just coming in through the front gate. She went to meet him and asked him at once why he had come in and gone out again. He said he had done nothing of the kind, but had that moment come straight from the station. She said, "Why I heard you knock at the door, and saw you coming in with two parcels in your arms." He was much startled, as she said it exactly as if she were quite certain he had been playing her a trick. He was in fact carrying the parcels just as she had seen them in the vision. The brother-in-law was looking on out of his window, and heard the maid say, that at the same time that Mrs. T. had seen her husband, she herself heard his usual knock. I have also her positive assertion to the same effect, and it is confirmed by the fact of her coming out to open the door. Thus it is certain that the knock was so far objective as to be heard by two people in different parts of the house, who were not at the moment in communication with each other.

I had the foregoing account from the persons concerned, only a fortnight after the occurrence, and have a written memorandum of their recollections from them all.

It would seem that on a previous occasion also, Mr. T.'s spiritual form had anticipated his actual arrival, and given sensible proof of his presence in the house, though he was not actually seen by anyone. There are two trains by which Mr. T. could return to dinner, coming in at 5.30 and 6.30 respectively. On July 12th, he told Mrs. T. he felt sure he could only come by the later train. Accordingly about 5.30 she was in her room putting on her things to go and meet him at the station, when she heard in the room below two or three chords struck on the piano, then the quick run of an octave or two, and then a tune picked out in single notes as if played with one finger. Mr. T. not unfrequently does this, so Mrs. T. concluded at once that he had come in, having got away by the early train after all; and throwing down her hat on the bed, she ran down immediately, to find the drawing-room empty, the piano closed, and no one in the house but herself, the maid being occupied in the washhouse on the other side of the yard. When her husband came in they consulted Planchette, which told them that the notes were physically sounded, and were not merely heard by her in a clairaudient way.

The power of the transcorporeal spirit on certain occasions to produce physical action may be further illustrated by a story I have repeatedly heard from Mrs. De Morgan. She had at one time a clairvoyant little girl under mesmeric

treatment, and she would occasionally test her clairvoyant power by directing her to go in the spirit to different places, and observe what was being done there. On one such occasion she desired the little girl to go to the house where she was lodging. "Well," said the girl, "I am come there, —and I have given a rousing knock at the door." The next day when Mrs. De Morgan went to inquire what they had been doing at such an hour, she was told how they had been engaged; "and," said the woman, "some mischievous children came and made a loud knocking at the door, and ran away."

H. WEDGWOOD.

## MESMERISM AS A CURATIVE AGENT.

The two following cases of treatment by mesmerism were written at my request by the mesmerist, Henry Stafford Thompson, Esq., of Moorlands, York. He was the intimate friend of Elliotson and Ashburner. The cases have not been published before.

Mr. Henry Stafford Thompson's cures have been so numerous and his benevolence so great, that he is well known in Yorkshire.

19, Cambridge-street,  
Hyde Park-square,  
October, 1883.

C. FITZGERALD.

Moorlands, York,  
March 4th, 1876.

I have been so much engaged that I have not been able before this, to comply with your request, and I hope that you will excuse the delay, and now I can only give you a sketch of two or three of the interesting cases that I have met with.

First. The first case is that of a lad named J. Bradley, aged eight or nine years. He was suffering from a diseased knee which for a year had been gradually getting worse. It was enormously swollen, ulcerated, and the leg much contracted. He suffered acute and constant pain, had hectic fever, and cough, and was much emaciated. He had been treated during this time by Dr. Hopps and another surgeon, whose name I forget (both of York). Being interested in the boy, who was the son of one of my labourers, I asked Dr. Simpson, of York, who was then head physician at the York Hospital, to see the boy, and to have a consultation whether it would be advisable to remove the limb, which had been suggested as the only means of relieving him of his suffering. A consultation took place. An operation was decided against as useless, that in his state he could not bear an operation, and constitutionally he seemed so completely diseased. The only thing to be done was to endeavour by opiates to soothe his sufferings, and by nutritious diet and tonics to improve his strength. I was present at the examination, and when the medical man had gone, as the boy was groaning and in great pain, I thought I would try the effect of mesmerising him, as I had frequently in less serious cases been able to relieve from pain. I placed one hand upon his head, and with the other made slow passes down the diseased limb. In a few minutes the boy seemed easy, smiled, said it was very warm, and that he did not feel any pain. I continued this process for more than an hour, as the boy did not go into the mesmeric sleep, but seemed drowsy. I left him. The next morning I saw the boy; his mother thanked me, saying he had slept well all night, and that it was the first night for many weeks that she had been able to get much rest herself, so constantly had she to attend to him; that the boy had never complained of any pain until a short time before I arrived. I mesmerised him, as before, with the same effects (no mesmeric sleep). In a few days the knee was greatly reduced in size, the ulcers healed at the end of a fortnight, the knee, though still enlarged, had become firm,

and the boy could bear its being rubbed and pressed upon. I then determined to straighten the limb, and found that after making passes down and over the leg I could use considerable force, pressing on the knee without causing pain. At the end of another week I had got the leg tolerably straight, and the boy could bear his weight upon it. At the end of a month, by moving the leg gently backwards and forwards, he had obtained the power of bending it in some degree. His health had wonderfully improved, all fever and cough had gone, and he could walk about without either crutches or stick, though there was still a rather hard enlarged substance round the knee joints. The boy continued, without any further mesmerising, to improve, grew up to be a strong healthy man, but never acquired the entire free action of the knee joint, though he was able to plough and perform all ordinary farm work. I think that had I persevered longer in moving and pressing on the knee he would have entirely recovered, and the knee been as supple as the other. This I think, judging from other similar cases that I have met with. However, no one who sees him would observe that he is at all lame, and I met him only yesterday riding a young and rather riotous horse. Many years after my first mesmeric experiment upon this lad, he had an attack of typhoid fever, with congestion of the lungs. He was then married, and his wife came to me and requested me to come and see him, as the doctor gave very little hope of his recovery. I went, found him delirious, and his breathing very much oppressed. I placed my hand on his head, making the passes downwards, and particularly over his chest. In an hour he had broken out into a profuse perspiration, his breathing was easy, and the pulse was considerably slower and improved, and he was quite sensible. He went into a deep sleep, slept five hours, and took some nourishment, slept well all night, had no return of any bad symptoms, and was out and at work ten days afterwards. He took no medicine in either of the above cases after I commenced to treat him.

Second case. A great friend of mine, the Rev. E. Wyville, asked me to go and see his sister—she had been bedridden for three years, having been thrown from a carriage, and being a heavy woman and above fifty years of age, she was much shaken, and gradually lost the power of walking or even standing, and at length was unable to sit up for five minutes without being completely exhausted, and in a state of syncope, from which she was with difficulty recovered by the strongest stimulants. She suffered constant and great pain down the spine, particularly at the back of the neck, and this had gradually increased in severity. Her brother informed me that it was the opinion of the medical men who attended her, that she had had concussion of the spine, and that the pain and great prostration were from inflammation or probably ulceration of the spinal cord. He said, of course, he could not expect that mesmerism could be of any real benefit, but as his sister had heard so much of pain being frequently removed by mesmerism, she was anxious to try it. I promised to pay her a visit. As they lived forty miles from my house, I said that I would stay a few days with them, that I might be able to judge whether mesmerism would have any beneficial effect.

I went. On the first day I found Miss Wyville suffering great pain at the back of her neck. In a few minutes, she said that she felt a pleasant warm current of heat going down the spine, and that the pain was leaving her. At the end of a quarter of an hour the pain was gone. I made her sit up, and continued the passes down the spine. She expressed great surprise at not feeling faint or exhausted at the end of ten minutes. She slept well that night, and had little or no return of pain. The next day she sat up for half-an-hour, whilst I made passes with the same good effect, and she appeared to go into a deep sleep. The third

day, being free from pain and having had a good night, after being mesmerised, she got up, and found that she could stand up and walk. I left her that day, recommending her to be cautious, and not to attempt too much, and if any pain returned, to let me know. I returned about a week afterwards, found the patient much improved in health and strength, and that she had had a very little pain at short intervals. I continued to pay her weekly visits for some months. She always expressed herself as much invigorated, after being mesmerised. Not having had the power of even standing, for three years, and being a stout and rather heavy person, it was some time before she could walk much, without fatigue, but she gradually got that power, and at the end of six or seven months was quite well, and able to take a good deal of exercise. She never had any return of these very serious symptoms, and is alive at this day. I give you these two cases, because I have often heard it asserted that relief from mesmerism is only temporary, whereas in my experience I have generally found that the relief has not only been permanent, but that the constitutions of naturally weak and unhealthy subjects, and particularly the scrofulous, have frequently appeared completely changed, becoming strong and healthy. I could give numerous instances similar to the foregoing.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mrs. Howitt-Watts' New Book.  
To the Editor of "LIGHT."

SIR,—I have just finished reading the work of Mrs. Howitt-Watts containing the memorial sketches of Justus Kerner, and of William Howitt. Such a treasury of facts and of matters of deepest interest I have seldom seen. The memorial of Kerner is enriched with a very full notice of the Seeress of Prevorst, and also of Mesmer. No fairy story ever absorbed me more. The story of Mesmer's canary bird is worth the price of the book. The sketch of William Howitt, though far from being exhaustive, is of greatest interest. I remember calling on Mr. Howitt, I think in 1866; he shewed me one of his automatic drawings recently done. He said they had been anxious about a son in Australia, and this drawing was given him to shew him that the son was prospering. A tea tree was in full flower, and one of the richest and most beautiful floral creations I ever saw. Not long after the drawing came a letter from the son with the pleasing information that he was prospering like an Australian tea tree in blossom. Some time afterwards (the date will be found in this book), Mr. Howitt wrote me that he had been to Hudson's and had got the photograph of a son in the spirit world that he so much desired, and of whom no likeness existed. This letter is one of my most prized autographs. Mr. Howitt was to me always like warm sunshine. I said once that he was like soft fur, and one who knew his fierce mood, added "with a claw in it." But I never saw any of his stone throwings; they were not needed in my case. Mrs. Howitt-Watts has made a wonderful contribution to the literature of Spiritualism, interesting, valuable for facts and truths, and full of life, that falls like a God-spell over the reader. Praise and thanks to Mrs. Howitt-Watts.

MARY S. G. NICHOLS.

32, Popstone-road, Earl's Court,  
London, S.W.

"Astrology, by C. C. M."  
To the Editor of "LIGHT."

SIR,—About a fortnight ago an article with the above heading appeared in your paper.

After giving much interesting information, the author stated that he was anxious to obtain statistics from your readers to aid his calculations. He appended, however, no address to which such communications could be sent.

I waited a week or two, thinking the omission would be noticed by some other of your readers, but this has not been the case. Perhaps if you will insert this he will repair the omission.—I am, sir,

ONE OF YOUR SUBSCRIBERS AND ASSOCIATE, S. P. R.

[Communications for "C. C. M." may be addressed, care of the Editor of "LIGHT."]

TEMPORARY OFFICES OF "LIGHT,"  
39, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Webster Street.)

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## Light:

SATURDAY, OCTOBER 20TH, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

MESMERISM BY E. GURNEY AND FRED.  
W. H. MYERS.

(IN THE NINETEENTH CENTURY FOR OCTOBER, 1883.)

## II. (See page 450.)

Messrs. Gurney and Myers are fully aware of the interdependence of many of the phenomena roughly classed under the generic name of psychical; e.g., the community of sensation observed in mesmeric rapport between the operator and the "subject" clearly has a bearing on the phenomena of thought-transference between persons in a normal condition. They consider the results in this direction are of special interest, not that they by any means consider the two sorts of phenomena as being identical, but because they hope that the two inquiries will throw light on one another. At any rate *a priori* objections of impossibility to which the facts are exposed is the same in either, and is satisfactorily disposed of by proof of the reality of either.

This Community of Sensation is one of the most widely attested facts of previous observers, and the experiments made by the writers fully confirm the views of the older mesmerists. This was only to be expected, for as they themselves admit, the evidence already on record in support of the facts of mesmerism is overwhelming, and this testimony, moreover, has been collected and tabulated by men of no mean attainments in the walks of science. We do not say that the Psychical Research Society are doing wrong in commencing *de novo* and to a certain extent ignoring the results arrived at by previous investigators. On the contrary, we think such action was almost a necessity, arising out of the peculiar apathy with which such research was generally regarded by the scientific world. At any rate, our stock of knowledge, unscientific though many may be pleased to regard it, does not render their task more arduous, and in the long run they will have done us good service in return.

Besides the Community of Sensation, another sort of example of the mesmeric rapport may be found in the extraordinarily exalted susceptibility of the "subject" to

sensory impressions received from the operator. They remark anent this point.

As long as this merely takes the form of exalted susceptibility to the operator's voice, combined as a rule with deafness to other voices, it no doubt may be and frequently has been explained in the old way, as due to the dominance of a single idea—the possession of the "subject's" mind by the idea of his operator's control making him abnormally wakeful and responsive to any sensible signs that can be recognised as issuing from him, and correspondingly inattentive to all others. Even so, the experiment may be so arranged as to bring out very clearly the abnormal physical state on which it was Mr. Braid's great merit to insist; for if the operator's voice and words be distinguished among a perfect Babel of other voices, the sensorium of the percipient must be at any rate in a most remarkable state, analogous, e.g., to that of a person who should distinguish the flame of a candle held against the sun. But it seems impossible to carry on the "hypnotic" explanation in any way to cases where the sensory impression is not a spoken sentence, but the faintest whisper of a monosyllable. The individuality of voices (at any rate where there is no exceptional peculiarity in the pronunciation of consonants, such as a lisp) depends entirely on *timbre* and inflexion, which are produced by the vocal chords and by changes in the shape of the pharynx, and which have no place at all in a low whisper. It is easy for anyone to assure himself of this by shutting his eyes and getting a dozen of his acquaintances in turn faintly to whisper such a monosyllable as "Fred" in his hearing; he will find himself totally unable to identify the author of the sound.

They then pass to a stranger phenomenon still, and one which takes us altogether out of the region of exalted sensibility, in the effect produced on the power of response by the unexpressed will of the operator. Their experiments in this direction were very successful. These cases, it will be observed, however conclusive they may appear as to mental influences acting otherwise than through recognised sensory channels, still do not drive us to suppose any special *effluence* or force as passing from the operator to the "subject."

But, say they:—

Such an *effluence* is indeed strongly suggested, as we have already seen, by the mode of producing or of putting a stop to the mesmeric state, taken in connection with the exceptional powers in that direction which certain individuals possess; but as far as the resulting phenomena go, it would be a conceivable hypothesis that the trance condition is produced hypnotically, and not as any special effect of one organism on the other, but that, when once produced, a special mental influence can be brought to bear, analogous to ordinary thought-transference, but differing therefrom in the striking fact that only one person is able to exercise it. Even so, the heart of the mystery, the mental rapport, the problem why the one influential person should always be the operator, remains wholly unravelled; since no amount of supposed hypnotic submission to the operator's will could afford a solution to cases (like those just described) where there was nothing to suggest to the "subject" what that will at the particular moment was. But (the italics are our own. Ed. L.) further experiments make it almost impossible to doubt the reality of some sort of special force or virtue, passing from one organism to the other, in the process of mesmerisation; and however vague at present may be our conceptions of the nature of this physical rapport, there is at any rate a satisfaction in being able to point to it as the basis or condition of the mental.

These further experiments are very interesting, but we must refer our readers to the article for full details. Unmistakable evidence, however, of the reality of the physical *effluence* is afforded by the fact that though only emitted from living bodies it can be made to produce effects which inhere for some minutes to inorganic ones. With this single illustration of the experiments in question we must content ourselves.

An object which has been handled, or over which passes have been made, by a mesmerist, will be recognised and picked out of a number of similar objects by a person who is sensitive to that mesmerist's influence. This phenomenon is no doubt rare, but fortunately it is one which is particularly easy to test. In the following case, for example, the "subject"—a gentleman with whom we have frequently experimented, and whose anxiety for complete tests has always been fully equal to our own—was

engaged in conversation by one of our committee in a room on another floor during the time that the process of mesmerising the chosen object was going on. That process consisted merely of passes and occasional light touches, and was most carefully scrutinised throughout. When it was concluded the mesmerist was taken into a third room by another member of the committee, and the "subject" was then introduced into the room where the mesmerised object lay among a number of others. This object had of course been selected by one of ourselves, and its position in relation to the others was generally changed after the mesmerist had left the room and before the subject entered it; but this was a superfluity of precaution, as the two were never for an instant within sight or hearing of one another. In the first experiment a cardboard box, in the second a pocket-book, selected from a group of ten small objects (including, e.g., a lump of wax, a pen-wiper, a paper-knife, &c.), was mesmerised and was successfully picked out by the "subject" after he had held each of the objects for a moment in his hand. We have found it best to avoid using coins and metallic substances, as our results with them, though sometimes startlingly successful, have been uncertain, and also they are so easily warmed, even by very slight contact with the hand, that it is necessary in their case to take special measures for insuring equality of temperature between the objected operated on and the others. After the second trial we eliminated the uncertainty as to results which might arise from the use of a variety of substances, and employed ten small volumes, resembling each other as closely as two pens. Any one of those that we selected having been operated on, the "subject" identified the particular volume four times in succession the instant that he touched it, and again on a fifth occasion after taking up each of the ten in turn. The sense of *smell* was in no case resorted to; and to avoid all chance of unconscious indications, we were careful that the particular member or members of the committee who had selected the volume, and knew which of the ten it was, should avoid watching this part of the proceedings. In the last trial (as well as in other successful experiments of the same kind) no contact whatever had taken place between the hands of the mesmerist and the book. That the very slight contact which was permitted in the preceding trials could produce such a change of temperature in a cardboard box or the binding of a book as would be sensible to human hands a minute afterwards, seems a violent assumption; but we took the precaution, during the mesmerising process, of ourselves giving a similar amount of handling to some of the nine objects which were not being operated on. The chances against succeeding by accident in seven consecutive trials of this kind are nearly 5,000,000 to one; and the experiment may therefore, we think, be considered a tolerably crucial one. The "subject" described his sensation on taking up the right object as "a kind of mild tingling;" and, according to abundant testimony, water over which mesmeric passes have been made, has been similarly betrayed to the nerves of the tongue. Our own experiments on this latter point have been successful to the extent of giving results against which, on the hypothesis of accidental occurrence, the chances were hundreds to one; but in these matters it is perhaps a justifiable demand that the adverse chances should be reckoned by millions.

Many other points of interest occur—indeed we feel that even in attempting to summarise at all we do the authors injustice. One fact is of such special interest that we cannot afford to ignore it, and with this extract we must conclude.

It is a fact on which Dr. Elliotson, one of the acutest minds that ever applied itself to these subjects, frequently insisted, but which both mesmerists and anti-mesmerists, though for different reasons, have often been tempted to ignore. Briefly it is this: that (with certain exceptions to be hereafter explained) the more startling effects of hypnotism and mesmerism may be matched with occurrences, either closely parallel or absolutely identical, which have occurred spontaneously; while at the same time, the rarity and the pathological character of their spontaneous occurrence are entirely in accordance with that theory of exceptional nervous affection which has been discussed in this article.

What, then, are the main modifications of ordinary waking consciousness, which spontaneous *sleep-wakers* (to use a term of convenient vagueness) have been observed to present? The

rough analysis, which is all that we shall here attempt, shews us that these modifications extend irregularly over one or more of five regions.

Confining ourselves to broad distinctions of external manifestation, we find obvious changes occurring in (1) sensibility to pain; (2) sensory and supersensuous perception; (3) the current of consciousness; (4) memory; and (5) emotional disposition or character. In each of these particulars we are familiar with certain changes induced by states of nutrition, by expectant attention, by narcotics, by disease. But in each case the spontaneous sleep-waking state will be found to carry us on by an unbroken series from changes which are familiar, and in a certain sense explicable, to changes which are altogether baffling and apparently at conflict with recognised law.

THREE CASES OF SPONTANEOUS  
CLAIRVOYANCE,

TOGETHER WITH

## PROLONGED ABSTINENCE FROM SOLID FOOD.

(Continued from page 448.)

Mrs. Croad.

"And yet she saw what others  
Have never sought or seen,  
A splendour more than spring-light  
On fair trees waving green,  
And more than summer's sunshine  
On ocean's silver sheen.

"Her pencil, tracing feebly  
Words that shall echo still,  
Perchance some unknown mission  
May joyously fulfil:  
I think I just begin to see  
The splendour of God's will."

Let us now turn to the narrative which Mr. Westlake regards as "unparalleled," highly suggestive and curious it will be found unquestionably to be, and a very affecting history as descriptive of a much-enduring and marvellously disciplined spirit; but the facts of a psychical nature recorded will be recognised by the readers of "LIGHT" as not unfamiliar, and can readily be classified.

Mr. Westlake made the acquaintance of Mrs. Croad in the following manner:—He says: "Hearing soon after her arrival in London, that a wonderful person had been brought into the town, who was deaf, dumb, blind and paralysed, yet could tell who came to see her, and what was going on, like many others I thought it incredible; but one day my wife, being asked to go and see her, called, taking one of the children with her. She was induced to repeat the visit, and to her surprise, found that she had barely entered the room when there was a smile of recognition.

Very soon all my children went, and there was no room for doubt as to what we had heard respecting her. Still it was several weeks before I could make up my mind to visit her." What Mr. Westlake ultimately witnessed interested him so deeply that he received her under his roof and became the compiler of the little book from which the following curious facts are gleaned.

## Her Early History and the Causes of her Physical Sufferings.

We learn from some pages of an autobiographical sketch that Mrs. Croad was born at Plymouth, November, 1840. The greater portion of her childhood was spent with her grandparents, her father being absent from England on long voyages. At the age of thirteen she had a very serious attack of illness, which would appear to have sown in her constitution the seeds of future ill-health. When not yet nineteen she was married. Of her marriage she says:—"Though but of short duration, and full of suffering and sorrow . . . yet if ever two were in one we were. Together we drank in the words of Holy Writ; together we sang God's praises, and knelt in prayer. . . . My husband's duties took him away from me the greater part of his time, but I went with him some of his shorter voyages."

\* From "The Splendour of God's Will," a poem by the late Frances Ridley Havergal, suggested by words written for Miss Havergal by Mrs. Croad on her slate.

Three children were born to this attached couple. Her health was seriously affected. In August, 1861, she had a fall down a flight of steps which injured her back. In the following October, carrying in one arm her baby and leading with the other hand an elder child, again she fell down nine steps. After this she could scarcely move and was seized with epileptic and cataleptic fits which lasted four months, and would even occur as often as forty times in one day. After this misfortune others, still more frightful, supervened. Her little boy died from the effects of falling backwards into a pan of scalding water, and in the following year, 1865, her husband, who was first mate in a vessel sailing from St. John's, Newfoundland, on which a mutiny broke out, in the excitement of putting in irons one of the mutinous crew, burst a blood-vessel near the heart, and dropped down dead. The news of this frightful calamity brought on in the young widow a stroke of paralysis, which lasted three days. "From this time," she says, "I gradually got worse in body, but more resigned in spirit, and more submissive to my Heavenly Father's will." After this first attack of paralysis, her sufferings continued to increase and it was followed, at intervals, by two other strokes. Three months before the death of her husband she had become bed-ridden, and she continued in this condition until the time when the memoir, from which we quote, was written. "Being left in a helpless and somewhat destitute condition, a number of friends, in the end of the year 1867, succeeded in getting her admitted as an out-patient of the British Home for Incurables," from which institution she is still receiving a small pension, £20 a year, which is all she has to depend upon. Whilst her sight continued she managed, whilst sitting in bed, to do fancy work of various kinds; but in 1870 she became totally blind. In the following year she lost her hearing, and in the year 1874 her speech. She retained the partial use of both hands and arms until April, 1879; and whilst she had this use of hands and arms she communicated with her friends; and expressed her thoughts and wishes by writing on slate or paper. Though her hand was too weak to hold the pencil without some support, she would put the end of it in her mouth and guide it. . . . In January, 1880, she lost the use of both her hands and arms. It was feared she would be unable to communicate in any way with her friends; but she signed for slate and pencil, and they being brought, she put the pencil in her mouth, and using her right hand as a pivot, she wrote a few syllables. Since then she has written in this manner with much greater facility.

#### Her Communication with Spirits of the Dead and the Living.

"She is," says the writer (Mr. J. G. Westlake), "a decided believer in the communion of spirit with spirit, and that physical separation is no bar to kindred spirits holding occasional communications with each other. Mrs. Croad has frequently told me that she has had communications from departed friends, and also from others still living, at times when they have been in peculiar peril. She tells me that at the time she was residing with her grandparents, while her father was at sea, his life was once in great jeopardy from shipwreck, but on each occasion, although hundreds of miles away, she saw what was transpiring, and informed his father and mother; and that when they next heard from him, they found that what she had described to them was circumstantially true. She also says, that soon after they were married she and her husband agreed with each other that the one that died first should communicate the fact, in some intelligible way, to the other; and at the moment when he fell senseless on the deck of the vessel, he appeared in the most unmistakable manner to her, and said, 'Good-bye, Carrie! I am going.' She was so certain that he was dead, that she told her friends what she had seen, and although they did not place much confidence in her statement, they took note of

the exact time, and in a few weeks after, when the letter conveying the intelligence of his death arrived, they found that, making allowance for difference of longitude, the time of his death coincided exactly with his appearance to her. She would frequently, when living with us, ask that her room should be put in order, as she expected visitors shortly, and this, possibly, when she had not had any one to see her for some days, nor had any apparent reason to expect that anyone was coming. We found her uniformly correct in her impressions."

Other curious instances are given of her almost continuous condition of the clear-seeing of events; but we must pass on to other manifestations of abnormal phenomena, chiefly, however, ranging themselves under the heads of "Clairvoyance" and "Clair-audience."

Mr. Westlake epitomises them, viz. :—

1. Knowledge of persons and their handwritings.
2. Recognition of pictures and photographs.
3. Description of colours.
4. Recognition of tunes, and the number of persons singing.
5. Detection of family resemblances.
6. Telling the age of persons.
7. Delineation of character.
8. Knowledge of what is taking place beyond her own room.

The mode by which visitors communicate with her is to write upon her face.

"When her letters come by post they are taken up to her; she merely passes them across her cheek and at once knows from whom they come. I remember," writes Mr. Westlake, "taking a letter that I thought she would wish to be read at once, so I waited, thinking she would hand it back to me to open and read. As I did so, I offered my services, but, replied she, 'It's only a printed circular about J—'s holidays.'" . . . "We all know, or think we know, that *cartes de visite* are quite smooth. There are no raised or depressed parts, as there are on a painting, or even on a pencil or pen and ink sketch, yet she can detect the likeness of her friends in an incredibly short time. About two years since, my wife and a lady friend went to see her; this friend had recently had the likeness of her children taken in a group, and also in separate portraits; these children as well as mine were well known to her. She was first shewn the group. She passed it over her face, and then pointing to one, said, 'That is A.' to another, 'That is E.' to another, 'H.' and of another, whose name she could not remember as she had not seen him so frequently, wrote 'boy.' In every instance she was correct. The friend was then going to hand her the separate portraits, but before she did so my wife slipped a portrait of one of our children among them; she felt the cards as before, in each case giving the correct name, until she came to ours, and then she lifted her hand and shook it in a menacing manner at my wife, which we perfectly understood to mean, 'No tricks on me, if you please; you thought that I should not know, but I do.'

"The day after she was brought into our home, where she stayed, she pointed round the walls, imitated the twitter of birds, and wrote on her slate the colours in the paper—with birds nestling among leaves and flowers. Her description was quite correct." She says: "Colours are known by their degree of heat, smoothness or roughness—white being cold; black, hot or raised; red, very hot and smooth; blue, hot and grating, edging my teeth; brown, very grating; and so on."

This description of her sensations leads to the inference that the clairvoyant perception of Mrs. Croad may probably be a mingling of physical sensation transmitted to the brain by contact with the nervous system, with the occult power and perception usually understood by the psychologist and

#### WHAT OUR CONTEMPORARIES SAY.

##### The Ohio Tax upon Mediums.

Criticising the so-called Russell Law passed by the Ohio Legislature at its last session, and of which one clause provides that "astrologers, fortune-tellers, clairvoyants, mediums, seers, &c., shall pay a licence of 300dols. per annum," the *Religio-Philosophical Journal* says: "This section has given rise to hasty denunciation and ill-considered criticism in some Spiritualist quarters. . . . The *Journal* in accordance with its invariable custom refrained from taking a sectarian or partisan view of the action of the Ohio Legislature; but proposed before discussing the matter to have the official text of the law, and to know also the object aimed at by those who instigated it. . . . We wrote for a copy of the law and also addressed a letter of inquiry to Hon. E. O. Eshelby, Comptroller of Cincinnati, who we had been informed was the instigator of the Russell Bill. We are assured by some of his fellow citizens, who are Spiritualists, that Mr. Eshelby is a gentleman of broad, liberal views, with nothing of the religious bigot in his nature, and this is indicated by his reply which we give, as follows:—

CINCINNATI, May 29th, 1883.

DEAR SIR,—Your letter of inquiry under date of May 24th, is at hand, and in reply I would say, that there are a number of parties in the city, who have (from the best information obtainable) under the name of mediums, clairvoyants, &c., been engaged in disreputable and immoral practices.

The Russell law is, and was so intended by its framers, to apply to the above parties and to them only, and not to those legitimately engaged in disseminating the doctrine of Spiritualism, or in pursuit of knowledge concerning continuity of life beyond the grave.

To an unprejudiced and impartial observer, it would seem that no person or set of persons are more interested than the true and honest believers in Spiritualism, in suppressing impostors; by so doing they deprive sceptics and unbelievers of potent arguments furnished daily by so-called mediums, &c. . . .

By referring to the title of the law it will be seen to apply only to cities of "the first grade of the first class;" Cincinnati is the only city in Ohio of over 200,000 inhabitants—the number requisite to make a city of the "first grade of the first class" in that State; and the law was thus worded to avoid special legislation, but intended for Cincinnati alone. The *Journal's* readers have before them the text of the law, Mr. Eshelby's statement of its purpose, and the statements of a trustworthy citizen personally interested in whatever affects mediums, (1) as to the cause of the enactment of the law, and (2) an opinion upon the law and its workings after five months' trial. [Quoted by the R. P., in its issue for September 29th.]

Now, continues the *Journal*, let our readers, laying aside all bias and prejudice, join us in an attempt to take a comprehensive view of the several questions involved. It is a painful, deplorable fact that under the guise of mediumship, individuals of both sexes in all the large cities of the country and in many smaller places, are engaged in most reprehensible practices, preying upon the frailties of human nature, debauching the weak, robbing the confiding, sowing seeds of domestic dissension, and preying upon all who can be lured into their clutches. Every well informed Spiritualist knows this. Some of these vampires have more or less medial power, and they are far more dangerous than others who have none, for thereby they are the more easily able to gain psychological control of their victims. The advertisements of these wretches afford no small revenue to daily papers, and their practices are frequently aired in police courts, and accounts thereof spread out with startling headlines in the very newspapers that help on the fraud by publishing the advertisements. Honest mediums have under the existing state of affairs no way of separating themselves in public opinion from the quacks and tricksters. The *Religio-Philosophical Journal* has for years been striving to aid reputable mediums and to render the public exercise of mediumship respectable, by an uncompromising warfare upon all fraudulent mediums, and by endeavouring to teach investigators how to eliminate the multitudinous sources of error. . . . We have for years asserted that unless Spiritualists took the matter in hand and regulated it themselves, it would be attempted by the State Legislatures, composed of members ignorant of Spiritualism and thereby disqualified to act wisely and fairly. Whenever we have hinted at this in the *Journal* the whole horde of mountebanks, their defenders and dupes, have defiantly cried: "Where and how are you going to draw the lines?" Many good people, while deploring the condition of affairs, have stood helplessly, and in despairing tones, asked: "How is one to discriminate, and how can the line be drawn?" And thus matters have gone along until the very thing we predicted has taken place in Ohio; which will be

mesmerist as "Clear-seeing." Numerous other still more extraordinary instances of this abnormally developed faculty are given by Mr. Westlake. Their length, however, prevents their being extracted.

The amount of her consciousness of sound is also very curious, and would appear to be rather a sublimated physical sensation than the clair-audience of the ordinary psychic. She thus expresses herself: "If a drum is being played, the moment it is struck at a distance it affects me, and then others, who suspect what is the matter, go out to listen and cannot hear it; but I have felt it. It is as if I have received a blow on my spine, about half-way up my back, which instantly runs to my brain, finger-ends, and toes, causing a sharp pricking sensation. The nearer it comes, the more painful it is, and the harder and quicker the body beats and quivers. It is not hysterical, as some say, who have seen me, but intense pain and action of the nerves and heart." Music, however, of a more gentle and sweet harmony, especially vocal, has extreme charms for her. In reading the account of this deaf, dumb, and blind lover of music, one is reminded of the line of Keats in his "Ode on a Grecian Urn," when he says, "Heard melodies are sweet but those unheard are sweeter!"

Possibly, in the person of this greatly afflicted being, we have a case in which the sublimated sensations and perceptions of the physical have as yet but partially passed over into the sensations and perceptions of the more purely spiritual body or "nerve-spirit of the German writers: or indeed, perhaps, where the two separate degrees of perception meet and mingle upon a "border-land." Herein, possibly, may lie for the Psychologist, the true interest of the experiences of Mrs. Croad.

As in the case of the "Seeress of Prevorst," of Elizabeth Squirrell, and other "Psychic" of this peculiar nature, verse-making has developed in Mrs. Croad simultaneously with other unfoldings of the occult nature.

Clear-seeing, prophetic gifts, and verse-making, in the days of the Greek Oracles, dwelt together; possibly will ever be discovered, in all ages and nations, linked together in a mystical triune life.

An instance, therefore, of this last-mentioned gift, will not inaptly conclude the sketch of this very remarkable "sensitive."

A lady residing at Swindon, we are told, who is confined to the house the greater part of the year, sent to Mrs. Croad the following lines written by Madame Guyon during her imprisonment:—

##### "ONE CAGED BIRD TO ANOTHER.

"A little bird am I, shut in from fields and air;  
But all day long I sit and sing to Him who placed me there."

To which Mrs. Croad replied the next day with:—

##### "THE CAGED BIRD'S STRAIN TO ITS MATE.

"Caged are we, and walled about  
From every conflict, fear and doubt;  
Securely sheltered from the blast,  
Held by God's hand so firm and fast.  
No bitter winds can on us light,  
No scorching sun our lives can blight;  
For grace and peace, and love Divine  
Here fill our souls and round us shine;  
Though thus deprived of free access  
To mountain, rill, and vale's recess,  
Faith bears the soul on eagle's wing  
To pierce the mansion of our King."

It should be mentioned that occasionally she appears to live without taking solid nourishment. During "three weeks," at one time, "she did not take nourishment equal to half-a-pint of milk." Notwithstanding all this suffering "she is exceedingly cheerful, and except when enduring extreme attacks of pain, never utters a complaint."

(To be continued.)

followed by laws in other States having the same object in view, unless Spiritualists at once take up the matter and regulate it themselves. The subject is, we frankly admit, surrounded with some seemingly perplexing problems, but they are to a great degree more apparent than real.

A Cincinnati man, a representative of the partisan Spiritualists, without making any distinctions between mediums and mediums, exclaims to the *Commercial Gazette* reporter: "Those mediums are the ministers of our religion. They are what the priest is to the Catholic, and what the Protestant minister is to his brethren." How many intelligent Spiritualists will agree with that assertion? Not one that we know! Here is a sample advertisement taken from a large number, shewing the kind of spiritual adviser Spiritualists are declared to hold in reverence, whose business is too sacred to be interfered with, who is a religious teacher:

#### MME. — CLAIRVOYANT AND TRANCE

MEDIUM, astonishes all by her wonderful power, revealing every important event that has occurred in the past, or will occur in your future life; has the celebrated Parisian charms, guaranteed infallible; brings the separated together; causes love, marriage and success in every undertaking; consultation personally and by letter.

Here is another:

#### MME. — TRANCE MEDIUM AND

MAGNETIC Physician, guarantees to her visitors complete satisfaction, revealing their most profound secrets and giving an entire life reading; has the renowned Persian charms for love, business, health, &c.; gives full information in regard to lost or stolen property, describing articles with person having them, with name. Remember, — asks no questions, but tells you all the important events in your life, from cradle to grave. Consultations personally or by letter.

Where is the Spiritualist so rabid or debased as to have the boldness to declare these advertisers are religious teachers; that they shall not pay a tax; that the strong arm of the law shall not aid and detect them in their nefarious vocation? Where is the respectable Spiritualist who will not join hands with Mr. Eshelby and all officers of the law in suppressing such business, to the end that mediums following their legitimate calling may be freed from such company, and the weak and unwary protected?

Here is another specimen of the dignity and high religious character of the class Spiritualists as a body are called upon by outcries from Cincinnati, Boston and Philadelphia, to indiscriminately fight for and protect from paying a licence to ply their vocation, on the grounds that they are "religious teachers" or mediums. In the one case their "religious" privileges must not be abridged and in the other their civil "rites" must not be "outraged" by asking them to divide their spoils with the city which furnishes police force to protect them in their practices:

#### SPIRITUALISM.—EXTRAORDINARY

MATERIALISING Séances in the light, Sunday, Tuesday and Thursday evenings. Business and medical sittings daily. A positive cure for nervous debility and all chronic diseases.

The individual who prepared the above advertisement and pays hundreds of dollars yearly for its publication, fully agrees with the assertion of the Cincinnati man. Indeed, he has said so under oath, and that settles it. Once upon a time, in an evil hour, and under another name, he was practising his arts on the Pacific Coast, and being arrested for not paying a licence, he swore that he regarded mediums as preachers, priests, clergymen, and that he pursued his calling as a religion. Unfortunately for this deeply religious soul, one of the witnesses for the prosecution swore he had caught the reverend gentleman, the devout clergyman, with a white band tied around his forehead, a white cloth thrown about his neck and shoulders, a sheet hanging from the waistband of his trousers, and crouching in the corner of the cabinet, at the aperture of which there had just before been exhibited a female spirit with a moustache. His lawyer was equal to the occasion, however, and argued that whether his client was a fraud or not, it didn't affect the "religious" phase of the defence. Yet, in spite of all the swearing of the defendant and pleading of his lawyer, this religious teacher was found guilty of violating the ordinance.

Supposing a Methodist minister should publish in a daily paper such an advertisement, for instance, as the following:—

#### METHODISM.—EXTRAORDINARY EXHIBI-

TIONS of the power of the Holy Ghost and the gates of heaven set ajar. Sunday, Tuesday and Thursday evenings. Business and medical consultations daily. A positive cure for nervous debility, and all chronic diseases. Clarence Shea, D. D., M. D.

About how long would it be before the notice would be copied and commented upon by the Press of the country regardless of politics or religion, and about how long would that minister remain in good standing with his church or evade payment of a licence for the "business" end of his religion, provided a city ordinance covered such cases? Not long. And Spiritualists would be among the first to point out the charlatan and laugh at his discomfiture.

The Ohio legislators agreed with the framers of the Bill, that some Act was needed to draw the lines and establish a standard, a work which Spiritualists should have done, and in their want of knowledge of the subject they, with those presenting the Bill, blundered in framing it. The letter of the law is, therefore, likely to work hardship to honest mediums, and should be changed to meet the spirit in which it was framed, as set forth by Comptroller Eshelby. This can readily be done at the next session of the legislature, and we feel certain that those who instigated its passage will be glad to co-operate with intelligent, fair-minded Spiritualists in framing a suitable amendment. In the meantime no reputable medium in Cincinnati will suffer.

If Spiritualists prefer to remain as at present, a vast, unorganised body, with no platform and no standard; if any person claiming to be a medium must continue to be, regardless of character or reputation, placed on the same level with well-tried and honest mediums, then it must be expected the outside world will step in and take a hand in abating evils which of necessity accompany such a condition of affairs. Let Spiritualists organize upon the platform of the American Spiritualist Association, and all the needed reforms will come about easily, quietly, naturally, with no undue hardship and no injustice to anybody.

#### METROPOLITAN SPIRITUAL LYCEUM.

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

We are pleased to be able to shew our sympathy with the work being carried on by this Association by giving publicity to the following circular. There is room for not only one or two, but for half-a-dozen such agencies in the various districts of the Metropolis.

#### THE METROPOLITAN SPIRITUAL LYCEUM.

The Council of this Society have the satisfaction of informing the Members, and the Public generally, that they have secured a suite of rooms at the address quoted at foot,—the business premises and residence of their permanent Lecturer, Mr. J. J. Morse,—and that their efforts, including a Library of 300 volumes, will be located there on and after Monday, the 15th inst.

From the same date to the end of the month, two or more of the Members of Council will be in attendance every evening to receive their friends, to enrol Members and Associates, and generally to explain to all inquirers the work and purposes of the Society.

Members pay 20s. annually in advance, in one sum or by instalments of not less than 5s., and the resulting privileges are:

Free use of Library and Reading Room.

Right to receive, free of charge, one copy of every publication of the Society, if in paper covers.

Gratuitous admission to elementary circles of inquiry, if individually approved.

Preferential admission to all public meetings and services.

Participation in the management generally, and by election to special offices; with

One vote at all meetings of Members.

Associates are received exclusively for the preliminary investigation of the fact of Spirit Communion, and pay a fee of 5s. for any period not exceeding three months. If then they become Members that sum is applied as on account of the subscription due from them as such; our wish being that, in all cases, elementary circles of inquiry shall be free.

The Council reserve notification of further arrangements, and of special departmental details, until they are themselves assured that every thing is in order in their new home.

In the meantime the undersigned will reply promptly to all written communications, and cordially welcome all visitors.

MRS. WILLIAMS, Hon. Sec.

103, Great Portland-street, Oxford-street, W.

October 10th, 1883.

PROGRAMME OF LECTURES AT THE CAVENDISH ROOMS, 51, MORTIMER STREET, W., FOR THE AUTUMN TERM, 1883:—

Oct. 7, "Is Man a Failure?" Oct. 14, "Work in Spirit Life." Oct. 21, "Wealth in Spirit Life." Oct. 28, "Place in Spirit Life." Nov. 4, Questions and Answers. Nov. 11, "Sectional Development." Nov. 18, "Woman: Her Place and Power." Nov. 25, "The Religion of Health." Dec. 2, "The Modern Crucifixion." Dec. 9, "Bibles or Bread." Dec. 16, "The Making of Man." Dec. 23, "Crime: a Study in Psychology." Dec. 30, "The Death of the Old, the Birth of the New." Permanent Lecturer, Mr. J. J. Morse. Service commences at 7 p.m. All seats free.

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

No. 147.—Vol. III.

SATURDAY, OCTOBER 27, 1883.

PRICE TWOPENCE.

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## TEMPORARY OFFICES OF "LIGHT."

39, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.  
(Entrance in Webbs Street.)

## SUBSCRIPTION RATES.

The Annual Subscription for "Light," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, 5s. 10d. Whole Column, 12s. 6d. A reduction made for a series of insertions. Orders for Papers and Advertisements may be addressed to "The Manager." All other communications should be sent to "The Editor."

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

"Light" may be obtained direct from our Office, and also from R. W. ALLEN 4, Ave Maria-lane, London, and all Booksellers.

[The Editor of "Light" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## Light:

SATURDAY, OCTOBER 27TH, 1883.

## THE CORRESPONDENCE ON ESOTERIC BUDDHISM.

This week we give the concluding portion of the discussion on this subject, and now, as we have already intimated, it must drop for the present, more particularly as no practical good seems likely to be the outcome of an extended controversy. We are not Theosophists, and may be under some misapprehension as to the standpoint taken by them, when we suggest that, until such ugly facts as that urged by Mr. Henry Kiddle are satisfactorily explained, they cannot reasonably expect serious attention to be given to merely speculative theories. At the same time we are anxious to give a fair field and no favour to all who have something definite to say upon the subjects discussed in this journal, and if at any future time Mr. Sinnett, Madame Blavatsky, or others, are in this position, we shall be very pleased to open our columns to them.

On another page will be found a letter from the above mentioned lady. We print it because Madame Blavatsky and many Theosophists consider the provocation to have been very strong, but for the future we must decline to insert letters the tone and temper of which are so alien from that which we desire to see. It will be well to leave purely personal matters alone. In Madame Blavatsky's opinion "G.W., M.D." may have been too strong in his language, but we cannot but think that Madame Blavatsky herself would have done greater service to the cause which she espouses if her protest had been more temperate in its tone.

The protest from Hindu Theosophists we very willingly give. It will be found in another column and explains itself.

## NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

The authoress of "The Gates Ajar" has given to the world a charming sequel to that very popular little work. "Beyond the Gates" is a book that will be widely read, all the more so that the word Spiritualism is not once mentioned in it, though the whole story is devoted to an exposition of the Spiritualist's faith as to the future life. Some of the experiences of the soul, depicted in every case with perfect naturalness and much graphic power, are true to life, as those whose spiritual eyes have been opened can testify. The moral lessons taught and illustrated are excellently enforced. "Their works do follow them" who have done good. Their "sins find out" those who have done evil. The borderland between this state and the next is crowded with those whose treasure is on earth. And to them, passing to and fro on ceaseless errands of mercy and love, come, from the state of bliss to which they have ascended, the loving spirits who learnt on earth to lend a helping hand to those in need of it, and who find their happiness as ministering angels now. The perfect verisimilitude of the whole narrative is very charming. In this it far exceeds a book that has lately attracted attention—"A Little Pilgrim in the Unseen." The multiplication of such books, and the eager way in which they are read, is a sign of the times.

I am not about to usurp here the province of the Reviewer when I draw attention to an important addition to spiritual literature in the shape of a work by Mrs. Howitt-Watts. The lives of Kerner and Howitt, so far as they were concerned with spiritual matters, and can be fitly called "pioneers of the spiritual reformation," are here sketched by the hand of one who is eminently qualified for the task. Her great sympathy with Kerner has led her to present a charming portrait of that remarkable man. And none even of those most closely associated with William Howitt, in his work as a Spiritualist and Reformer, could do him the same justice in his life-labours as his daughter has done. She has manifest advantage denied to even his closest friends. For she can not only shew us the force and power of that most vigorous mind—its sterling and uncompromising honesty and tenacity of purpose,—its controversial aptitude, its readiness of fence, its vehemence in defence of truth—but she is able also to shew us how, as earth and earthly interests grew dim and the eternal verities grew nearer and more clear to view, the might of the man seemed merged in love, and his whole being became transformed. The life of conflict had at last its fruitage of peace. The man of war, whose blows, struck for the faith that was in him, had been so vehement and so telling, passed to his rest all gentleness and love. No more beautiful picture than that which Mrs. Watts has drawn, and which no other pen but hers could have drawn, is to be found in the range of biographical literature. I count on the gratitude of my readers for transferring to these columns this most touching picture of the transition of a great Spiritualist.

"In January, 1879, chilled through being caught in a sudden shower, bronchitis supervened. By this bronchial attack he was confined to the house for some weeks. His family grew

\* "Beyond the Gates." By E. S. Phelps. 2s. 6d. May be obtained of the Psychological Press Association.

anxious. Still greater became their anxiety when hemorrhage set in, the heart being affected. On the receipt of this sad intelligence, the writer and her husband started immediately for Rome. Happily, we found my father still alive. To us he looked at first but little changed. He was seated in his arm-chair in the dining-room, wrapped in his dark purple dressing-gown, with his venerable snow-white beard falling upon his breast, on his head his small black velvet cap. His face had grown slightly thinner; over his whole countenance was spread a strangely spiritualised and almost transparent look—and he was so very still! He said that he hoped soon to be stronger, and that then we would all go together to Albano and enjoy some days of mountain air; that he should like to show us the lovely flowers which grew there in the spring. Alas! we knew that never in this world would he be stronger, nor go forth again to gather spring-flowers. As yet he was unaware of the fatal nature of the recently developed symptoms. For three weeks he yet remained on earth to those who loved him so tenderly.

"From the commencement of his illness, he appeared to have become merged into the pure realm of love. The vigour, the energy, the fire, the combative strength of that great nature already had passed off like an outer envelope, revealing to the full the innermost nature—the principle of his being—Love.

"He deeply felt the ceaseless ministrations of affection shown him throughout this season of weakness and suffering by friends whose friendship to him was very precious. 'I am ministered to by angels in earthly form!' he said repeatedly, referring to those friends in Rome.

"He bade his wife and children 'to rejoice with him and not to mourn when,' as he expressed it, 'he should have cast off this clod of a body and have passed on to his own generation.' Almost the last words uttered by him were 'blessing upon his family, his friends everywhere, and,' he added with emphatic, though feeble accents, 'upon the whole world.'

"On the Sunday evening of March 2nd he became much weaker. All afternoon he had been seated in his arm-chair near the window. He said he was 'weary,' could he not be removed to his bed? He marvelled at his extreme sense of prostration. 'Except for this heaviness of the body,' he added, 'I feel quite well, and as though I could go anywhere.' Tenderly he was borne by his beloved ones to his bed, from which his emancipated spirit, on the morrow, was to ascend to its Creator.

"After a physically restless, but mentally calm night, it was evident, when morning dawned, that the end was near. He now spoke but rarely, yet appeared constantly to pray inwardly. Evidently in some occult manner he had learned the exact hour appointed for the removal of his spirit. Thus in great weakness did he continue through the forenoon.

"About three o'clock p.m. a friend, the Rev. Dr. Nevin, the clergyman of the American Church, called to inquire how he was; my father, hearing who was come, said he should be pleased to see Dr. Nevin. After the exchange of a few friendly words, Dr. Nevin asked my father if he should offer up a prayer for him. 'Certainly,' was the reply. We all knelt around the bed. The two faithful Italian servants, who were devoted to their dying master, knelt near the door of the room, weeping like children.

"Scarcely had Dr. Nevin retired when, as if the blessed angels had assembled to receive the spirit, now ready to depart with a sudden and startling energy he exclaimed in a strong voice—'Lift up my hands! Lift up my hands!' His wife and daughter, standing one on either side his bed, each held up a hand, already heavy with death, when, somewhat raising himself upon his pillows, as if to grasp the invisible before him, his head sank back, and the spirit had arisen! The aged countenance assumed almost immediately an incredibly youthful, it might be called a beatified, expression—the expression as of one who, having fought the good fight through Divine grace, had gained the victory and entered into his rest."

The life of Kerner is most appropriately inscribed:—

TO  
"L. M."

A SEERESS OF ENGLISH BIRTH,  
WHOSE INSIGHT INTO  
THE MYSTERIES OF THE INNER LIFE—  
NOT LESS REMARKABLE THAN THAT POSSESSED BY  
THE SEERESS OF PREVOST—  
HAS GIVEN  
ILLUMINATION AND SUSTAINMENT  
TO MANY EARNEST SEEKERS AFTER TRUTH,  
THESE PAGES  
ARE INSCRIBED AFFECTIONATELY  
BY HER FRIEND,  
A.M.H.W.

The biography of William Howitt is associated with the name of another pioneer, who still remains with us, "William M. Wilkinson, his friend and co-worker." Mrs. Watts' unwearied labours in the cause she loves have added

to the literature of Spiritualism a volume for which our heartiest thanks are due.

The Psychological Press Association has issued a very complete list of works bearing on Spiritualism and kindred subjects. It includes all standard works issued in England and abroad, and numbers over 600 volumes. All profits are devoted to the free distribution of spiritual literature. The books published by the Association are excellently got up. My own "Spirit Teachings," and Mrs. Watts' volume which is just published, are exceptional specimens of printing and binding.

M. A. (OXON.)

### SINGULAR VISION.

Some time ago, when Dr. Percival was headmaster of Clifton College, an excursion by steamer was made by some of the masters and ladies, and boys connected with the college, from Cumberland Basin to Chepstow. The family of one of the masters were of the party, but he himself stayed at home. At seven p.m. he went to the front door of his house and looked out idly for a minute or two. As he did so he saw, or thought he saw, the steamer alongside the quay at Chepstow. One of the boys slipped, fell, and in falling between the steamer and the shore, tore his face. After this curious scene had passed before his eyes he went indoors, and settled down to work in his study. 'About nine o'clock he heard his wife in the entrance-hall, and the scene at the landing-place flashing back upon him, he said (half ashamed of the folly of giving any weight to it), "Well, did you get that boy out of the water?" "Yes, of course, he was only frightened, not hurt, except a ducking. But how on earth do you know anything about it? I am the first to come up, the others are walking." "Never mind how I know. What about the wound on his face?" "Oh, you know, so-and-so (the boy in question) has a hare-lip."

The lady who kindly procured me the foregoing account from the gentleman who had the vision, was at the picnic herself, and saw the boy fall into the water. She remembers that some of the party were afraid he had cut his face, but it was a hare-lip. The accident happened on the arrival of the party at Chepstow, before lunch. What to do with the drenched boy was the difficulty. A friendly old woman, however, took him into her cottage, and put him to bed while his clothes were washed and dried, and there he spent the day.

The remarkable point is the long interval between the accident and the clairvoyant vision at Clifton. I wrote to call the attention of the seer to this singularity, but he assures me that his recollection is clear as to the time of day at which he saw the scene. His impression was that the accident really happened in the evening at the time when the party were preparing to return, but this was plainly a mistake on his part. He would seem to have taken his notion of the boy having torn his face, not from direct clairvoyant sight of the scene itself, but by reflection from the impressions of those who were actually present at it.

H. WEDGWOOD.

DIRECT SPIRIT WRITING.—A correspondent in America reports to *Le Spiritisme* (Paris) that through the mediumship of Mr. George Cole, of Brooklyn, direct spirit-writing is obtained. A sheet of blank paper was signed, folded several times, enclosed in a box, and placed on the mantel-piece by the investigator. The medium, after ten minutes' waiting, described three spirits as engaged about the box. The description pointed to L. Judd Pardee, Voltaire, and Lucretia Mott, as known by their portraits. When the investigator opened the box, he found his signed paper contained three notes written, bearing the signatures severally of the personages described by the medium, who called attention to the fact that the writing was like his own, except that over the signature of Voltaire, which looked like that of an old person.

### "ESOTERIC BUDDHISM."

By the Hon Roden Noel.

After the indignation expressed by Spiritualists (among others by Mr. Farmer, in the *Psychological Review*) at the publication of my former comments on some theological positions in "LIGHT," as being so much too long and abstruse, and blocking the way for publication of exciting "facts," I ought, perhaps, to have the grace to hold my tongue for ever after! But the perusal of Mr. Sinnett's book has set me off again, and I throw myself on the indulgence of the editor and his readers, craving a little space, as Mr. Tangle claimed time, for the utterance of a "few more words!" Of the ability, value, and interest of Mr. Sinnett's book there can be no question. I for one have to thank him for a lucid, and yet thorough, deliverance on Buddhism, resting on teaching that may certainly be regarded as authoritative upon the subject. My own brief remarks on Buddhism were the result of a desultory, rather than an exhaustive study of the system, and hence I gladly submit to be corrected by himself, Mr. Lillie, and "C. C. M." But, on the other hand, I find that my objections to the substance of theosophic teaching remain very much the same as they were after reading the "Fragments of Occult Truth," and other deliverances in the *Theosophical* monthly journal. I do not see that I have anything to modify in what I said about the questions at issue in the series of papers, so ably and courteously controverted by "C. C. M." But I should like to put some of my objections in new, and perhaps clearer, words. Into the *exalta* *quarto* of whether each man consists of a great number of separable Principles, some of these only, however, being present in some men, and not others, these Principles being also capable of existing apart from one another in such a manner as to simulate, in their isolation, the whole "human combination" popularly known as a person ("Shells")—I shall not again enter, "C. C. M." and myself having already gone into it at more than sufficient length, and the difference between us on the point being evidently an irreconcilable one. The question seems to resolve itself into this—is a man a *conglomerate of principles conjoined from without*, or is he a *spiritual substantial unity, developing his own "principles" from within*? Leaving this, however, we come to the question how far the system of doctrine authoritatively expounded in Mr. Sinnett's book may be regarded as Materialism, though one subtler than our crude Materialism of the West. Materialistic I called the teaching of Eastern Theosophy, and for calling it so I was very severely taken to task by "C. C. M." Therefore I am sorry that I must repeat, after reading attentively the further deliverance of Mr. Sinnett, that a subtle form of Materialism it still appears to me.

"Occult science," we are told (p. 22), "is wholly free from the logical error of attributing material results to immaterial causes." Now, considering that Mr. Sinnett and I are constantly engaged in moving our eyes, arms, and legs in obedience to our intelligent wills, this is a logical error, which even occult science must find it very difficult indeed not to make! Without calling in the somewhat clumsy philosophical devices of "Pre-established Harmony" and "Occasionalism," as did Leibnitz, Geulinx, and Malebranche, principles which occult science is not in a position logically to call in, I do not see how we can contradict the intuition of common-sense, that material results certainly are (very often, at least) attributable to immaterial causes.\*

The chapter on "Buddha," as regards the special subject of which it treats, is, however, a most instructive and interesting one. I may say that, endeavouring to obtain for myself some insight into the mystery of the incarnation of our Lord Jesus Christ, I had arrived at a conclusion in some respects very similar to the doctrine here enunciated concerning the successive incarnations of the Buddha. It appeared to me that while we are all of us, as far as our present conditioned and "fallen" consciousness is concerned, so to speak, *involuntary* incarnations of the Divine inmost principle, Jesus Christ was so *voluntarily*, with a much fuller consciousness of the fact than we have yet attained. He elected before His birth to relinquish the plenitude of that blessedness and enjoyment which was His by virtue of His high spiritual station, prompted thereto by love for those whom He might thus deliver, by sharing with them their sinful and miserable condition. Such a blissful attainment of spiritual joy is here described as Nirvana (the chapter so headed being also very interesting), and Buddha is described as thus resolving to forego it, in order to deliver the brethren on lower planes of development. It occurred to me, however, on reading this, to consider why the Buddha, being represented as still in Nirvana, should not be conceived (so Christian mysticism conceives Christ) as still present with mankind to sympathise with and help them in the depths of their own spiritual, still accessible to prayer. Perhaps, however, he has now obtained the yet greater privilege (as this system of Theosophy

\* But "G.W., M.D." says he was told authoritatively that the will itself is matter in motion. To such a depth of materialism, even I should never have supposed Indian thought could have descended. Clearly, however, I was right that Theosophy does regard the thinking, willing Ego as a subtle ether, a strange misconception that has been exposed over and over again. Either, like other matter, is an object, not a subject. Roast beef helps to write a Hamlet, but it is not Hamlet. And if it were reduced to a gaseous state, it would be no nearer a work of spiritual genius than before.

strangely considers it) of *Para-Nirvana*, which is, we are informed, so very transcendental that nothing whatsoever can be predicated of it, and which, of course, would, by absorbing the Demi-God in God, render him utterly useless as respects any assistance he might otherwise have been able to render to the unfortunates not yet so happily circumstanced. We Christians must be permitted to wonder in that case why the Buddha ever allowed himself that somewhat selfish privilege, so long as he himself continued loving, and there remained any creatures wanting love. With our ways of thinking, such absorption into Impotent Abstraction would certainly not be the culmination of Divinity, but very much the reverse. But, probably, we shall be told that we are still in the gall and bitterness of anthropomorphism, Being, with a big B, far transcending any offices, or requirements of love, and righteousness; and we shall also be told that it is rather childish and degrading for grown-up men and women to want a Mediator, at all; that the Ideal needs not to be presented from without, but is to be attained rather by the assiduous contemplation of our own inner selves.—I will not say of our own navels, for I perceive, by the rebukes administered to "G.W., M.D." that Theosophists, unlike the poet's "Gentle Dulness," do not "dearly love a joke." Here are two salient points of difference between Buddhism and Christianity. Christians want an Ideal out of themselves, that they may, by contemplation and worship, realise it within; and they need the Ideal to be living, personal, able actively to help them, one with whom they may commune; with power to realise in themselves the spiritual beauty they desire. (I should, indeed, not have supposed that absolute consciousness was equal to none, unless Mr. Sinnett had assured us that this is the case.) I should have expected to find in the chapter on incarnations some allusions to Christ, and some attempt to harmonise the doctrine of the two religions on this head. But the attitude taken up seems rather that of somewhat contemptuous antagonism to Christianity. Indeed, I understand that the adepts of Thibet are disposed even to deny the bare historical existence of Jesus Christ—at least, of the character and career ascribed to Him by Christians. This, of course, drives us back to the so-called historical evidences of our faith; and for my part, although I disbelieved for a long time, I confess that a careful study of them has satisfied me that the adepts have arrived at a wrong conclusion. They would, probably, have had greater influence here had their attitude toward Christianity not been so uncompromisingly hostile; had they attempted to reconcile rather than emphasise conflicting claims. But since they appear to be certainly wrong on a question upon which all are capable of forming a judgment, their testimony upon other momentous questions, which we may be supposed not to have the same qualifications for deciding, is in proportion somewhat invalidated in our eyes—and *a fortiori* their pretension to infallibility. Otherwise, no doubt, as I believe "C.C.M." has urged, their special knowledge about the kinds of lives, and spheres of life, possibly even about cosmogony, and the destiny of the present world-system, might be conceded as arising out of special adept training, and peculiar powers so acquired; though their great metaphysical acumen, and higher spiritual wisdom might appear doubtful. Still, I think it would be very difficult thus to distinguish; and there can be no question that neither they themselves, nor their disciples would concede permission for any such distinction to be made. Yet if one's own superior virtue, and the acquirement of supernatural power, were the end sought by long and arduous discipline, that would certainly not be likely to confer deepest spiritual insight, which is the child of love. However, I confess that in this book Mr. Sinnett states one end of the adepts to be very impersonal. He says it is to save as many individuals as possible from final annihilation. But after all, I do not see how we can do otherwise than judge this alleged revelation, as we should do any other, by our own reason and conscience. That these may be but little illuminated is quite true; still, what else can any of us depend on? These adepts, unlike Christ and Buddha, keep themselves so aloof from the world that we have no opportunity of estimating their spiritual standing by their own deeds and words, save and except by these few glimpses they have chosen to vouchsafe of themselves in the few books and magazines recently published. And all I can say is that for my part I am not impressed by these at all in the same kind of way as I am impressed by the recorded words and deeds of Jesus the Christ, or even Gautama Buddha. These revelators appear to stand on a totally different plane. They give us some abstruse speculation, impart to us some alleged curious secrets, which may or may not be true, about the origin and destiny of man, of the earth, and of the stars; but though they travel far afield, they do not seem to penetrate profoundly either the nature of things or of the human spirit. They do not help us to know ourselves. There is no fresh self-evidencing, revealing, illuminating power in what they utter, or in the rather grotesque marvels they accomplish. And after all, we can only take it on their own word that their final object in "avoiding our bad magnetism," and lying up in a cave away from their toiling and suffering fellow-creatures, is not their own advancement, but ultimately the spiritual benefit of our race in other lives, which they alone are able certainly to foresee. This may or may not be so. But, meanwhile, how do they prove to us that their knowledge of these and kindred topics is infallible, and to be trusted? Assuredly the miracles they have wrought—granting them

to be genuine—prove nothing of the kind. They are merely marvels addressed to the senses, and no more, only proving the possession of occult lore, concerning the forces and phenomena of nature, whether organic, inorganic, or both. The doctrine must be judged on its own merits; and though a teacher's wisdom may be greater than our own, it is of no use to us until the doctrine he teaches commends itself to us as true, and valuable for the conduct of human life. Then his wisdom becomes ours, though without his ours might have failed to be kindled. Some may feel these teachings to fulfil these conditions. I can only say that for me, and many of my friends, whose intuitions in these regions I respect, they fail to do so. They appear to fail both metaphysically, and spiritually. They are unsatisfying to the deepest needs of the soul, as well as to our firm conviction of what is intellectually true. To the retort that this is mere presumption on our part in face of the claims put forward by these Brethren, and the veneration felt for them by many in India, as also by some here, of course there is no answer possible. We must all follow our lights, though also looking for assistance from others, feeble as these lights may be.

Now, my general objection to this system is that, though it speaks, indeed, of Nirvana, and of a yet sublimer state where consciousness merges into unconsciousness, where "naught is everything, and everything is naught"—yet our present defective consciousness is after all hypostatized, and made absolute. The cosmogony and world-destiny propounded seem distinctly to imply this. For we are told "that which antedates every manifestation of the universe, and even lies beyond the limit of manifestation, is that which underlies the manifested universe within our purview—matter animated by motion, its Parabrahm or Spirit." (And here one would desire to protest against so extraordinary a use of the word *spirit*, for motion, or energy of matter! whereas the nearly universally recognised meaning of the word is either conscious individuality, intelligent will, or the profounder, and more excellent conscious sphere of such individuality, the regenerated "new man.") "Matter, space, motion, and duration constitute one and the same eternal substance of the universe." "There is nothing else eternal absolutely." (P. 183-4.) Then the exponent expressly disclaims for the adepts even the agnostic attitude regarding a personal God. "No such conception enters into the great esoteric doctrine of nature." Whether this is *Atheism*, or not, of course depends on what we mean by *Theism*. If "*Theism*" may mean the worship of absolute matter, space, motion, and duration, then, no doubt, this may be *Theism*—certainly not otherwise. And if it may mean this, then any word may bear any meaning, which tends rather to confusion. Why not honestly confess that the system is an atheistic one? The mere word will not bite us! But nothing, surely, can be more *unphilosophical* than to contrast, as is done here, the conception of universal natural law, as obtaining in the universe, with the conception of intelligent Divine Will as ruling it. *Law, order*, is the only conceivable evidence we can have of such intelligent Divine Will governing the world. The very idea of order involves intelligence originating and directing. Again, "the one eternal, imperishable thing in the universe, which universal pralayas themselves pass over without destroying, is that which may be regarded indifferently as space, duration, matter, or motion;" and then the exponent expressly guards himself against the far more philosophical conception of Spinoza by adding: "not as something having these four attributes, but as something which is these four things at once and always." So there is no eternal substance, as in Spinoza, having the attributes of thought and extension. But the substance and origin of all is (abstract) matter, motion, space, and duration! And now we see what *Maya* means—a conception triumphantly pointed to by "C. C. M." as proving the idealism of Hindoo thought, so much more thorough and ancient than ours!

"All things are Maya—transitory states—except the one element which rests during the mahapralayas only—the nights of Brahma"—that "androgynous element," Matter-Motion, having just been defined. (P. 177.) Again: "Brahmum, or Parabrahm, is a passive (?), incomprehensible, unconscious principle, but the essence, one life, or energy of the universe." "It acts only through Prakriti, matter,"—"everything takes place through the inherent energy of matter." Mr. Sinnett himself defines "the adept esoteric philosophy" as "transcendental Materialism." Of course it is. And thus my former position against "C. C. M." is distinctly justified. It is not a gross, vulgar Materialism, for it knows of matter in all kinds of states and in all degrees of density, knows also of an unconscious Principle of Matter, its cause and substance. Consciousness, then, is a function of matter, though of matter, "O so thin!" and "Spirit" (!) "the seventh—the universal Principle"—"the only God recognised by esoteric knowledge" (p. 179)—is expressly defined as "motion," Motion animating Matter. (P. 183.) This is the active principle, "matter" being properly the passive.

The conception of world-cycles is no doubt imaginatively magnificent, but they are here rather too accurately defined, perhaps, for poetry. And while everything arose primordially from unconscious matter and motion (*Duration*), by the way, occupies in this Quaternity of the esoteric Pantheon rather an anomalous, illogical, uncomfortable, and undefined position—one does not quite see how it gets into such high company at all!), everything will ultimately return thither. Then all will

be quiet again. Quiet will reign. And after? pertinently asks "C. C. M." For after the great Kosmic Pralaya, there are no more Dhyan Chohans to wake the universe up again. Whereas in the more limited world-system pralayas, there are always some of these at hand (gods, or planetary Spirits of high development) to perform that office for the particular solar system that has gone to sleep. And if it be replied that the universe is now gone to sleep for ever, the question will still have to be faced, what woke it up originally?

But, says Mr. Sinnett, the periods spoken of are so enormous that really it is absurd to inquire further. In all conscience, we may rest satisfied with what is before us, even though, having attained to the height of God-like consciousness, we should after that prove not to be immortal after all, but destined to merge in the universal and Absolute Unconscious, which is defined to be Matter-Motion, or Space—Duration. Now, I cannot take this view, though certainly, when you put it in this way, it does sound a little greedy to "ask for more"! Yet, seriously, is the game worth the candle for adepts and such-like?—to live through many cycles labouring and suffering lives, in order to attain individual bliss, and deliver some egos from the earlier annihilation, which is reserved for so many of us, if after all they, and everybody else be destined ultimately to the annihilation, which cannot be distinguished practically, if it may theoretically, from that which is reserved for the wicked and foolish? "To ask if Nirvana means annihilation," says Mr. Sinnett, "is like asking if the last penalty of the law be identical with the highest honours of the Peerage." Granted; but what if the last penalty of the law be after all in store even for those who have already attained these highest honours of the Peerage? When the Dhyan Chohans—the most God-like souls—have reached the last hour of their perfected conscious life, will not all their previous lives appear to them as very nothing in the retrospect? So to an old man his long life appears to him. And what if he has blank annihilation only before him then? Will it not be far more horrible to renounce perforce the life of a good, beneficent, wise and almost omnipotent God than to renounce that of a mere puny man, who can look back only on a few years of comparative failure on this planet? "What has it all been for?" he will exclaim. "Would that I had been extinguished in the blind and imperfect beginning! The cruel mockery practised on me by that crass, unreasonable supreme God, Matter-Motion, would then have seemed a little less monstrous and unjust." Time surely is a mere relative conception of the limited, still defective, human mind. We know that an interval which appears slow to one may be like a flash of lightning to another, or vice-versa. Duration is purely relative to the conscious being that experiences it, depending on the special constitution of his experiencing faculty. Even opium and hashish completely modify our concepts of space and time, while there is the fourth dimension of Zöllner and the mathematicians. Duration is and can be nothing but the succession of feelings or ideas belonging to a one and self-identical conscious subject, capable of comparing, distinguishing, and remembering them, who also knows himself to be the same individual amid the flux and change of his sensations and thoughts, for else no comparison of them were possible, and so no duration. Hence, to the God-like and developed spirit, the whole conception of duration may be different, and an experience which might appear long and almost endless to the larva-soul of an earthly man might probably be gathered into one glorious flash of consciousness for the God-like. But after this, good-bye! Matter-Motion, the blind god, has devoured its own children, and eternal night has settled upon all, to the stultification of its own unconscious, and therefore stupid, chance-directed, efforts!

But I object to such a system, because (as I have pointed out in other essays respecting scientific conceptions of man and his destiny) I cannot conceive the possibility of matter and motion ever issuing in or producing consciousness, our human individuality, the characteristic of which is recognised unity or self-identity through successive changes, while that of matter, space, duration, and motion is multiplicity, infinite self-diversity, without internal principle of gathering the diversity, succession, and change into one and the same focus of unity, so that the diverse elements may be compared, identified, and distinguished. In short, *Matter* is a mere abstract idea of the mind, formed from a certain definite group of concrete sensational concepts, such as hardness, resistance, shape, colour, extent. *Motion* is an abstract idea formed from our experience of the change of position *inter se* of certain groups of shape, colour, and extent. Of Force, or Energy, as Hume shewed long ago, we have no experience at all outside ourselves, though he should have added that when our own felt energy, or force, is resisted, then we have such experience; but it is only in relation to our own energy that we have, or can have, any knowledge of external energy. We may infer it from the phenomenon of change, but that is all. But intelligent, conscious force, or energy, that of Will, is the only Force, or Energy, we can have any idea of, having experience of it in ourselves. Conscious spirit is self-creating, and creative of the world of phenomena. Its nature is activity. And, as I have shewn in the *Modern Review*, since all existence implies self-identity and distinction, nothing can exist out of one or many conscious subjects, for here alone can you get the principle of self-identification and distinction,

uniting the changing and diverse qualities in one focus of self-identity, and distinguishing them *inter se*, distinguishing also the particular one existence from others similar, yet different. Hence dead, blind, material things can exist in perception or thought only. Time and space being mental constructions, general moulds of our thinking process, cannot exist out of such process. The "laws of nature" are only our interpretation of the Activity outside our individuality, that must necessarily partake of the limitation and peculiar character of our own perceiving, thinking faculty. But this Activity, being intelligible to us in some degree, must necessarily be conceived as intelligent, as akin to our perceiving and thinking faculty; and since it is Energy, producing an effect upon our intelligence, it must be akin to our intelligent Will. What these materialistic systems, whether gross or subtle, do, is to take our sensations and conceptions (which necessarily imply conscious conceptions and perceivers like ourselves), and then put them crudely and arbitrarily outside ourselves, but in no other similar intelligent thinkers and feelers, hypostatizing them in that impossible condition—even falling down in worship before them as primordial powers, or unconscious (!) gods, existing before men and all other intelligences, one day waking up for no particular reason, and urged by no special stimulus, to produce these intelligences, men amongst the number, after first producing the ordered Kosmos of Stars, with their inorganic elements, plants, and animals. Thus Materialists are like the child in Browning's poem, who feigns that the hobby horse he himself carries is, indeed, carrying him! Wherein after all does the Oriental materialism differ essentially from that of Buchner with his *Kraft und Stoff*? For *Kraft* we have here motion rather than energy; and for *Stoff* we have all sorts of subtle ethers; but they are all equally incapable of passing into conscious spirit, however thin and subtle they may be. They, on the other hand, all matter, whether gross or subtle, all material forces, too, felt and known only through sensation, such as attraction, electricity, galvanism, magnetism, are as such only the objects of consciousness, not the subjects of it. They are not, and can never become themselves conscious, though they are objects of consciousness in their effects upon us.\* But as phenomenal objects of consciousness, or as felt in their effects, they cannot even be conceived to exist, save as felt and conceived by us, or by intelligences akin to ours, through comparison and memory of a one self-identified unity of consciousness, which we name personality, or, if you please, individuality. Motion, duration, matter, space, as well as all the particular things capable of being classified under any one of these conceptions, all involve perception, abstraction, sensation, conception, memory, comparison, and self-identification in a thinker. Therefore they cannot exist at all apart from him. And, therefore, they cannot exist before him to produce him, because they all imply his prior, or, at least, contemporaneous existence, in order for them to be possible. In short, they are ideas or conceptions of the human mind, and hence the human mind supports and produces them; not they it.

That is why all these philosophical systems appear to those who think as I do positively crude and childish, as well as untrue and unsatisfactory. You hypostatize your own notions, innocently imagining that they produced you, while you all the time are producing them; though, indeed, your own Ideas in your eternal real Being are substantial, and are the basis of your phenomenal conceptions. Is there, then, nothing outside us at all? With all my heart. There may be a whole world of intelligent consciousness, but nothing (so far as I can see) by any possibility out of, or beyond, that. If matter and motion, duration and space, do exist outside us, and outside every human mind, they can only, by the very terms of their existence, by their very notion, and by the meaning of their names, exist in other minds more or less akin to the human. You may go deeper than that, I quite agree. You may ask, what is the Principle or essential nature of these notions in us, and in others? We may have a glimpse of an answer to that question, but on the whole we shall have to reply, an unknown X. Since, however, they are partly products of consciousness, this X must be partly the principle of consciousness. And again, since there is a felt spontaneous, originating activity in the mind, this principle must have the nature of consciousness, especially as the unconscious, "separated from consciousness by the whole diameter of being," cannot be conceived capable of producing it. The originating principle of an effect must be greater than, or, at least, equal to itself. A deeper consciousness, then, underlies our present phenomenal and successive imperfect consciousness, underlies it with all its notions and sensations; deeper and fuller notions, or Ideas, therefore, are the substance of all such material concepts as matter, motion, duration, and space. The Substance and Origin of all, therefore, is individual conscious Spirit; and diversity—subject and object—being essential to consciousness, as well as to love, and love being the

highest form of consciousness we can conceive, the Divine substantial Intelligence must be, not one only, but many also—there must be many individualities in one universal consciousness, they all partaking of one another's attributes and experience by sympathy and co-operation. These individualities do not begin and end absolutely. They are eternal, and are the substance of the (so-called) external Kosmos. But their Divine conscious substance is deeper than their phenomenal manifestation in the fleeting shadow-consciousness we know; and many are in one, many of these ones in a higher one, and so, up to the Supreme One. Instead of its being true that there is no personal God, the truth is that there is nothing but personal God. The Supreme Spirit—Father of the Hierarchy—could not be conscious of Himself were He not eternally so, through the idea He derives from the Eternal Son, in Whom all other creature spirits eternally are, the Holy Ghost being the Divine energy of Father and Son, regenerating the lapsed and developing creatures, or phenomenal souls, who are in them. But the Son is as necessary to the Father as the Father to the Son. The All, in its eternal, real solidarity, and loving union, is God.

It is surely strange, Nirvana being admitted, not to recognise that the Ideas constituting consciousness in Nirvana must be more perfect, real, and substantial than our actually existing, and often contradictory conceptions—that these Ideas, rather than our present notions, must give the true explanation of things as we feel, perceive, and think them now. Yet this imperfect, contradictory system of conception is made absolute when it is made the basis of an elaborate explanation of the whole scheme of things, matter and motion being postulated as an absolute beginning and an absolute ending—originating and swallowing up even Nirvana, the higher system of consciousness (!)—which, on the contrary (unless the greater can come out of the less), should surely be the basis, explanation, and origin of this lower system of consciousness, including time, space, matter, and motion, if only we could attain to, and so comprehend it.

Nirvana (p. 163) is called "absolute universal consciousness." But yet a struggle is represented as taking place in a Buddha as to whether he shall relinquish the bliss which he has earned in order to help those who need him. (Pp. 164-165.) Therefore, after all, it would seem to be a mere ecstatic, and rather unreal subjective condition of the individual.\* The universal life must touch and nourish every particular life. God we conceive to be omniscient, and all sympathising because the substance and being of all. But the more god-like you become, according to this doctrine, the less do you appear able to apprehend, and feel with the needs of those wanting the fullness of life, which you possess. Surely, in this condition, however ecstatic and transcendental, you must be receding from the true Divine. One can almost imagine, after this, and feel reconciled to, its falling over into blind Matter and Motion again.

This rather materialistic rationale of the universe seems to bear a somewhat suspiciously close resemblance to the results of Western science, although expanded, completed, and rendered more subtle by the subtle Oriental mind. We have Darwin's Evolution and Spencer's Unknowable, and Laplace's Nebular Hypothesis, all endorsed, and only arranged into a more comprehensive system of thought. But Western science is a shifting thing, varying in its hypotheses from day to day like a chameleon, or a kaleidoscope. However, of course the claim is that this system is part of a most ancient body of Dogma, originally revealed by a divine individual. And it certainly does seem to recall the cosmogonies one has studied in very ancient classical writings, such as the Orphic Fragments, where gods and men alike are said to have been produced by ancient Night, and to be destined to revert thither. But one had always hoped that this symbolised some more transcendent and spiritual idea than merely that of an abstract material principle, or even than the Unknowable of Herbert Spencer, the Unconsciousness of Hartmann, and Schelling's Principle of Absolute Indifference. The Eleatic One, the One of Plotinus and Proclus, seems far more sublime, however impossible it may be for such an abstract, undifferentiated unit ever to become many, as yet it evidently has done. You may say the Many is "illusion," yet here it is, and saying that does not account for what is. The One is empty and barren—the many is rich, living, and fertile.†

I have one more objection, and then have done. The doctrine of Devachan is no doubt an extremely ingenious concession to the weakness of human affection. Many of us ordinary mortals, who have not quenched all human fires among the snows of Himalaya, are still troubled with warm human affections, and desire a future life, chiefly in order that Love, who has not found her full

\* This contention as regards Nirvana, is, I see, expressly admitted by one of the adepts themselves, in a letter read by Mr. Sinnett, at a *soiree* given by the Theosophical Society. He there confesses that Nirvana is, after all, a selfish ecstasy, and that our immediate business is to help others. That letter is on a higher plane than anything else I have happened to see, professing to emanate from the same quarter—and it is even just to the higher mystical Christianity. I would here express my gratitude for the too rare utterances of "J. W. F.," from whom, though I cannot go with him entirely, I have learned very much. ("Light," August 18th.) Mrs. Penny, too, gives us admirable expositions of, and extracts from, the gr. at seer, Dharma.

† Grant, the great friend, let alle theorie, und grän des Leben's goldener baum, since Goethe. But I cannot away with this worship of Ether! The fancy of Spiritualists and Occultists that matter in the gaseous or ethereal form is a much more dignified and intelligent God than matter more solid and visible has always appeared to me very funny. Yet writers like Eliphas Levi speak of this Ether with bated breath, and endow it with all the titles and attributes of Divinity.



were all things created"; but let it be remembered that a word includes letters, even in our language; in the Word that God spoke, by which all that exists was made, every lesser spiritual agent is necessarily included. Let Böhme explain my meaning: "As the Alphabet is the whole understanding of all things or substances, so is God's Word the only and sole understanding of all things, and the Angels are its letters." . . . "As a man with his senses and thoughts, governeth the World and all things or substances; so God the Eternal Unity, ruleth all things through the management and doings of the Angels; only the power and the work is God's." . . . "The visible world is no other than the *outflow* Word, with both the central fires, which have again made to themselves a subject or object with or out of the outward elementary fire, wherein the outward creatures live." (*Theosophic Quest*, 5, par. 20. *Ibid*, 6 pars. 7, 41.) Thus can I, a little help myself to understand the connection of the world soul and individual man's. As to what Böhme designates elsewhere (*Mydnerum Magnum*, chap. 22, verso 4), "*the Elemental Conception, viz., the body which the Eus hath attracted to itself*," I can believe that the original soul of man was the pre-existent fire that, in temporary abeyance of conscious life, worked out its divisional ultimates—body—through and with the ultimated body of the world soul on which it still has the basis of all animal life; just as I believe the physical particles, and the *spirits* of the particles of my hand or foot to be the outcome of my animal soul; and both the world soul and that of every human being are the product of the ceaseless working of the seven Spirits of Eternal Nature: out of harmony in both, and consequently making our world and our nature what they are.

And it seems to me that Böhme's term "*generating*" is more likely to be accurate than "*attracting*" as to the molecular outbirth of soul; the attraction (I speak as a fool!) would begin from the spirit *evolved* from soul, for a higher spirit in descent, seeking out what it would best combine with, and assume and elevate.

And here we meet the omnipresent law of actives and passives, male and female, spirit and matter, the force that seeks a subordinated co-agent and the potential force that, being found, intensifies the power of its counterpart. Also, I dimly apprehend how the spirit of the universal Adam descending may thus have assumed the world-soul, when on the sixth creative cycle its *astral* spirit was evolved, when the understanding which, according to Böhme wakens with the predominance of the *sixth* form of eternal nature, was ready to receive the perfecting completion of the seventh. By this assumption, his frequent saying of man having all beasts in himself—and Van Helmont's "The body of Adam was made out of the dust of Adamah" . . . "and every least dust of this dust is a creature hidden as yet," are explained.

And, finally, when once we grasp the idea of humanity being a sum total of the antecedents of life on every lower plane; the *spirit* of man having assumed the lowest and worked its way upwards, and every human body being constituted of myriads of spiritual entities awaiting their future development on a similar route, we not only see what has been gained by man having been made lower than the angels and ultimated in matter, but we see what was effected by the Word being made flesh. In assuming the human soul the first-begotten Son of God took man into His nature, made man capable of sharing His progress from glory to glory, as more and more a victor He subdues all things to love, till having destroyed all the works of the adversary, death is conquered and God is all in all.

A. J. PENNY.

October 15th.

#### A PROTEST OF THEOSOPHISTS.

Copies of the following "protest," signed by upwards of 500 Hindu Theosophists, reached us a few mails ago with a request for publication in these columns. Setting aside the question of space, it was manifestly impossible to print such a large number of names from, in many cases, badly written and illegible MSS., and after consultation with an official member of the Indian Theosophical Society, now in this country, we determined to publish the text of the "protest" and a selection of the names attached to that which emanated from the parent society. Beyond that we may mention that "protests" have come to hand from societies in all parts of India, each mail for some time past having brought us a bundle of these letters.—Editor of LIGHT.

To the Editor of "LIGHT."

SIR,—The undersigned Hindu Theosophists having been made acquainted with the expressions used by "G. W., M. D." in your journal, with respect to Aryan Esoteric Philosophy and our revered Mahatmas, do indignantly protest. Such language as the gentleman has indulged in, every Hindu whether educated or not would regard as shocking and blasphemous, evincing in its author a bad heart, bigotted prejudice, and the grossest ignorance about our ancient Philosophy and Esoteric Science.

We are, sir, your obedient servants,

Dewan Bahadoor R. Raghoonath Row.  
P. Sreenivas Row.  
T. Subba Row, B.A., B.L., Pleader High Court of Judicature.  
A. Theaga Rajar

P. Murugesam Mudaliar.  
P. Ratnavelu Mudaliar.  
C. V. Cunniah Chetty.  
P. Parthasarathy Chetty.  
D. Mooni Sing.  
Balai Chand Mullick.  
C. Venkata Jagga Row, B.A.  
Toko Joyarama Naidu.  
J. Sarabhalingam Naidu, B.A.  
S. W. Sithambaram Pillay.  
B. Ramaswamy Naidu.  
V. Seshu Aiyar, B.A.  
R. Casava Pillay.  
P. Narayana Aiyer, B.A., B.L., High Court Vakeel.  
V. Coopposwamy Iyer, M.A., Pleader.  
A. Narayanaswamy Iyer, Vakeel, High Court.  
V. Subramaniya Iyer, B.L., High Court Vakeel.  
M. Tillanayagam Pillay, B.A., Deputy Collector.  
N. Soondram Aiyar, B.A.  
P. S. Gurumurti Aiyer, B.A., B.L., District Munsiff.  
N. Raghunathachar, B.A.  
S. Gopala Krishna Iyer.  
N. Subramanya Iyer, B.A., Pleader.  
N. Samunath Punth.  
C. R. Pathabhiram Aiyar, B.A., B.L., Registrar.  
V. Rajagopalachary.  
S. V. P. Chinnatambiar, Zemindar.  
T. Vedadrisa Dasa Mudiyar, Pensioner Judge, Sadre Court.  
S. Ramaswamier, District Registrar.  
S. Sun dram Iyer, Teacher.  
B. Ramaswami Naidu.  
T. Krishna Row.  
H. Sreenivas Row.  
A. G. Hari Rao.  
B. Virasowmia, Munsiff, District Adoni.  
C. Anthecasovalu Reddy, Postmaster.  
C. Munisami Nayadu, Head Clerk.  
P. Sama Rao, Pleader, District Court.  
C. Surya Aiyar, District Munsiff.  
M. Natarajur, District Registrar.  
S. Devanayaga Moodliyer, Municipal Commissioner.  
S. Raja Gopalaiyangar, B.A., Head Master St. Joseph's Institution.  
M. Muniswamy Naidu.  
R. Ananta Rama Iyer, Tahsildar.  
R. Narainswamy Naidu.  
L. Krishnienga, Pleader, District Court.  
D. Retua Mudlyar, Sowar.  
P. Subba Aiyar, Pleader, District Court.  
T. Pattabhiram Pillai.  
S. Krishnamachary, Pleader, District Court.  
N. Saninadaiyer, Acting District Munsiff.  
P. Rangannayakloo Naidoo, Private Secretary to Raja Murli, Mandar Bahadoor.  
P. Jyaloo Naidoo, Retired Deputy Collector.  
Moorti Ethirajulu Naidu.  
Dorabjee Desabhoj, Taluqdar of Customs, H.H. Nizam's Dominions.  
C. Kuppaswami Aiyar.  
J. M. Rajhoonayakulu Naidu, Officiating Manager, H.H. Nizam's Private Secretariat.  
V. Balkrishna Moodliyer.  
C. Comaraswamy Pillay.  
Tookaram Tatya.  
Pandurang Gopal, G.G.M.C., Surgeon.  
Vithobroo Pandurang Mhatre, L.M.S., Physician.  
Janardan Damodar Kolatkar.  
Jannadas Premchand, L.M.S.  
S. Venkatarama Shastri, B.A.  
S. Krishnaswami Aiyer, B.A.  
V. Krishnaiyer, B.A.B.L. Pleader, High Court.  
S. Sundram Iyer, Pleader, First Grade.  
S. A. Saminada Iyer, Pleader.  
T. K. Annasami Iyer, Pleader.  
P. T. Sreenivasalingar, B.A., Head Master, N.H. School.  
V. Suyambu Iyer, Pleader.  
N. P. Subramania Aier, Pleader.  
R. Sreenivasalingar, Pleader.  
P. N. Ratnasabhapati Pillay.  
K. P. Venkataramiayar, Pleader, First Grade.  
Ananda.  
Damodar K. Mavalankar.  
Nobin K. Banerjee, Deputy Collector, Berhampore.  
Norendro Nath Sen, Editor and Proprietor, *Indian Mirror*.  
Mohini Mohan Chatterjee, M.A.B.L.  
J. N. Unwalla, M.A.,  
Bhowani Saukar Ganesh.  
Bhola Deb Sarma.  
S.T.K. Chary.  
Garga Deb.  
Darbhagiri Nath.  
T. C. Rajamiongkar.

What shall make the truth visible? Through the smoky glass of sense the blessed sun may never know himself.—*Bailey's Festus*.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### Esoteric Buddhism and its Critic.

To the Editor of "LIGHT."

"BORROW. Let me play the lion. . . . I will roar, that I will do any man's heart good to hear me. . . . I will make the Duke say. . . . 'Let him roar, let him roar again' . . . Masters, you ought to consider with yourselves; to bring in, God shield us! a lion among ladies is a most dreadful thing; for there is not a more fearful wild-fowl than your lion, and we ought to look to it. . . . Nay, you must name his name, and half his face must be seen through the lion's neck, and he himself must speak through, saying thus, or to the same defect—'Ladies, or fair ladies, (or Theosophists) . . . I would ask you, or I would request you, or I would entreat you, not to fear, not to tremble. If you think I came hitherto as a lion . . . no, I am no such thing: I am a man . . . and then, indeed, let him name his name.'" (*Mulanma r Night's Dream*.)

SIR,—In "LIGHT" of July 21st, in the "Correspondence," appears a letter signed "G. W., M.D." Most transparent initials these which "name the name" at once, and shew the writer's face "through the lion's neck." The communication consists of just fifty-eight paragraphs, containing an equal number of sneering, rancorous, vulgar personal flings, the whole distributed over three and a-half columns. It pretends to criticize, while only misquoting and misinterpreting Eastern Esotericism. Its author would create a laugh at the expense of Mr. Sinnett's book, and succeeds in shewing us what a harmless creature is the "lion"—"wild-fowl" though he may be; and where he would make a show of wit, the letter is only—*nasty*.

I should not address your public, even in my private capacity, but that the feelings of many hundreds of my Asiatic Brothers have been outraged by this, to them, ribald attack upon what they hold sacred; for them, and at their instance—I protest. It might be regarded as beneath contempt, had it come from an outsider upon whom rested no obligation to uphold the dignity of the Theosophical Society; in such case it would have passed for a clumsy attempt to injure an unpalatable cause—that of Esoteric Buddhism. But, when it is a wide open secret that the letter came from a member of about five years' standing and one who, upon the prolongation of the "British Theosophical Society" as the "London Lodge of the Theosophical Society," retained membership, the case has quite another aspect. The cutting insult having been inflicted publicly, and without antecedent warning, it appears necessary to inquire as to the occult motive.

I shall not stop to remark upon the wild *résumé*, which, professedly "a criticism from a European and arithmetical standpoint," passed muster with you. Nor shall I lose time over the harmless flings at "incorrigible Buddhists and other lunatics," beyond remarking a *propos* of "moon" and "dust-bins," that the former seems to have found a good symbol of herself as "a dust-bin" in the heads of those whose perceptive faculties seem so dusty as to prevent the entrance of a single ray of occult light. Briefly then, since the year 1879, when we came to India, the author of the letter in question has made attempts to put himself into communication with the "Brothers." Besides trying to enter into correspondence with Colonel Olcott's *guru*, he sent twice, through myself, letters addressed to the Mahatmas. Being, as it appears, full of one-sided, prejudiced questions, suggesting to Buddhist philosophers the immense superiority of his own "Esoteric" Christianity over the system of the Lord Buddha, which he characterised as fruitful of selfishness, human blindness, misanthropy and spiritual death, they were returned by the addressees for our edification, and to shew us why they would not notice them. Whoever has read a novelette, contributed by this same gentleman to the *Psychological Review* and entitled "*The Man from the East*," will readily infer what must have been his attitude towards the "Himalayan" and Tibetan mystics; a Scotch doctor, the hero, meets at a place in Syria, in an Occult Brotherhood, a Christian convert from this "*Himalayan heathen Brotherhood*," who, a Hindu—utters against his late adept masters the self-same libels as are now repeated in the letter under notice.\*

The shot at Theosophy being badly aimed, flew wide of the mark; but still, like Richard III., "G. W., M.D.," resolved, as it appears, to keep up the gunnery—

"If not to fight with foreign enemies,"

Yet to beat down these rebels here at home."

The three indignant answers called out by "G. W., M.D.," having emanated from an English lady and two genuine English gentlemen, are, in my humble opinion, too dignified and mild for the present case. So brutal an attack demanded something stronger than well-bred protests; and at the risk of being taken by "G. W., M.D." as the reverse of "well-bred," I shall use

\* The mythical hero of the story would seem to have met at Paris with a certain pseudo Brahmin, a convert to Roman Catholicism, who is giving himself out as an ex-*chela* of the Hindu Mahatmas. As he is neither a Brahmin nor was ever a *chela*, his statements and all corroborative ones to the contrary, notwithstanding—he may have misled, if not the mythical Scotch doctor, at least the actual "M.D." of London. And, by-the-way, our French Fellows may as well know, that unless this pretender ceases his bogus revelations as to the phenomenal powers of our Mahatmas being "of the devil," a certain native gentleman who has known this convert of the Jesuits from childhood, will expose him most fully.—H. P. B.

plain words about this wilful friend, but now traitor;—I hope to shew the term is not too harsh. As an ardent Theosophist, the grateful, loyal friend of the author denounced—who deserves and has the regard of Mahatma Koot-Hoomi—and as the humble pupil of those to whom I owe my life, and the future of my soul, I shall speak. While I have breath, I shall never allow to pass unnoticed such ugly manifestations of religious intolerance, nay, *bigotry*, and personal rancour resulting from envy, in a member of our Society.

Before closing I must notice one especially glaring fact. Touched evidently to the quick by Mr. Sinnett's very proper refusal to let one so inimical see the "Divine face" (yes, truly Divine, though not so much so as the original) of the Mahatma, "G. W., M.D." with a suer of equivocal propriety, calls it a *mistake*. "For just," says he, "as some second-class saints have been made by gazing on half-penny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot-Hoomi I might not forthwith have been converted into an Esoteric Buddhist?"

Impossible; an Esoteric Buddhist never broke his pledged word; and one who upon entering the Society gave his solemn Word of Honour, in the presence of witnesses, that he would "defend the interests of the Society and the honour of a brother Theosophist, when unjustly assailed, even at the peril of my (his) own life," and then could write such a letter, would never be accepted in that capacity. One who unjustly assails the honour of hundreds of his Asiatic Brothers, slurs their religion and wounds their most sacred feelings, may be a very *Esoteric* Christian, but certainly is a very *disloyal* Theosophist. My perceptions of what constitutes a man of honour may be very faulty, but, I confess that I could not imagine such a one to make public caricatures upon confessedly "private instructions." (See second column, paragraph 14 of his letter.) *Private instructions* of this sort, given at confidential private meetings of the Society in advance of their publication, are exactly what the entering member's "word of honour" pledges him not to reveal. "Esoteric Buddhist?" No, tell him—

"Thy broken faith hath made thee prey for worms;

What canst thou swear by now?"

Your correspondent deprecates "at the outset this Oriental practice of secrecy"; he knows, "that Secrecy and Cunning are ever twin sisters," and it appears to him "childish and effeminate" to pretend "by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness." Indeed! so he is not an "Esoteric Christian" after all, else I have misread the Bible. For what I find there in various passages, of which I cite but one, shews me that he is as disloyal to his own Master and Ideal-Christ, as he is to Theosophy:—"And He said unto them, (His own disciples) 'unto you it is given to know the mystery of the Kingdom of God; but unto them that are without, (the "G. W., M.D.'s" of the day!) all these things are done in parables, that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.'" (Mark iv. 11, 12.)

Shall we characterise this also as "childish and effeminate" say that the twin sisters "Secrecy and Cunning" lurk behind this veil, and that in this instance, as usual, it was "only useful as a concealment of ignorance and nakedness"? The grandeur of Esoteric Buddhism is, that it hides what it does from the vulgar, not "lest at any time they should be converted, and their sins forgiven them," or as they would say "cheat their Karma"—but, lest by learning prematurely that which can safely be trusted only to those who have proved their unselfishness and self-abnegation, even the wicked, the sinners should be hurt.

And now, may the hope of *Bottom* be realised, and some London Duke say to this harmless lion, "Let him roar, let him roar again."

H. P. BLAVATSKY.

Nilgherry Hills, August 23rd, 1883.

#### Esoteric Buddhism

To the Editor of "LIGHT."

SIR,—"C. C. M.," in his answer to Mrs. Penny ("LIGHT," July 14th, p. 323), says:—"To know what Christianity is as a religion of the world, I must take what Christians and Christian Churches believe," and further that the Archbishop of Canterbury "is a representative of that power in the world, which we call Christianity." Are we to take the monks of Central Asia and the Grand Lama of Tibet as our exponents of Buddhism? Is it a doctrine of Buddhism that a woman cannot take to herself an additional husband, without first paying two or three cows to the priest? Are we to look upon the water-wheels, which keep written prayers in motion night and day, as Buddhist institutions, which they certainly are? Or are we to make pilgrimages, as they do in Central Asia, to look for the glory of Buddha in the mists seen from the top of a vast precipice?

Is the letter of "A Catholic Priest" ("LIGHT," No. 137), to be taken as an evidence that the Catholic Church believes in Re-incarnation, and agrees with Esoteric Buddhism? I fancy the writer would receive scant countenance from his ecclesiastical superiors in his bold utterance.

"C. C. M." quotes Colonel Ingersoll's remarks on the quotation from the New Testament—"He that believeth and is

baptised shall be saved, but he that believeth not shall be damned." The whole essence of these remarks depends on the meaning of the last word, and though Colonel Ingersoll may be unacquainted with it, I should expect "C. C. M." to be better informed, and to be fully aware that the meaning attached to it by many theologians is wholly unwarranted. If we used the English (or rather Latin) word in its true meaning, we should probably read in the morning papers that so-and-so had been damned to pay a fine of five shillings for being drunk, and whatever be the truth in question, the man who has the evidence before him, or even the means of obtaining the evidence, and either cannot believe, or refuses to examine, is undoubtedly damned to bear whatever penalty attaches to his consequent ignorance. This, of course, will be great or small in proportion to the character of the truth involved, and with regard to Christianity will be, if this be true, not quite as serious as we are told will be the consequences of our mistakes at the conclusion of a manvantara. The Greek word translated *damned* in the old version, and *condemned* in the revised version of the New Testament, is in no case entitled to bear the common theological acceptance of the old version.

The damnation of Esoteric Buddhism is far worse than that of the New Testament, the condemnation of which is no doubt to suffering, but in all cases for the purpose of purification, while according to the Buddhist teaching, that which is found reprobate is thrown to a real destruction.

Your correspondent "Vera" repeats the assertion that Jesus was a Buddhist, but He certainly taught a doctrine the very opposite of that laid down by the secretary of the Theosophical Society in the words "There is no God, personal or impersonal," and He never taught any doctrine from which we could infer the Esoteric Buddhist idea of the continued re-incarnations. His own direction as regards the teaching, which His hearers could not bear at that time, was that it would come from the Comforter, the Spirit of Truth, whom the Father would send. The only adeptship known to His disciples is that obtained by this teaching which, though it does explain and enlarge what He said, cannot contradict it. The dispensation under which we live, and which He came to bring into the world, is that of direct communion with the Holy Spirit, and we need not that any man teach us, whether that man be the Archbishop of Canterbury, the Pope of Rome, or the mythical Koot Hoomi.

Those who talk and write about Buddhism should first recollect that Buddha cannot have been the name of a man. The ancient meaning of the word, one still in use in the oldest language known, shews how it was adopted. It is simply another name for the Lingam, the oldest idol known to man, worshipped as a symbol of creation, and its use is only an instance of the transference of names, as of festivals, from one phase of faith to another, accomplished by those who brought in and preached a new doctrine.

"C. C. M." must admit that he has been discussing a philosophy which, though called Buddhist, cannot be even known to one Buddhist in ten thousand, and of which most likely not one thousand of those now living have ever heard. The proportion of those called Christians, who know something of the foundation of Christianity, is infinitely greater, and seeing that, save in the Church of Rome, independent judgment with regard to the Bible is not only allowed, but preached as a right and a duty, "C. C. M." has no right to take his Christianity from other than the admitted source, which is the New Testament.

Creeds and theologies belong to sects who have practically, in putting them forth, said: "God gave us a revelation. But unfortunately He did not know how to make it clear to men, and now we have done this." The result is that ere long men quarrel over the meanings of the creeds and theologies, more bitterly than they did over the Bible, and simply add to the confusion which they had formerly created. Take as an instance of such confusion the two words quoted by "C. C. M." from the second Article of the Church of England, "Original guilt." Such a phrase is not to be found in the Bible, though men may argue that certain passages have a meaning which warrants the expression. With regard to Christianity, moreover, the candid observer must admit that there is among those classed as Christians no divergence of doctrine so great as is to be noted between Esoteric Buddhism and the doctrines and practices of the Tibetan and Chinese Buddhists. Nearly all the different bodies of professing Christians admit, if they do not preach, the doctrine of the teaching of the Holy Spirit. Most of them hold the Deity of Jesus Christ, and the doctrine of the Vicarious Sacrifice, as to the moral effect of which I may, with your leave, say a word at another time; and they all believe in God the Creator and in Jesus Christ, the Redeemer, though they may differ as to the nature or mode of the redemption.

"C. C. M." is much too logical not to know that in attacking the Articles of the Church of England, he is dealing with what may be no necessary portion of Christianity, though it belongs to one of the Christian bodies. If a controversy is to be carried on between philosophical systems, let us conduct it on plainly recognised lines on both sides; not upon an inner philosophy on the one side, and a sectional superstition on the other. I notice in the communications which have appeared in "LIGHT," attacking Christianity, that in most cases the writers make one fact very clear, namely, that they have never taken the trouble

to study either the Old or the New Testament, but have been ready to accept as Christian doctrine what they have obtained after it had been filtered through several human brains, rather than to go direct to the fountain for themselves. Let us not appeal to the Archbishop of Canterbury, when we can study the writings of St. Peter, St. Paul, and St. John, and the sayings of the Lord Jesus Christ.

H. T. HUMPHREYS.

Kennington.

To the Editor of "LIGHT."

SIR,—I could not but expect that when the articles of such able writers as "Dr. W." and "M.A. (Oxon.\*)" are subject to criticism, my simple views, however honestly and courteously stated, would share a like fate.

Though I might take exception to almost everything Mr. Gill says, respecting my communication in "LIGHT," I must especially protest against such a gratuitous expression (such, indeed, as critics too often allow themselves to indulge in) as "But, says Mr. Ditson in great glee." I wrote nothing in a mood in the slightest degree gleeful, but rather with regret that I had discovered no important revelation where much had been promised.

You will find in one of the early volumes of "Asiatic Researches" how a distinguished scholar (Mr. Colebrook, I think,) was deceived (and deeply mortified thereat) by a native Brahmin or Buddhist who assisted (!) him in some translation which he had undertaken. I have seen recently, in print also, that one of our ablest Sanscritists has written as follows respecting M. Jacolliot:—"Many of the words which M. Jacolliot quotes as Sanskrit are not Sanskrit at all; others never have the meaning which he assigns to them." (See "Chips from a German Work-shop," Vol. V.) A Brahmin, a friend, a graduate of the English College at Calcutta, assures me (after having read one or both of Mr. Sinnett's books,) that Mr. Sinnett's writings "are humbug." Now I do not agree with the Brahmin, and I regard Mr. Sinnett as highly honourable and intentionally truthful, but as mistaking the value of what he had to publish, "hearsays" being accepted as revelations; putting forth old ideas as new Buddhistic unfoldments; trying most honestly to shed light upon us, yet leaving us in the deep mist of *Drachan*.

The doctrine that there is one, but one, universal substance or principle, was promulgated, and, of course, ably sustained by Spinoza. Respecting the laws of light and of nature, of which "two years ago no living European" (and doubtless, or probably, it was intended to include poor uncultured America) "knew the alphabet of the science here put into scientific shape" (!)—(quoting Mr. Sinnett), I think our author and some of his teachers are mistaken. In a valuable work, "The Kabbala," by Dr. S. Pancoast, of Philadelphia; in some of Mr. Randolph's productions; in Dr. Draper's writings; in the Duchess de Pomar's, to say nothing of many more, every thought here advanced has been anticipated, except the method of evolution, the "corkscrew," as Mr. Massey calls it, by which all matter is to progress to perfection. I say matter; but it should be, perhaps, the "universal principle"; still, if this be but one, yet divisible into positive and negative, male and female, "non-existing," yet producing life when they come together (according to Mr. Sinnett)—and if of this one, "non-existing," angelic beings emanate, why this vast round, perchance of some millions of years (more or less in *Deevchan* or elsewhere), to effect what it is announced has already been effected by this "non-existing," yet productive, oneness?

Too much space would be required to give an analysis of what I, in my humble opinion, call illogical and unphilosophical in Mr. Sinnett's statements. I am, however, most willing to admit that I may not comprehend him.

"The views of Nature now put forward," says Mr. Sinnett, "are altogether unfamiliar to European thinkers." A reply to this has been partially made above, but I would here more particularly ask: What views? The exceptional view of evolution, unique in its method, and perchance true, will be, and is, gravely questioned, and with re-incarnation—here in the soul's vast round of unconsciousness till the end is reached—also in its unique method of evolution, has already been almost, if not quite, refuted by Mr. Gerald Massey. (See "LIGHT," August 25th.)

Again, Mr. Sinnett says:—"When a man is dead life is said to have departed from him; whereas life becomes the most potential from that very moment and awakens with a new vigour in every one of the molecules of the dead man—separately; *Prana*, the breath of life, stirs up every atom of the corpse." (P. 282.) Where is the proof? *Per contra*; put this corpse into a glass case, air exhausted, hermetically sealed, and I defy any manifestation that *Prana* can make upon it, except to let it alone—there alone, as inert matter through ages and ages. Put it in the ground, with moisture and warmth, and to be sure, it develops new forms. Or freeze the body and it will be a mass of dead material like those huge animals which have been found imbedded in ice in extreme northern latitudes. Where was *Prana* to make their particles fly round and "stir up their every atom"?

Further:—"When life has retired from the last particle of brain-matter his (man's) perceptive faculties become extinct for ever, and his spiritual powers of cognition and volition become

for the time being as extinct as the other" and, "When a man dies his soul becomes unconscious and, loses all remembrances of things internal as well as external." (p. 88.) Now, do Mr. Sinnett's defenders accept this as a Divine disclosure coming from the Brothers? I do not so accept it, do not believe it; and I, from my high brotherhood of the spirit world, am authorised to proclaim it as false. But, kind readers, I do not ask you to accept my opinions any more than I would have you accept Mr. Sinnett's; for he gives us nothing in support of his assertion for instance, that "the tradition of countless ages is now being given up." His *ipse dixit*, without the showing, has no more intrinsic value than what is demonstrable to be untrue in the (supposed credible from their honourable source) productions above referred to, of Messrs. Colebrook and Jacolliot. My Hindu friend repudiates almost wholly and entirely everything Mr. Sinnett advances.

Mr. Gill, my critic, says: "This spiritual knowledge, exact and experimental as it is, cannot be proved upon paper, or tested in the laboratory." This is the reason why the teachings of the "Brothers" (in whose high spiritual endowments I believe) are so generally discredited—as were the Swedish seer's; but they are in harmony with the New Testament record that Heaven is within us and that we are gods.

"The object of the Mahatmas," further says Mr. Gill, "is to teach us . . . the way to work the great wonder of salvation ourselves, in which miraculous process miracles are but incidents of the march." I fear that here Mr. Gill is a little in the dark. Neither the Mahatmas nor any of the Oriental adepts believe in miracles. Everything is in accord with fixed laws. To learn how to become "saviours of ourselves," is, I think, no difficult matter; nor how to make gold; to make oneself insensible to pain, heat or cold; or, to make a plant grow from a seed in a few hours, or perhaps moments. By following the teachings of the *gurus*,—by isolation from the world, by fasting, contemplation (and prayer),—I have myself been enabled to rise through and become superior to matter; to see our earth rolling beneath me, and its little dark toilers digging there, heedless of the angel of light who seemed awaiting their looking up to him. I have risen in daylight to see one of the planets, Jupiter, I think, as a large black ball, holding its vast way in the heavens. All this may be a subject of ridicule, but that to me is of no consequence. I should say more if it had not the semblance of vanity.

Again, Mr. Gill, remarks on the "superiority of occult over spiritualistic methods." I conceive that there need be, and is, nothing "occult" in either. Both are purely spiritual, or if one does not comprehend it and cannot control his own forces, spiritual as well as physical, it is his own fault, and no *guru* can put into him the capacity. "One must become, but cannot be made an adept."

I am somewhat surprised that Mr. Gill presumes to use toward me the words "quibbles," and "jokes." I am not aware that there is a semblance of either in my plain (not elegant) statements of how I viewed Mr. Sinnett's "Occult World." I have had my own books reviewed favourably and unfavourably, and with perfect equanimity have read such, feeling that each critic had taken his own particular survey of my productions as he had a right to do, should do, and in fact, must do if honest.

G. L. DITSON, F.T.S.

"M.A. (Oxon.\*)" and Homer.

To the Editor of "LIGHT."

SIR,—Pray allow us to remind "M.A. (Oxon.\*)" that so far from Homer regarding the physical body as the real man, and the rest as an empty vanishing shade (as stated in the opening "Note" in last "LIGHT"), Homer (as shown by Dr. Anna Kingsford, in her paper on "Re-incarnation," in "LIGHT," April 8th, 1882) represents Odysseus as saying of Hercules, on meeting him in Hades, "There, also, I descried the mighty Hercules—his phantom, I say, for, as for himself" (namely, his true soul), "he is enjoying himself at the table of the immortal gods. . . . And presently he—the phantom—recognised me, and on beholding me, spoke lamenting." (Odyssey XI.)

Mr. Cranston's recent letters in "LIGHT" contained several other classical instances, all in accordance with the theosophic view—a view which, nevertheless, does not for us depend on any authority, but has the full confirmation of our own experience.

Allow us at the same time to correct the impression likely to be produced by the paragraph at the bottom of the second column of p. 454.

As all things proceed from mind, mind is necessarily competent for the comprehension of all things. So that there is not "an infinity of truth beyond the reach of human reason." But all that that reason has to do is so to purify and expend itself as to become one with the infinite reason which has produced all things. It is not that truth is not infinite, but that reason, when perfected, is also infinite. There is nothing that is incomprehensible or cannot be understood.

The doctrine of the paragraph in question has ever been the stronghold of superstition, and worst enemy of the faith that is based on the "rock" of the understanding, the only faith that "saves."

A. K. and E. M.

Elizabeth Squirrel.

To the Editor of "LIGHT."

DEAR SIR,—As further confirmation of the story of Elizabeth Squirrel may I say that some years since a surgeon in this city (now deceased), Mr. J. Crawford Bell, lent me the "Autobiography," assuring me at the same time that the case was therein described with entire truthfulness as he had proved for himself by personal observation.

About two months ago I purchased a copy of the same book from a second-hand bookstall here; on the flyleaf was written by the author.

R. C. P.—s.

"Here lies a simple and unvarnished story,

Its tissues are all woven of the 'True.'

It does not seek to merit aught of glory,

But only to impart a rightful hue.

"With M. E. Squirrel's kind regards."

R. C. P.—s (Name was written in full) was a chemist in Norwich. Yours truly,

GEO. A. KING.

Norwich, October 16th, 1883.

Vision of Joseph Hoag.

To the Editor of "LIGHT."

SIR,—Though I have not seen the vision of Joseph Hoag in print previous to its appearance in "LIGHT" for the 6th inst., it may be of some interest to you to know that its predictions, agreeing in their details with what appears in "LIGHT," were related to me in the year 1857 or 1858.—Yours, &c.,

H. T. HUMPHREYS.

Kennington,  
October 17th, 1883.

# TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E. Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgica, Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butler of, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

### NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

Two leaders of men have left on record their statement of faith. At a time when reconstruction of belief is in men's minds it may not be amiss to recall to memory what Mazzini and Garibaldi had to say respecting problems that engage our thoughts. Mazzini's creed is elaborated with care, and is worth attention.

I believe in God :

In a providential law, prefixed by Him to life :

A law, not of fall, expiation, and redemption through grace of past or present intermediates between God and man ; but of indefinite progress, founded upon and measured by our own efforts :

In the unity of life ; misconceived by the philosophy of the last two centuries :

In the unity of law ; both as regards the collective and individual manifestation of life :

In the immortality of the Ego ; which is but the application of the law of progress (irrefutably revealed by the combined evidence of historical tradition, the aspirations of the human soul, and the discoveries of science) to the individual manifestations of life :

In free will ; without which responsibility, conscience, and the power of deserving progress, are impossible.

In the association—successive and ever-increasing—of all the human faculties and powers ; as the sole method of progress, at once individual and collective :

In the unity of the human race, and moral equality of all the children of God ; without distinction of sex, colour, or position, and never to be interrupted save by crime :

And therefore :

In the sacred, inexorable, dominant idea of duty, as the one sole rule of life ; duty, embracing for each, according to his sphere and power, alike the family, the fatherland, and humanity ; the family, altar of the fatherland ; the fatherland, sanctuary of humanity ; humanity, portion of the universe and temple erected to God, who creates it that it may gravitate towards Him ; duty, which commands us to promote the progress of others in order to achieve our own, and our own in order to benefit others ; duty, without which no right can exist, and which creates the one pure, sacred and efficacious virtue—Sacrifice ; halo that crowns and sanctifies the human soul.

Finally, I believe, not in the actual dogma, but in a new, great, religious manifestation, founded on the above principles, destined, sooner or later, to proceed from the initiative of a people of freemen and believers—from Rome if she will comprehend her mission—and which, while accepting those portions of truth discovered by anterior religions, shall reveal a new portion; and overthrowing, at its advent, all privilege and caste intolerance, disclose to us the path of future progress.

The liberty of all through the association of all; such is the republican formula.

God and the people are the two sole terms which survive an analysis of the elements accepted by all political schools as the foundation of the social state. Rome well knows the path of self-sacrifice, citizen virtue, and true glory, upon which, led by the banner inscribed by those solemn words in '49, she rekindled all Italy's love and faith in her.

Garibaldi is characteristically vague, and enthusiastic rather than definite. Writing from Caprera on October 7th, 1869, on the eve of the holding of an Anti-papal Council at Naples, he says :—

I belong to the religion of Truth !

I belong to the religion of God !

These two formulas are identical, and, when made universal, they are sure to conduce to the moral unity of the world.

The former is more conformable to the bent of the high intelligence of the free-thinker, because wholly exempt from mysticism.

The latter being more acceptable to the minds of the masses inured to worship, is more practicable.

For truly, from the Greek to the Scandinavian—from the American to the inhabitant of Asia—all people acknowledge a Supreme Being. If we divest that worship from the mystic and the revealed, there will remain the pure religion of God and Truth, around which the human family must naturally gather.

It is amusing to notice how sure Garibaldi was that he knew what truth is, what God is. As he says, he was not a teacher, and his ideas are worthy of note only from the earnestness and enthusiasm of the man. Mazzini was on a far higher intellectual plane, and his expectation, of "a new, great, religious manifestation, which, while accepting those portions of truth discovered by anterior religions, shall reveal a new portion," is at last about to be realised. For the merely destructive phase which was essential while Spiritualism broke up the fallow ground and cleared it of rubbish seems about to give place to an epoch of constructive energy, wherein the new knowledge which has been given during the past half century will be organised and utilised for the satisfaction of the spiritual necessities of those for whom no provision has yet been made. It is a blot that Spiritualists alone, who have penetrated deeper into religious truth than most of their fellows, should be left for spiritual sustenance to the chance ministrations of those who are sufficiently broad in thought and enlightened in perception to have a message for them which is not altogether repellent. It is time that the Spiritualist should have a form of worship of his own that will embody his faith, and satisfy his aspirations. The soul that never worships in communion with others is spiritually starved, except in some few cases which only serve to illustrate the rule that is well-nigh universal. The rest and refreshment, the harmony and unity of purpose ministered by "common prayer and praise" would be a real blessing to those who are in only too great danger of perpetuated discord and disunion. Who shall say how much the divisions, the selfishnesses and accentuated individualities which have always been a note of Spiritualism, might be attuned and toned down by common worship and united prayer? Who shall say in what degree absence of this has starved souls and caused angularity, irritability, and singularity where there should have been unity and harmony of purpose? The soul needs its sustenance as well

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as the body, and the withholding of it causes the same result in either case.

It may be—I cannot tell—that the days of darkness and discord are not yet fully past. It may be that the time is not yet come for full harmony of purpose among those who have entered into a heritage of liberty which they are all unwilling to fetter. It may be that many Spiritualists are still so full of wonder that they have no place for any other thought; or that some are not content to go back to any semblance of the old theology; or that some find their spiritual sustenance in the Churches, and seek nothing different. But, be this as it may, there are many who long for something that shall nourish their souls, and who do not find it in even the broadest and most liberal exponent of orthodox or unorthodox theology. I believe that the time is coming, if it be not already come, when efforts will be fitly made to organise a Spiritualist church, the ritual and liturgy of which shall be expressive of our faith, and where we can gather together for mutual worship and edification. The publication of "Spirit Teachings" has made me very sensible of this want by the correspondence it has brought me.

I do not now venture to hint at any lines on which this attempt should be made. I do but point out that a profound necessity of our nature is unsatisfied so long as we have no common voice of prayer, praise, and exhortation. It is strange that the various efforts that have been made from time to time to supply this want should not have been more successful. I do not doubt that this has been attributable to the fact that the reign of discord which has cursed the earth so long is not yet past. When the time comes it will be a duty that we shall neglect at our peril to make some serious efforts at an organisation of the nature I have indicated. We shall not find ourselves in perfect harmony, probably, with any single theological system; nor with the opinions of any man, be he ever so sweetly reasonable. But we shall not despise the honest thought of any man who has faced the problems that face us, and has wrestled with them and prevailed. The re-statement in terms of modern thought, in response to present needs, of that old truth which, because it is truth, can never die, is the want of the age. It is absolutely necessary that truth should be re-stated from time to time. Jesus Christ did it for His age, and we have lived upon the spiritual food He gave us ever since. It has been done in other lands by other prophets. It is time that we take a comprehensive view of that truth which is the exclusive property of no sect, no Church, no people, no age, but is manifested variously and according to his needs, to every honest seeker.

We shall find a vast mass of material ready to our hands. The splendid storehouses of devotion and liturgical service that the various branches of the Christian Churches, and especially that which is known as the "Changeless East," nearest now to Primitive Christianity, can furnish to us: the Bibles of various faiths, expressions for many a different age of the revelation of the Supreme; the songs of praise that have given voice to adoration in the churches of the past and still resound among us—these will give us wealth of form and matter into which to infuse the spirit of the new dispensation. In none of them, perhaps, a perfect model; but in all something to admire, to preserve, to adapt, and to restate. A valued friend, writing of other matters, adds some very apposite thoughts, which I venture to make more public than they were meant to be:—"In my various readings lately I have come across some most exquisite things in Ernest de Bunsen's 'Hidden Wisdom,' and in his 'Angel Messiah,' which most beautifully and clearly link together Buddhism and Christianity, historically and esoterically. All the teachings are in a celestial harmony in their interior relationships unquestionably. We

do not need contending partisans of either truth to make wider the chasm (of external appearance)—we want a real Pontifex Maximus to build the bridge of Divine Unity across the ages. That great bridge-builder's name is Universal Charity. Each of us, we will hope, may be, by-and-bye, permitted to lay a stone (be it ever so simple) in the bridge-building. I would desire nothing better than to be permitted to work under this Master Builder." I am glad to think that the days of Babel are passing, and that the vexations of Ephraim and Judah are drawing to an end. Verily we have had enough of them.

M.A. (Oxon.)

[It was with a deep feeling of grateful satisfaction that we found our esteemed contributor, "M.A. (Oxon.)," had this week in his "Notes" touched upon a theme which has to our knowledge long been a matter of thoughtful consideration to some of our readers resident in and near London. Not a few have felt the need of a service similar to that alluded to by our friend, there being at present nothing in existence calculated to attract and unite Spiritualists. Even in the most liberal of orthodox churches or "Free Religious Services," there is apparent a coldness and deadness which harmonise little with the warmth and fervour which should arise out of the practical knowledge possessed by Spiritualists. The discussion of the subject at the present time seems to us very opportune, inasmuch as one or two friends, with a view of testing the feeling of Spiritualists in this matter, had recently determined to take counsel with those known to be in sympathy with the idea. We shall therefore be pleased to hear from any of our readers who are interested in the matter, and shall be happy to help and assist in the carrying out of the plan, should it be deemed advisable to attempt it. Letters should be addressed to us at our office, 38, Great Russell-street, London, W.C.—Ed. "LIGHT."]

#### A VOICE THAT IS STILL.

By H. L. D'Arcy Jaxone.

##### I.

When ev'ning lights her lamp of gold,  
And silver stars pave Heaven's floor,  
I dream that one within the fold  
Comes back to bless my life once more.  
Amid the stilly hush of night  
I feel the breath of unseen wings,  
And through the far-off gates of light  
A long-lost voice above me sings—  
"Till the dawning of the day,  
Till the shadows die away,  
Till we live and love for aye,  
I am ever near thee!"

##### II.

When morning crowns the hills with gold,  
And wakes the earth with Heaven's smile,  
I know my love hath left the fold,  
To stay on earth a little while;  
Like bells that chime at eventide  
A voice resounds through years of pain,  
An unseen spirit by my side,  
For ever sings the glad refrain—  
"Till the dawning of the day,  
Till the shadows die away,  
Till we live and love for aye,  
I am ever near thee!"

New Song published by J. B. Cramer and Co.

ERRATUM.—In the first note on p. 469 of article on Esoteric Buddhism by Hon. Roden Noel ("LIGHT," October 27th), for "of course or by us perceived geniisms as external are symbols, &c., &c."—read—"of course organisms perceived by us as external are symbols to us of conscious individuals, however rudimentary. But when you come to the inorganic you cannot at all know what conscious individualities this implies—though it must imply some such, &c."

A SCIENTIFIC ORACLE.—Sir W. Thompson, lecturing the other day in Scotland, announced the discovery of a seventh sense—a magnetic one. He proceeded to say: "He in no way supports that wretched, grovelling superstition of animal magnetism, spiritualism, mesmerism, clairvoyance, of which they had heard so much. Clairvoyance, and so on, was the result of bad observation chiefly, somewhat mixed up with the effects of wilful imposture, acting on an innocent and trusting mind." Has not the oracular mind itself got "something mixed up" in the last sentence?

## SPIRITUALISM IN CURRENT LITERATURE.

### CASSELL'S SATURDAY JOURNAL.

It is very curious to note how Spiritualism crops up at every turn in the current literature of the day, and that in no disguised form. Passing by for the moment many cases which occur to us of articles bearing on the subject which have appeared in the high-priced quarterlies and other magazines, we desire to introduce to the readers of "LIGHT" a sketch which recently appeared in *Cassell's Saturday Journal*. This weekly is advertised as a popular journal of pure literature and healthy amusement. It is, therefore, a very marked sign when the proprietors introduce undiluted Spiritualism to their readers, as in the case of the following story. The opening sneer goes for nothing.

#### My Uncle's Spirit—A True Story.

Spiritualism has always appeared to me a craze, and Spiritualists a set of crazy people, or, even worse, a lot of tricksters. Perhaps both are to be found in the ranks, and one set preys on the credulities of the other. For this reason I have always declined to have anything to do with séances or materialised manifestations, and have been a merciless critic of such of my friends as have taken part in them. However, at last I have been fain to acknowledge that there is "something in it," and how this change has come about I now purpose showing.

It was thus. Not very long ago my wife and I were spending an evening at a friend's house, and in the company was a young gentleman who made some pretensions to being a spirit medium. Chaff was freely bestowed upon him, until he finally declared that he could obtain manifestations which we could not deny. The challenge was accepted, and preparations were made for the performance. A moderate-sized but heavy dining-table was selected by him, and, seated round this, we were soon shewn table-turning and lifting, some of it impossible to put down to trickery, but we accounted for the same by ascribing it to electricity or magnetism. When the huge table was elevated some two feet above the floor, and flung upon its side without any apparent agency, then some were convinced, but others, amongst whom I was most prominent, declared that even this was not enough.

"Very well," said the medium, "I shall endeavour to remove your doubts in another way, and we will now have some table-rapping."

He proceeded to explain that this was done in the following manner:—A spirit by name must be asked for, and on his announcing himself by raps on the table, then questions could be asked, and his answers would be given by raps. All questions must be put so that they could be answered by plain "yes" or "no," or by numbers. Three raps to mean "yes"; one rap "no."

Forthwith, accordingly, spirits were called for by various persons, and considerable amusement was created by the consternation of the ladies, when they thought a "spirit from the vasty deep" was so near them. Many of these answers were wonderful. The time of a watch placed under a handkerchief on the table was told in raps, the number of coins in a purse—fortunately they were numerous—was correctly stated, and many other severe tests were applied, in most of which the table was successful. Still disbelieving, I was challenged to call a spirit unknown to any one present, and to ask any question I thought fit. Suddenly remembering an uncle who had died many years before, who had lived many hundreds of miles away from where we then were, and who, so far as I could tell, had never been heard of, much less known, to any one present, I asked for the spirit of Chester Wilde. In a moment or two three raps on the table announced the supposed spirit of my uncle.

"Are you the spirit of Chester Wilde?" I asked.  
"Yes," was the immediate reply.  
"He who lived at Fromborough, in Southshire?" I persisted.

"Yes."  
Then correct answers were given as to the date of his death, how long his wife had remained a widow before she married again, and her present abode, when the matter began to grow exciting. I next proceeded on to deeper waters, relating to a matter that needs some explanation.

The mother of my uncle was granddaughter to a baronet, Sir William Chester, who had died intestate many years before. His estates had been thrown into Chancery, and there remained. She had always declared that her son (my uncle) was the rightful heir, and on her deathbed had given to him a bundle of documents, which she charged him never to part with, as some day these would enable him to regain the title, or at any rate the estates, which she said were his right. Amongst these documents was what purported to be a will made by Sir William Chester.

Many years ago, when a lad of twelve years of age, I, with my mother, was on a visit to this uncle. Some months before that time, he had been informed that a claimant to the estates had come from America, and that if he wished to defend his supposed rights he must take steps at once. He had the seeds of consumption in him, and knew his days were numbered. To this, and the fact of having no children, we put down the unwillingness he evinced to act in the matter. Friends made offers to him of money to press his claims, but he refused them, on the ground that he would not like to risk other people's money in so uncertain an adventure.

At the time of my visit the affair was much talked about. It fired my youthful ambition to have the prospect of a very wealthy uncle, perhaps a baronet, and I accepted the truth of the story without question. In my eyes he was quite a hero, and I almost assumed the airs of the nephew of so great a man. His wife was a proud, ambitious woman, and she fanned my ardour, promising that if they obtained their rights, I was to have a pony and no end of good things.

Within twelve months, however, the whole romance was at an end. Chester Wilde died, the American claimant was declared heir, and the whole affair became in our minds a dream of the past. But I always believed that had he received his just due, my family would have been the owners of a splendid estate, with all its accumulations.

This was the matter upon which I wished to question my uncle's spirit, and in view of what afterwards took place, it must be remembered what was my own belief.

"Were you the rightful heir to the estate of Sir William Chester?" I asked the spirit.

"No," was the, to me, astounding reply.

If this were true, the will and other documents I knew had been in my uncle's possession, must have been forgeries, for they were clear enough. So that I next proceeded upon this hypothesis.

"Were the documents you had forgeries?"

"Yes," was the answer, and the table jumped quite excitedly.

The situation now became a serious one, and I wanted to know who the forger was, so I began with my uncle, intending to go backwards and trace where the guilt lay.

"Did you forge them?" was the next question.

"No," came decidedly and without hesitation.

"Did your mother forge them?"

"Yes," and in the most excited manner the table rapped out this reply.

Astounded I left the table, saying that it evidently told lies, but that it certainly was wonderful what I had heard.

The effect this made upon my mind was very great, and some time afterwards calling upon my mother, who, it will be remembered, was with me on the visit to my uncle some years before, I told her all that had occurred. By then the effect had somewhat passed away, and I laughingly told the story as a very good joke.

"You don't mean to say," she asked, in astonishment, "when I concluded my narrative, 'that the table said the papers were forgeries?'"

"Yes, but what of that?" I replied, noticing that a peculiar expression had come over her countenance.

"They were forgeries," she answered me.

"Forgeries! How do you know that?" I exclaimed. Then she told me the following strange story.

"You remember," she began, "when we were at Fromborough, one evening your aunt talking very boastfully of what she would do when they got their rights, and promising you a pony. That same evening you went down into the town with her to visit some friends, and after you were gone I asked Chester if he expected anything would ever come of the matter. He then brought out all the documents and shewed them to me, finally saying that they were nearly all forgeries, and that his mother had forged them. It appeared that she was a very eccentric sort of woman, one who was thought by many to be touched in her mind. After her death, when these papers came into his possession, he naturally began to examine them, and was astonished to find they were so clear. Something roused his suspicions, however, and on making inquiries of his sister, she told him some things which proved that his mother had forged nearly all the documents, the watermark on the paper proving the same thing. Of course, he thus knew that it would be folly to do anything, and hence his supineness."

"I asked him," continued my mother, "whether his wife knew anything of this, and he then informed me that he had never told her, because she had never got on well with his friends, and to tell her this about his own mother would give her a handle which she would not fail to make use of. Under promise of secrecy I have never said a word about this matter until to-day, and should not now have done so, had it not been for the wonderful result of questioning the table."

I have nothing more to add to this story. Understand it I cannot. No one amongst those who sat around the table knew aught of my uncle, and the theory that the mind of the questioner controls the answers of the table, does not here apply, because these answers were directly against what I believed, and opposed to all I had then heard. However, I cannot condemn Spiritualism as I once could, though I have not seen enough to lead me to believe in it.

## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

I.

"We are to consider how, out of the eternal good, an evil is come to be?"—J. B.'s "*Myterium Magnum*," Chap. 3, p. 2.

If indeed mystical research is one of the objects which "LIGHT" was intended to promote, ideas drawn from Jacob Böhme, the greatest of European mystics, cannot be out of place in its pages; very much out of favour no doubt they are. The majority of readers cannot care for them; but it is in the minority that pioneers of spiritual progress are generally found, and believing that to such Böhme's teaching is welcome, and that by such some adequate notion of its value will gain larger currency, I venture to plunge once more into a subject that must necessarily be abstruse—the nature of those enemies from which human souls have to be saved. I was going to say *desire* to be saved; but the characteristic of our time is that that desire is so faint in the majority as to be hardly perceptible. There must be some reason for this which the pulpit phrase "a growing want of faith," hardly suffices to explain. The want is evident enough—its cause in contemporary intellectual life not so easily detected. Torpor of the will, stimulated externally by ever new varieties of allurements, and dulled, as to internal consciousness, by consequent pre-occupation, is of course the main factor of coldness to spiritual interests; but the peculiar anomaly of our day is that often, with a very serious attention to these, there is entire contempt for all that used to act on our ancestors, either as a religious check or incentive—the common attitude of many a highly cultivated mind as to this, being such as we take with regard to machinery that did its work well in the past, but has since been superseded by better inventions.

For example, when it is a question of belief in the Incarnation of the Son of God for the redemption of man, it is not vigorous disbelief that one generally discovers in unbelievers, so much as total indifference. Arguments and evidence miss their aim on minds quite incurious as to proof or disproof. When no need of salvation has been felt or perceived, the fact of a Saviour having come must be wholly uninteresting; and if, setting aside all apprehension as to a future life, it is urged that one came on earth "to save His people from their sins," the proffer is unheeded, not from ignorance of sin, or always from any lack of sincerest longing to be rid of its yoke, but from the conviction of powerful minds that human beings are able to be their own saviours; or in natures of an opposite mould, that sin is a fatality and not evitable.

This, so far as I can understand, is the fashion of modern philosophy, and it holds its ground by virtue of partial truth, famous as an amalgam for the rapid extension of error. Accepting such truth so far as it goes,—that by our own force if we will we can often resist temptation, and that organisations are frequently met with whose escape from sin would be little short of miraculous,—I appeal both to history and to present living consciousness when asking, has sin no greater force than what self-command and self-culture can overpower? Have we verily no enemies worse than ourselves, promoting vice, urging us to evil?

It is very old-fashioned to admit any belief in the Satan of Holy Writ and the powers of darkness, against which it warns; by many people they have been consigned with Luther's devil to the lumber room of history, as obsolete superstitions; and so ignorant are we, for the most part, of the weakness of human nature, that in saying as some do, that they are not afraid of finding any worse enemy than self, they think it an assurance of comparative safety. But if in man's radical being there are realms of potential anguish and unguessed springs of torment, if, indeed, there

is nothing in the universe which the soul of man does not comprise and share, what an idle boast it is! And if there are no evil beings alike the accomplices and the avengers of sin, why such terror in evil doers when death comes to shut them out in the unseen world? What do they fear if there are no powers of darkness? The wrath of God! Alas! it is not only belief in a devil that has been dissipated in the crucible of modern thought!

Carlyle said truly, "The effects of optics in this strange camera obscura of existence are most of all singular. The grand centre of the modern revolution of ideas is ever this—we begin to have a notion that all this is the effect of optics, and that the intrinsic fact is very different from our old conception of it." From Böhme I learned what is the difference of the intrinsic fact and our conception of spiritual dangers; and I can see how extremely difficult it would be to rectify mistakes which run on a smooth, well-worn groove of habit, by recondite truths for which a road must be cut out through all oppositions of prejudice and sloth. Still this much must be granted, that hitherto no school of religionists has pretended to meet the root obstacle to religious faith,—the power of evil in a world created by Omnipotent God. It is invariably evaded: reason and philosophy are warned off that ground, and piety tries to fence off any approach to it, as the brink of a tremendous abyss of perplexity, lest there it should be maddened into Atheism.

Böhme challenged his contemporaries on just this point, asking after many other questions, "What do you suppose God's wrath to be? or what is that in man which displeaseth God so much that he tormenteth and afflicteth man so, seeing he hath created him? And that he imputeth sin unto men and condemneth him to eternal punishment? Why hath he created that wherein or wherewith man committeth sin? Surely that thing must be far worse? Wherefore and out of what is that come to be? or what is the cause, or the beginning, or the birth and geniture of God's fierce wrath out of or from which hell and the devil are come to be? Or how comes it that all the creatures in this world do bite, scratch, strike, beat and worry one another, and yet sin is imputed only to man? Out of what are poisonous and venomous beasts and worms, and all manner of vermin come to be?" . . . "Give your direct and fundamental answer to this, and demonstrate what you say."—(*Aurora*, chap. 22, par. 36.)

No answer has ever been attempted—to the best of my belief—from his time to ours. It has been easier, and it was judged to be *safer*, to leave such mysteries alone; and as to attending to the one who did give answer to these questions, it was much easier to call him either a dangerous fanatic, or a wild dreamer, than to master one of his books. Only a few, and those of robust intellect, have accepted his teaching, at first as but a theoretic scheme; and at last as revelation that appeased all doubts.

But was it safe to leave these awful mysteries untouched? Did not such careful ignoring of their pressure on the mind cause suspicion that danger to faith lay there? When so many spiritual delusions have been ended by critical analysts of the past, it cannot surprise us that with this terrible excuse for doubt in the unexplained rule of evil (not to speak of any other excuse drawn from the lives of average Christians), reflective people begin to suspect all previous articles of faith of being accommodations to human ignorance. It is thus that every transitional epoch endangers the kernel with the husk.

Now, one often hears it said that all religions must undergo change and modification, as if that truth justified disbelief in the essentials of Christianity; a child when first conscious of the laws of perspective might as wisely say that these prevented his seeing some lofty hill conspicuous from all sides. Human ideas of Deity must expand, and so far alter with growth, but to try and efface the centre of

structural life would be the very reverse of evolution; and to ignore a God is quite as much a retrograde movement.

Let me, as well as I can, sum up the few positions in which, apart from Böhme's solution, we must find ourselves when confronting the power of evil in this world. Either we must suppose evil and good to be alike the fortuitous outcome of impersonal will-less forces; or that evil originates in the will of some mighty Being *not* God, with whom God is in conflict, and so far as we can see in all our past and present here, *not* victorious; or to use the words of Mr. St. George Stock, "That evil is appointed in the good providence of God for some wise end." Had he said *permitted*, that statement might be allowed by the mystic, "but," he adds, "if all is to come right in the end, one hardly sees why it should have gone wrong in the beginning." Now, it is precisely that which Böhme helps us to see.

## OBSERVATIONS ON MATERIALISATION.

By Dr. Chazaraïn.

Dr. Chazaraïn continues his observations in the current number of *Le Spiritisme* (Paris):—

"The materialisation of invisible beings constituting a kind of phenomenon, calculated to excite reflection in materialists, my readers will not be surprised at my adducing further instances, occurring under my own observation in the circle of investigation mentioned in my last article.

"At the séance of June 21st, the spirit of Florence Hannecourt came from between the curtains of the temporary cabinet with an infant in her arms, walked directly to a lady in the circle, Madame V. F., and presented it to her! She recognised her infant with emotion, and its little limbs moved in response to her caressing touch.

"The spirit retired with the infant to the cabinet, presently to return with a rose-branch in her hand, which—after gracefully waving it to the circle—she presented to Madame Alice, whose birthday it was, embraced her, and withdrew.

"A male spirit then came forth. He took the quire of paper from the table, reclined upon the floor, laid the paper by his side, and wrote some verses, twenty-two lines, addressed to Madame Alice, and signed 'Maurice.' The verses are marked by poetic feeling and by high literary merit.

"Séance of June 28th. The curtains of the cabinet were drawn aside, revealing a male spirit, whom the circle knew as 'Firmin.' He held above his head a dark lantern—which I had brought, lighted, and placed on the cabinet-table—turning it about to throw its light in all directions. Replacing the lamp, he brought out the musical-box, which had run down, and handed it to one of us to re-wind; taking it back, he placed it, playing, on the floor. He then approached Madame N., who took his offered hand, and led her gracefully to and fro in the space between us and the cabinet, then back to her chair. Taking paper from the table he then reclined upon the floor and wrote. I was a communication in verse, twelve lines, of great beauty, addressed to Mademoiselle Jeanne, and applicable to the state of mind and circumstances of that lady, who was one of the circle.

"Séance of July 5th. Four invited guests were present in the circle to-day, and the consequent change of conditions caused delay in the production of the phenomena. In the end the curtains opened, exhibiting a form clad in white, which advanced in front of the circle; it was the spirit 'Firmin.' Returning to the cabinet, he kept aside one of the curtains with one hand, while with the other he turned the light of the dark lantern upon his countenance, so as to enable us to make out his features in every detail; he then drew apart both curtains, and shewed himself and the medium in her chair at the same time. Coming out, he walked to and fro, touched or shook hands with several,

carried the music-box, weighing twenty pounds, on his fingers without apparent effort. Putting this down, he then took a sheet of paper, folded it, and reclining on the floor, wrote various recommendations and counsels. It was afterwards observed by those who had known him that this writing was marked by the same faults of orthography which he had in earthy life. Returning to the cabinet, he brought out the table, laden with its usual articles. Retiring again behind the curtains, we heard sounds as if he were fanning the medium. Then all ceased.

"Our invited guests then verified the facts that the chair on which the medium sat was, as before the séance, nailed to the floor; that the ligatures, preventing the least movement on her part, were undisturbed, and that the figures they had seen differed in every particular from the medium."

PSYCHOLOGY AND POETRY.—Those persons who have made a study of the condition of the Psychic or Sensitive will find in the following stanzas the question in occult wise, suggested whether the lady of the poem is mediumistic or indeed

"MAD"?

"As in the holy garden of the Lord  
Guarded by Cherubim with flaming sword  
Where I God's beauty ever have adored,  
Dwell I within this lovely house alone.  
They say that I am mad, because I know  
That all around the heavens ebb and flow,  
That all about the angels come and go,  
And tabernacle here 'neath flesh and bone.

Men said that I was mad because I saw  
A Woman glorious her veil withdraw  
From off her shining face, and a new law  
Unfold in snowy whiteness to mine eyes;  
Because she said to me: "Come forth, and be  
A handmaid, and a finger unto me,  
And I will mother, sister be to thee.  
Come forth and speak my word and make men wise."

And on her head there was a diadem.  
And oh! the tenderness of her sweet eyes!  
They drew me forth from death with strange surprise,  
How could I but obey and quickly rise,  
And putting off all fear go forth to them  
And speak her words,—speaking as one who dreams,  
In fiery phrases and in molten streams  
Of thoughts unknown to me,—of mighty schemes,  
Of God, to perfect and make fair man's soul.  
I spoke in fragments, for the mighty whole  
Was as a tossing sea with ceaseless roll;  
And wandering thus, beside this restless sea,  
In every wave a message new of life  
Came to mine ear.—And ever in the strife  
Of waters rang the words, "O mystic Wife,  
Wisdom Divine, O Bride, hail, hail to Thee!"

Though rarely now I see a human face;  
When evening sunshine floods the galleries old,  
The music-room and cinnamon-room with gold,  
Sweet converse with me throngs of spirits hold.  
Odours celestial spread through every place,  
Whilst pictured thought-clouds roll themselves around,  
And trailing rainbow-vestment fans the ground.  
Of new-born poets bay and myrtle crowned,  
Then have I glimpses—the supernal race!

Alone! alone! yet am I not alone!  
My thoughts are messengers to human-kind;  
Ambassadors of spirit from the mind,  
Sent forth to other minds to knit and bind;  
Yet oft for others' sin must I atone.  
The walls of flesh dissolve and I can flow  
Into the core of human hearts and know  
How loves and hatreds blossom, bud, and grow,  
To them unknown, I with them make my moan.

"Aurora," a volume of verse. Henry S. King and Co., London, 1875.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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## Light:

SATURDAY, NOVEMBER 3RD, 1883.

## APPARITION OF A DOG SEEN BY TWO SISTERS.

In the course of last summer I met Miss Temple, sister of the Bishop of Exeter, at my daughter's house. She told me that five or six years ago, a lady, since dead, a common friend of hers and mine, was visiting her, when the conversation turning upon ghosts, she said: "Would you believe me if I told you I had seen the ghost of a dog?" Miss Temple replied, "Never mind whether I should believe you or not; tell me your story." The lady then told her that she and her sister had had a favourite dog whose habit was to scratch at the door at night, and being let in, to jump up and sleep on the bed. The dog died, and about a fortnight afterwards she was awake by a scratching at her bedroom door. She got up and saw, as it seemed to her (not thinking at the moment of her dog's death), the dog at her sister's door, which was on the opposite side of a landing. The dog went in and she returned to bed. In the morning her sister told her that such a curious thing had happened; that she had awoke in the night; had heard scratching at the door. She opened the door, saw Beppo there. He ran past her, jumped on the bed and then disappeared. On hearing the above from Miss Temple, I wrote to the surviving sister telling her that I had heard a story of her and her sister, which practically amounted to their having seen the apparition of a dog. In her answer to me she says: "I remember hearing the dog cry outside my bedroom door, and jumping up to let him in at the same time that my sister did so from her room, and also waking early one summer morning and seeing the little fellow lying asleep on his red cushion by the rug." I afterwards wrote her the details I had heard from Miss Temple, and in her reply she says: "It was in that room that I saw and heard the dog after his death. When I wrote to you I had not received your second note containing the details of the story, but I see that my recollections correspond with my sister's, except that I do not now remember the dog running past me into my room."

Among the evidence collected by the Society for Psychical Research there is a thoroughly vouched story of a horse, which, having carried his master on a visit to a friend's house, died of heart disease in the night. In the middle of the night his master was roused from sleep by hearing the steps of a horse tramping on the stairs. He got up, and finding nothing, returned to bed, only to be shortly roused again by the same mysterious sounds. He then went to his friend's room, and as they both distinctly heard the tramping on the stairs, they searched the house thoroughly, and then proceeded to the stables, when they found the body of the horse dead in his stall. They both

believed that the spirit of the horse had entered the house and manifested to the inmates there, as the spirit of a man is so often known, on the termination of his earthly life, to visit any of his surviving friends to whom he may be specially attached.

H. WEDGWOOD.

## STRANGE STORY OF A CAT SEEING A SPIRIT.

It was during the winter of 18— that one evening I was sitting by the side of a cheerful fire in my bedroom, in an old château in France, busily engaged in caressing a favourite cat—the illustrious Lady Catherine. She lay in a feline attitude and a winking state of drowsiness in my lap. The room was perfectly illuminated by the light of the fire. There were two doors—one behind me, leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage. Mamma had not left me many minutes, and the high-backed, old fashioned arm-chair, which she had occupied, remained vacant at the opposite corner of the fire-place. Puss, who lay with her head on my arm, became more and more sleepy, and I pondered on the propriety of preparing for bed. On a sudden I became aware that something had affected my pet's equanimity. The purring ceased and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavoured to coax her into quietness, but she instantly struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed a mingled attitude of terror and defiance. The change in her position obliged me to raise my head, and on looking up to my inexpressible horror I then perceived that a little hideous old hag occupied mamma's chair. Her hands were rested on her knees, and her body was stooped forward so as to bring her face in close proximity with mine. Her eyes, piercingly fierce and shining with an ever-piercing lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appearance denoted her to belong to the French *bourgeoisie*, but those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses, and precluded any attention to detail. I should have screamed, but my breath was gone; whilst that terrible gaze so horribly fascinated me, I could neither withdraw my eyes nor rise from my seat. I had meanwhile been trying to keep a tight hold of the cat, but she seemed resolutely determined not to remain in such an ugly neighbourhood, and after some more desperate efforts at length succeeded in escaping from my grasp. Leaping over tables, chairs, and all that came in her way, she repeatedly threw herself with frightful violence against the top panel of the door which communicated with the disused room. Then returning in the same frantic manner she furiously dashed against the door on the opposite side. My terror was divided, and I looked in turns, now at the old woman, whose great staring eyes were constantly fixed on me, and now at the cat, who was becoming every instant more frantic. At last the dreadful idea that the animal had gone mad had the effect of restoring my breath, and I screamed loudly. Mamma ran in immediately, and the cat, on the door opening, literally sprang over her head, and for upwards of half an hour ran up and down stairs as if pursued. I turned to point to the object of my terror, it was gone. Under such circumstances the lapse of time is difficult to appreciate, but I should think that the apparition lasted about four or five minutes. Some time afterwards it transpired that a former proprietor of the house, a woman, had hanged herself in that very room.—"Man and Beast," Vol. II., p. 340, by the Rev. J. G. Wood.

BOOKS, MAGAZINES, &c., RECEIVED.—"The English Illustrated Magazine," "The Popular Life of Buddha," by A. Lillie, "I Fenomena Spiritici," "The Spiritual Record."

## MESMERISM AND CLAIRVOYANCE.

By H. T. Humphreys.

It is now rather more than thirty years since my attention was turned to Mesmerism, and at that time I devoted some leisure time to experimenting. Seeing that you have recently given several accounts of experiences similar to some that I have had, a brief account of some of my experiments may prove of interest by adding to the stock of evidence which is being now accumulated by the Psychical Research Society.

G. W. Stone paid a visit to Waterford, and having witnessed his performances called biological, I was much interested, especially as some of those on whom he operated were acquaintances of my own. I sat on his platform staring at his disc for some evenings, and at length on one evening I found myself unable to open my eyes. No sensation accompanied this incapacity. I simply found that I could not do it, though in every other respect I felt that I was in my normal condition. I went to him and paid him two guineas to learn what was, indeed, no secret. But I have never regretted the expenditure, for it led me to devote some further attention to the subject; and, at a later period, to my entering on its more advanced branch, Spiritualism.

I was at the time engaged in business, and I began by trying experiments on some of the men in my employment, among whom I speedily discovered susceptible subjects. I took two of these by Stone's request into Waterford one evening; and I think it probable that the Earl of Huntingdon, then a boy, will remember the occasion when these two men were such a feature of the evening's performance. I recollect that one of them delivered a speech, believing himself to be Father Matthew; and that they both afterwards were despatched to pick up gold in California, of which they filled an imaginary sack, the loss of which troubled one of them next day; and he came to me to ask me to go with him to the Mayor of Waterford to endeavour to find out who had stolen it.

The other of these men complained to me that he was burnt by the streams of fire (a purely spontaneous term of his own) which came from Stone, crossing those which came from my hands and eyes, which latter he had always found pleasant to him. He was a very sensitive subject, and taking him into a perfectly dark room I uncovered a magnet, from which he declared that he saw fire proceeding like a luminous pyramid.

On one occasion he came to me, and shewed me his hands, which were considerably swollen and much inflamed. I put him to sleep, which I could do in less than three minutes, and asked him what I should do. "Oh," he said, "it all came from a fog in my side. Don't you remember I told you I had a pain there, and you took it away? But you didn't take away the fog and it has come into my hands." When describing a pustule, or inflammation, he always, when in mesmeric sleep, spoke of such matters as fogs. He went on to tell me to make passes down his arms and this would cure him. I did so, and in less than five minutes was surprised to see that the inflammation and the swelling were completely gone. I then asked him how long his sleep would last, and he said for three minutes longer. At the expiration of that time he awoke and was astonished and delighted to see and feel his hands restored to their normal condition, for he had previously been unable to close them or to open them out fully. Next day he came to me, and shewed me that a number of small pustules had broken out on the back of his hands. I then gave him some mesmerised water, and it was not till some thirty-six hours later that I again saw him, but by that time all the pustules had completely healed.

This case was published in the *Zoist*.

At another time I had this man on the top of some stairs, and asked him if he were thirsty. He replied in the

affirmative, and I handed him a mug of water which I had previously mesmerised unknown to him. As soon as he had drunk it he was falling downstairs asleep, and I was obliged to wake him to prevent this.

One evening I had put him to sleep, and I asked him if he could go anywhere. He said, "Yes," and I took him, by directing him along a road, to the house of a friend of mine some five miles off. Directing him into the kitchen by the back door, I asked who was there. "Oh," said he, "there's Mary Doyle" (a girl from the neighbourhood, who was servant in the house). By this, I knew that he was in the right house. I told him to go upstairs and tell me who was there. He described accurately those whom I thought would be there, but he described a lad who, as I thought, could not be there, and he described a young lady as having a queer head-dress, which came down and covered the lower part of the face. Next day I met the lady of this house, who told me that on the previous evening her son had come home from school, and that one of the young ladies had been suffering from severe toothache during the evening.

On another occasion I asked him to visit in the same way an old gentleman, whom I had been endeavouring (unsuccessfully) to mesmerise, to relieve, if possible, his sufferings from sciatica. "Oh," he said, "he is very bad. He'll never be better. If you could mesmerise him, it would do him good. It all came from a fog in his head." This gentleman told me that his illness was traceable to a rash which had broken out on his forehead, and had been injudiciously driven in by the use of an ointment.

A man who was in my employment became unwell, and suddenly lost the use of his left arm. He saw a skilful physician, who, however, could not do him much good. He was in bed, and I went to him and mesmerised the arm. He recovered the use of the limb, but after my departure the numbness returned. Next day I mesmerised the arm again and the numbness returned afterwards from the elbow only. I then, on the next day, mesmerised him generally and could not put him to sleep, but the numbness departed, and from that time he was able to use his arm as well as ever. This occurred twenty-five years since. I saw him about a year ago, and he informed me that he had never had a return of the numbness in the arm.

I have had several experiences of curing headache; and on one occasion I took a young lady's headache from her and carried it with me some four miles of my walk homeward. Then I got tired of waiting for it to leave me, and I dismissed it by my will. I remember also curing a young lady of a headache, though she had no faith in my having any such power. She then joined the party in the drawing-room, and some time later I told her that her headache was returning, which she admitted, and I again cured her of it.

I gave up mesmeric investigation, save for curative purposes, after a few months' study, as I came to the conclusion that it was not allowable, even in the pursuit of knowledge, to meddle with an organism so delicate as our nervous system.

I may also mention that once, when the family were seated at supper, I, who was not taking supper, thought of an experiment, and standing behind my mother's chair, began to mesmerise her arm then affected with rheumatism. After some time, she, totally ignorant of what I had been doing, said that her arm felt much better.

I have given above a few facts to which I can bear clear testimony.

Kennington, 17th October, 1883.

TO CORRESPONDENTS.—Just as we go to press, other letters on Esoteric Buddhism have come to hand, amongst them two from Colonel Olcott and Mr. W. F. Brown; these we shall give next week.

### WHAT OUR CONTEMPORARIES SAY. Organisation amongst Spiritualists.

The *Religio-Philosophical Journal* says:—Spiritualism is now represented by a mob, where there should be a Grand Army of the Republic of Truth. Shall Spiritualists stand in the world's eye as only a considerable number of mere grumblers at things they don't like, or as men and women who have a distinct purpose, a clear conception of what needs to be done, and resolution to do it? Banded together, the weakest gathers strength from union with the strong. When the Ambassador sent by Frederic the Great to the English Court complained that he could not make as much display as the other Ambassadors, and so was likely to be despised, Frederic grimly answered: "They will not see you, but my army, and your words will be prophetic of the thunder of my guns." This illustration brings up the dread some feel of this very power resulting from organisation. They begin the regulation drone of "creedal bonds," "hierarchy," "new sect," "individuality." Is it impossible to make organisations that shall have for their creed love to man, in all relations, and for ritual only selected ways of manifesting it? Creeds will not be abolished; indeed, the effort would be folly, but they would cease to be binding on any but those who had formed or chosen them. Hierarchy? Yes, the man who worked most would be most honoured, no matter who protested against it. Individuality? This, urged as an objection, is really a strong argument in favour of a large organisation; for only so, can each find a place to do that he or she is best fitted for, only so can individuality have best opportunity to display itself. There is not space to elaborate this point. The short statement of the whole problem is—there is evil to be replaced by good; there are errors and wrongs to be fought against. Shall we do this singly, till our impotency is so demonstrated as to win the contempt of the world, our own included, till in very disgust we cease effort? or shall we combine to destroy the wrong and uphold the right—shall we be a mob or an army?

### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—I trust you will permit me to reply to Madame Blavatsky and her 500 Hindu brothers, and to her accusations of "dishonourable and traitorous conduct" on my part towards my Theosophic friends in the East.

She says that when I joined the Society "I solemnly promised to defend the honour of brother Theosophists when unjustly assailed." Certainly I did, but in the present instance no man's honour has been assailed, and I simply ridiculed the pretensions of a published book, which claimed to teach for the first time to the Western world Divine knowledge, but which seemed to me to be simply a grotesque description of a phantom, most illogically called Esoteric Buddhism. Again, Madame Blavatsky says that it was dishonourable in me to publish the *private* teachings of my Guru, but these teachings were simply explanations again of a published book, open to all the world, and these private teachings were only,—1st, that the seventh rounder had probably lived in various re-incarnations seventy millions of years without the slightest remembrance of one moment of all that time. 2nd, That the human will was only transcendental matter in motion. 3rd, That the moon was the dust-bin of our solar system. These are three very remarkable statements, and as my teacher did not ask me to conceal his teachings, but only his name, which I have religiously done, why should it be dishonourable in me to publish them?

Again, my critics say that my review of Esoteric Buddhism shews me to be grossly ignorant of Esoteric science, and to have a bad heart and a blasphemous disposition; but surely my simple and credulous Hindu brothers and sisters should not use such strong language without proof, and I repeat that my review of Esoteric Buddhism did not contain one single statement not to be found in the book itself or in the statements of its exponents. And I must therefore conclude that my good friends in the East are under a hallucination as to my real character.

But if I am so stupid and wicked as my critics say I am, how comes it that for three years I was permitted to remain President of the British Branch of the Theosophical Society, and was always spoken of in the pages of the *Theosophist* as "our esteemed and learned brother," while the *Theosophist*, in reviewing my book on Theosophy, uses these words:—"Dr. Wyld's book contains a series of thoughtful, scholarly, and interesting papers, the moral tone is stimulating and inspiring; force, learning, and sincerity are his characteristics." How comes it, then, that so thoughtful, learned, esteemed, and sincere a brother should have become all at once so ignorant and false?

My old friend, Madame Blavatsky, would explain it all by the chagrin I experienced on being refused a sight of Koot Hoomi's portrait, as drawn, I am told, by herself; and by the fact that my overtures to open a correspondence with Colonel Olcott's Guru were declined!

Now as to Koot Hoomi's portrait two Theosophists who were permitted to inspect it reported unfavourably to me. Had it been a photograph it might have revealed something, but an imaginary sketch of a supposititious individual could scarcely be of much use to the physiognomist.

As to my overtures to open a correspondence with the wise men of the East direct, and these overtures being rejected, the history of the matter is as follows—which history I should not have divulged, had it not been that Madame Blavatsky has herself opened the secrets of the prison house and let out the ghosts.

Being anxious to get my occult teaching direct from the wise men instead of receiving it filtered through the most untheosophic mind of the priestess, I was told there was no objection—and that I should write to Mr. A., who was not only deeply learned in occult lore, but who was besides "a perfectly holy man." Accordingly I wrote to Mr. A. and received in reply a very courteous letter, but one which revealed no philosophy beyond that of good sense.

Let the reader, then, judge of my surprise when a few months later I received a letter from headquarters denouncing Mr. A. as an impostor and thief, and threatening me with the wrath of the gods if I had any further communication with him!

Again, after a time, I was informed I could write to Mr. B., who was "almost Divine in his knowledge, wisdom, power, and holiness."

I accordingly wrote very humbly to this demi-god, but receiving no reply I concluded that as he knew no English he could neither read my letter nor reply to it, and that most probably he never saw it.

About a year after this transaction I wrote to headquarters and asked if there was any news of Mr. B., and the reply was: Mr. B. has gone all wrong, and having become tyrannical, he is rapidly "disintegrating," and becoming rotten, and must no doubt shortly die out altogether! Alas, how are the mighty fallen, and the fine gold become dim.

However, Mr. B. took quite a different view of the case, and publicly and in print denounced the so-called Theosophists as ignorant pretenders and Atheists, and warned all his Vedantic followers to shun them as perverters of the truth.

In the face of these two catastrophes may one not ask if Mr. A. thus became an impostor and Mr. B. little better than carrion, what assurance can we have that Unknown X may not one day explode into unknown space?

It gives great offence that I say, "Secrecy and Cunning are ever twin sisters and it is childish and effeminate to pretend by secret words and signs to enshrine great truths behind a veil which is only useful as a concealment of ignorance and nakedness."

Notwithstanding the offence these words give, I must maintain them, and now add that the proverbial characteristic secrecy of the Hindu mind receives a striking confirmation in the fact that Koot Hoomi hides himself so effectually that he cannot be found even by his most abject worshipper and chosen commentator, and if Mr. Kiddle's startling announcement is not explained, then "the twin sister Cunning" is presented to us also.

Secrecy has a great charm for many minds, and if Koot Hoomi exists as a person, no doubt he wisely hides himself, for were he seen in the flesh the glamour which he now throws over his worshippers would at once vanish.

But my critic justifies secrecy by quoting the words of Jesus when He says, "Unto you is given the mystery of the Kingdom of God, but unto them that are without all things are done in parables." (Mark iv. 11, 12. Revised Version.)

Undoubtedly so. That is, to those who loved Him, Jesus revealed the Kingdom of God, but those who loved Him not were incapable of receiving the revelation.

Now what possible parallel is here to the pretended secrets of those who hold each other by the thumb in a secret manner, which I shall not explain, while they utter a jargon which I shall not repeat, and who, instead of receiving the kingdom of Heaven as the reward of the ceremony, receive chiefly three sayings: 1st, There is no God. 2nd, You are re-incarnated for seventy millions of years, without a moment's memory of the facts. 3rd, If you do not believe these things you run the risk of being sent to the moon, where "without doubt you shall perish everlastingly."

Surely such important facts might be revealed without holding each other by the chief digit, unless indeed there be truth in the witches of Macbeth when they say, "By the pricking of my thumbs something wicked this way comes."

As to Dr. Macgregor Roy's friend, Chudar Sol,\* who so graphically describes Hindu Theosophy, my critic is amusingly on the wrong scent, as that good man is the reverse of a Roman Catholic, and he has never been in Paris.

Madame Blavatsky has never missed an opportunity of ridiculing the historic Jesus, but I have always spoken and written with reverence of Gautama. Had she satirised an anonymous writer who ignorantly abused Buddhism, I should have applauded her work; why then should she and others denounce me for analysing in a satirical vein the teachings of an anonymous Hindu, who not only denounces Christianity, of which he knows nothing, but would substitute in its place a fantastic materialism?

\* *Psychological Review*, November, 1882.

In conclusion, I beg permission to thank Mr. Roden Noel for his superbly logical analysis of "Esoteric Buddhism" in last week's "LIGHT."

G. W., M.D.

To the Editor of "LIGHT."

SIR,—If, as Mr. Ditson alleges, I did not recognise his true attitude towards Mr. Sinnett's books, the fault was certainly not mine. It was because I could discover under his former remarks only a cynicism, far removed from the fairer spirit of his second letter, that my protest was not delicately couched. I am glad that he disowns those "quibbles and jokes;" and now that he passes into "sober criticism," I sincerely hope he may go yet further towards an acceptance of Esoteric Buddhism, and its far-reaching verities.

If I read him rightly, Mr. Ditson now approves of the reasonableness of my statement, "that this spiritual knowledge, exact and experimental as it is, cannot be proved upon paper or tested in the laboratory;" for he says it is "in harmony with the New Testament record." But still the old cry comes from him, "Where is the proof?" Ask the Astronomer Royal for the proof of the law of gravitation, and unless you are mathematically qualified to receive it, he cannot impart it; for though "gravitation" is in harmony with our daily experience, perhaps not twenty people in England know it to be a law of the universe, as did Newton. As far as we see, it holds true—that is all.

So with Occultism. As a system of thought it is incomparable; as a working hypothesis we feel it invaluable; it satisfies, and therefore we turn to the East. But we do not experimentally know the number of incarnations in a round, nor the fact of the solar pralaya, nor all the details of man's septenary constitution. Until we do, we are not so childish as to think we can "puzzle" our teachers, or enlighten ourselves by asking for a proof, which, in the nature of things, we cannot have.

It may be, as Mr. Ditson says, "no difficult matter" to become "saviours of ourselves." I do not know. I spoke of "salvation from ourselves"; a vastly different process, if Mr. Ditson is right as to the former.

"The enemies which rise within the body,  
Hard to be overcome,—the evil passions—  
Should manfully be fought. Who conquers these  
Is equal to the conqueror of worlds."

GEORGE J. GILL.

#### Exoteric Christianity v. Exoteric Buddhism.

To the Editor of "LIGHT."

SIR,—With all respect for Mr. Humphreys, I submit that he has entirely missed the point of my argument. This was that while the Christianity professed by the world, and embodied in the creeds of its principal Churches, is an utter perversion of the mystical truth inculcated by the Founder, and has resulted in a doctrine which is a dangerous spiritual and even moral narcotic, popular Buddhism, on the other hand, though falling far short of the sublime teaching of its Master, does not pervert it, but on the lower plane of popular comprehension enforces principles of universal charity by the strongest personal inducements, and has a history consistent with those principles. We find a great fact in the world which calls itself the Christian religion, which claims infinite superiority over all other religions, and makes faith in its cardinal doctrine the only way to salvation. Almost its whole historical record is one of bigotry, cruelty, and intolerance. We naturally ask how this can be, if the principles of the religion are Divine. And the explanation comes to this, that Christianity is no fact for the world at all, but is merely the religion of the comparatively few and scattered mystics who can apprehend the true teaching of Christ. Very well, then: we are talking of two different things. I am not now concerned with the true teaching, but with the potent agency in the world which calls itself Christianity. It is this which I am characterising, and contrasting with Buddhism as another great agency. And why should Mr. Humphreys and other true believers stand between the false pretence and its indictment? Only on this ground, as I conceive. They cannot forego for their Master the prestige of the great material success which has been won for a most unspiritual doctrine by the false assumption of His authority.

Having been once a little boy in a lower form of a public school, I was not ignorant of the Latin derivation of the word "damnation," or of the right translation. But condemnation to what? If we are baptised we are to be "saved." Then comes the antithesis, which clearly implies that the "condemnation" is the reverse of "salvation." And what is this but the theological "damnation"?

C.C.M.

#### Concerning Organisation.

To the Editor of "LIGHT."

SIR,—Attention has been called to the remarks of "M. A. (Oxon.)," in your issue of September 22nd, touching upon the expediency or possibility of organising Spiritualists into a practical co-operative body of humanity, for the promotion of good in the world.

While entirely disposed to treat with due respect the well-

known sterling character, experience, ability, and candour of your learned correspondent, we cannot unite with the general drift of his remarks, or their complete applicability to the condition of Spiritualists in this country (U.S.A.).

In the abstract, it would seem to us, if there is good in Spiritualism, that the very statement of the proposition to organise or not to organise, should be sufficient for every practical mind to decide it at once, *a priori*, in the affirmative.

Your correspondent, surely, does not suppose—intelligent Spiritualists, surely, do not believe—that this age of mankind is the first to have received influxes of thought and knowledge from the spirit-world, by the method of "permeation" or otherwise. By what logic of thought or experience, then, is it proper to argue, that the influxes by which we are affected in so marked a manner, shall not eventuate in practical good, through the same methods whereby man has always realised his growth and advancement in the welfare of body, mind, and spirit?

So much for the first abstract view, thus very briefly stated, and that could be indefinitely enlarged upon.

We might as well, in our foolish dread of creed or individual restraint, throw away all the organised powers of civilised society, and enter at once into the anarchy that would surely result from unrestrained license, "permeated" by both the true and the false,—both the good and the evil influxes from the spirit-world, as to refrain, on account of such fear, from intelligent efforts, through combination, to purify and render available, for the benefit of the race, the noble lessons that we have through growth been able to receive.

It has been claimed that good resulted to the world from organisations, based upon former influxes from the realm of spirits, even though they, in almost every instance, became formulated into fixed creeds and dogmas.

If, then, these revelations of the past could yield their modicum of benefit, how hopeful may we be who are ready to unite our efforts upon the broad basis that "eternal progress is the birthright of the human spirit," and to incorporate into our platform the right to revise and amend our declared principles.

Is "M. A. (Oxon.)," historically and literally correct in stating that "It was not till centuries had passed away, that the teachings of Christ were crystallised, and His followers organised into a Church?"

In the Acts and Epistles of the Apostles, Peter, Paul, &c., that were hardly written "centuries" after the time of Jesus, frequent mention of the organisation of churches is found. But even if correct, such a statement would appear of little moment. The world moves faster in these days, and if we make not proper use of the facilities now at hand, we are simply not doing our duty to the age we live in.

He says, (reciting the Christian Organisation), "It will apparently be long before this latest attempt to renovate and guide human thought, is similarly embodied in an organisation that can act successfully as the medium of its spirit influence."

He further says, speaking of the action of spirit, "Its potency is evident." Let us not be deceived as to this "potency" of spirit influence; for herein rests a matter of deep philosophy, as old as the race and fully confirmed by human experience.

Spirit friends may aid, incite, advise; but we have our own salvation to work out in the practical application of these modern influxes, as well as in every other line of growth.

Whether it will be a long or a short time that the world will have to wait for its share of the salvation that will ensue from the proper digestion and application of the grand truths bursting upon this generation, will depend largely upon the immediate, active, unselfish and efficient co-operative action of its people.

There is some truth in the old writing "God's Spirit will not always strive with man"! We now have enough of truth for the time being, if we will only use it rightly; and this can only be done through organisations for assisting its promulgation and enhancing its practical efficiency.

Fear not! nor become birds of ill omen, because a few previous efforts have failed,—one of them (perhaps the most marked) because it was an attempt to tie to our angel of spirituality the putrid form of free loveism.

The time is ripe now, and earnest, self-sacrificing efforts will succeed.

Let our motto be "Try! try! try! again!"

This "permeation" business is, after all, but a "putting of new wine into old bottles." Should it not burst them, it may for a time add new life and ferment to obsolete creed and dogma; but newer, more rational and expansive organisations can alone guarantee the preservation of the true wine of Truth's coming kingdom.

Perceiving clearly the danger of unyielding creeds, and that the *ne plus ultra* of the human spirit is never reached; seeing how often in the past simple and saving truth has been corrupted, and has become an engine of oppression, we are all the more intelligently able to feel our way towards realising in fullest possible measure, the benefits of our freshly rising sun of righteousness.

J. G. JACKSON,

President of the American Spiritualists' Association.  
Hockessin, Delaware, U.S.A.,  
October 15th, 1883.

## "Astrology."

To the Editor of "LIGHT."

SIR,—I was interested in the letter of your correspondent, "C. C. M.," on "Astrology," because I have been recently earnestly studying the subject with an object similar to his, viz., to judge it by its own facts and not by preconceived opinions. We should condemn nothing, just as we should accept nothing—*a priori*. Setting myself to master the first principles of the science, I have with regard to these come to very much the same conclusions as "C. C. M.," viz., that the cases that correspond with the main principles come by law rather than by coincidence. But my object in writing is to suggest another class of cases which presents a greater chance of accurate and exhaustive treatment, viz., the cases of Royalties, Princes and Princesses—to show whether their high rank is marked by their natures.

The hours of births of these are more readily and accurately determined, and are beyond dispute.

Now the experience of the students of this science in past ages has laid down the following canons on this point, that a person of exalted station is marked out by a large concurrence of the following testimonies:—

1. The Benefics, Jupiter and Venus, and the Lights, the Sun and Moon, culminating in Midheaven, or rising on the Ascendant, or, at any rate, Orient between these two.
2. The culmination even of the Malefics, Saturn and Uranus (but this generally signifies elevation for a greater fall).
3. The exaltation and dignity of the planet ruling the Ascendant.
4. The exaltation and dignities of the majority of the planets, especially the Benefics, the fact of their being above ground and aspecting one another well and not retrograde.
5. The presence of Benefics in the House of Wealth and in the Cardinal Angles.

With a view of testing these rules, I have begun to collect cases of all whose hour of birth I can verify. Being unfortunately at a distance from a library where I can hunt up old records, my list at present is rather scanty, consisting of eighteen cases. I append the results of these, leaving none out:—

GEORGE III. Jupiter in Midheaven. Sun and Venus Orient. The ruler of the Ascendant and House of Wealth Orient. Six planets above ground—one retrograde, three dignified. Venus and Jupiter Sextile.

GEORGE IV. Venus on Ascendant. Sun Orient. Rulers of Ascendant and House of Wealth Orient. Jupiter and Moon conjoint. Seven planets above ground—one retrograde.

QUEEN CAROLINE. Jupiter on Ascendant. Venus and Sun in Midheaven. Moon Orient. Rulers of Ascendant and House of Wealth in Midheaven. Eight planets above ground—one retrograde.

PRINCESS CHARLOTTE. Jupiter and Venus conjoint on Ascendant. Moon in Midheaven. Sun Orient. Seven planets above ground—two retrograde.

QUEEN VICTORIA. Sun and Moon conjoint on Ascendant. Jupiter in Midheaven. Venus Orient. Ruler of Ascendant and House of Wealth Orient. Eight planets above ground—one retrograde.

H.R.H. PRINCE OF WALES. Jupiter on Ascendant. Sun in Midheaven. Ruler of Ascendant Orient and dignified. Five planets above ground, three dignified—two retrograde. House of Wealth rather afflicted.

H.R.H. THE PRINCESS ROYAL. Venus in Midheaven. The Sun and Jupiter (Ruler of Ascendant) conjoint. The Ruler of House of Wealth in Midheaven. Seven planets above ground, one retrograde.

H.R.H. THE DUKE OF EDINBURGH. The Sun and Venus Orient, the latter Midheaven. The Ruler of the Ascendant and the House of Wealth Orient. Seven planets above ground. Jupiter in the House of Marriage.

H.R.H. THE DUKE OF ALBANY. Saturn and Uranus in midheaven. Venus, Moon and Sun conjoint. A Satellitium of five planets in the House of Art, Learning and Religion. Seven planets above ground—one retrograde.

INFANT DAUGHTER OF THE DUKE OF ALBANY. Jupiter exactly in Midheaven. Moon in House of Wealth trine to Jupiter. Three planets above ground—one retrograde, three angular.

H.R.H. THE PRINCESS BEATRICE. Venus and Uranus in Midheaven. The Sun, Jupiter, and Ruler of Ascendant conjoint. Seven planets above ground, three angular—none retrograde.

NAPOLEON I. Saturn and the Sun in Midheaven. Venus just past Midheaven. Jupiter in House of Wealth. Moon angular. Six planets above ground—none retrograde. Sun Orient and dignified.

LOUIS PHILIPPE. Venus on Ascendant conjoint with the Lord of the Ascendant. Saturn in Midheaven. The Sun Orient. Seven planets above ground—two retrograde.

NAPOLEON III. Saturn (ruler of the Ascendant) in Midheaven. Venus and Jupiter in House of Wealth. Moon between Ascendant and House of Wealth. Two planets above ground—two retrograde. Sun sextile to Moon, Jupiter sextile Ascendant.

THE LATE PRINCE IMPERIAL. Venus between Ascendant and House of Wealth. Jupiter and Sun in House of Wealth. Moon angular. Two planets above ground—one retrograde. (Houses of long Journeys and end of life afflicted by Mars and Uranus.)

THE LATE CZAR, ALEX. II., OF RUSSIA. Sun (Ruler of Ascendant and House of Wealth) in Midheaven. Venus Orient. Six planets above ground—none retrograde.

KING ALFONSO OF SPAIN. Jupiter and Uranus in Midheaven. Moon just past Midheaven. Venus and Jupiter angular. Four planets above earth—three retrograde.

INFANT PRINCESS OF CROWN PRINCE OF AUSTRIA-HUNGARY (nata September, 1883). Moon and Uranus on Ascendant. Jupiter in Midheaven. Venus (ruler of House of Wealth) conjoint with Sun—both Orient. Seven planets above ground—one retrograde.

The other Royalties and Princes are omitted simply because I have not yet obtained the hours of their birth.

Without drawing any generalisations from the above scanty data, I wish simply to draw the attention of other observers to the scientific consideration of the question, and to ask them to contribute the testimonies of other natures bearing on the subject, if the editor will kindly allow the space. In this way we shall gradually be able to arrive at a fairly exhaustive list, enough to balance considerations, and to come to some conclusion.

In giving weight to our different specimens, we must consider the comparative chances of the above testimonies to occur.

Anyone who has the slightest acquaintance with the usual run of natures will know how rarely even one or two of the above testimonies are found in those of ordinary persons.

From the thirty natures which I have at present taken of my immediate friends, who are fair specimens of persons in ordinary station, I gather the following statistics, that not more than eleven out of the thirty have even one of the Benefics or lights, situated on the Ascendant or Midheaven; not more than ten have five or more planets above ground, and only one has any noteworthy concurrence of testimonies, and that one is of a lady who has large wealth and married a gentleman of title.

Exceptions either of persons with a concurrence of good testimonies, living in obscurity, or of indifferent ones, living in a high station, will have to be carefully considered. At present, I have not come across any fair exceptions. The nearest approach in the above list, viz., Napoleon III. and the Prince Imperial, seem to be exceptions that prove the rule. Some may consider the Duke of Albany an exception. Let us hope his after life will not go to prove the rule.

One remark as to "C. C. M.'s" method regarding the insane. Would it not be fairer, if he excludes the affliction of the Moon, to exclude the cases of lunacy where the cerebellum and back part of the brain are diseased. For I think he will find the rational science of Astrology to lay down that the Moon rules the automatic, and, perhaps, some of the propulsive parts of the brain, and Mercury simply the perceptive associative and discriminating.

Another class of cases which may be useful for observation are those of marriages whether early, late, or not at all. The established canons on these points are not very clear, but such as they are, they may be easily tested.

The facts which I have given above will, perhaps, suffice to show that there may be something of a science in Astrology, and induce the prejudiced to give it an examination. Some great minds in the past have examined it and professed not to find it wanting. It came into disrepute because the mass of people were not educated enough to examine it for themselves, and, therefore, it fell into the hands of quacks.

The planets, let it be also remembered, because they synchronise with, or precede certain events, need not necessarily be the causes of them. They may be simply the markers of times. If the universe be, as experience tends to show, a congeries of wheels within wheels, it is easily conceivable that the cogs of the greater wheel of planetary spheres may correspond with the cogs of some smaller wheel of an individual life, and the dial plate of a macrocosmos with that of a microcosmos. One may foretell the movements of a second hand by observing those of a minute hand without the latter being the cause of the former.

F. W. THURSTON, M.A.

MR. HENRY BURTON.—It is with great pleasure that we call attention to the announcement in our advertisement columns of a testimonial to be presented to this gentleman previous to his departure to the Antipodes. Mr. Burton has worked long and faithfully in the cause of Spiritualism, and we feel sure the best wishes of all who know him will follow him to his new home.

TRANSITION OF PROF. DENTON.—It is with regret we have to announce the departure of this well-known Spiritualist to the higher life. The details to hand are very meagre, the following telegram to the *Boston Herald* being the only information we have. "Prof. Denton, who is well-known as an eminent geologist and lecturer, has been travelling for the last two years, accompanied by his two sons, Shelby and Sherman, engaged in lecturing and scientific exploration in Australia, New Zealand, and China. He was supposed to have been in Java at the time of his death, and, it is probable, was a victim of the earthquake in that country."

HISTORY is the Newgate Calendar of kings and rulers. It finds no materials in the happiness or virtue of states, and is therefore little better than a record of human crime and misery.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M. A. (Oxon.)"

"Sinners and Saints,"\* a book of travels in America, is excellent reading. The author spent three months among the Mormons, and if he is right the rest of the world is wrong in its estimate of these polygamous people. Charity and self-sacrifice animate all their actions. The men are all steady and industrious; the women all happy with their fraction of a husband, and more industrious still. Sobriety is universal; poverty unknown, or at once relieved; immorality there is none. There are no monopolists of wealth to grind down a starving poor; but a general sufficiency, and an all-pervading content. The people are unostentatiously pious with a practical piety that is devoid of cant. I never read a more charming word-picture. Mr. Robinson is a keen observer, and gives chapter and verse for his facts. He is severe on "Gentile" opinion and "Gentile" slander, and leaves on his readers' mind a strong impression of a simple, honest, and pious folk with a strange fancy for polygamy. This, he thinks, has set up the backs of their neighbours. It may have had something to do with it.

Now-a-days one can hardly open a book without finding Spiritualism in it in some form. So it is with no sense of surprise that I find Mr. Robinson advising any Spiritualists among his readers to study Mormonism. "The Saints," he says, "have long ago formulated into accepted doctrines those mysteries of the occult world which Spiritualists outside the [Mormon] faith are still investigating. Your problems are their axioms." The Mormons are, in many ways, akin to the Shakers, and both are instinctive Spiritualists. All people are, who have not crushed out the spiritual instincts by a long course of artificiality, the normal product of civilisation; and who are not sunk in that exclusive care for material things which is the normal product of scientific culture. Mr. Robinson devotes a chapter to the story of Jacob Hamlin, a Mormon missionary among the Indians. The miracles and prophecies related in connection with this phenomenal old man would, Mr. Robinson opines, "stagger even Madame Blavatsky herself." "He cured his neighbours of deadly ailments by the laying on of hands, and foretold conversion, deaths, and other events with unvarying accuracy. . . . If cattle were lost he could always dream where they were. If sickness prevailed he knew beforehand who would suffer,

and which of them would die, and which would recover. If Indians were about, angels gave him in his sleep the first warnings of his danger."

All these stories Mr. Robinson tells gravely, and is evidently impressed by their truth. "On one occasion," he goes on, "Jacob dreamed that he was walking in a friendly manner with some of the members of a certain tribe, when he picked up a piece of shining substance which stuck to his fingers. He at once went off to the tribe in question. They received him as a friend, and he stayed with them. One day, passing a lodge, 'the Spirit' whispered to him 'Here is the shining substance you saw in your dream.' But all he saw was a squaw and a boy papoose. However, he went up to the squaw, and asked for the boy. She naturally demurred to the request, but to her astonishment the boy, gathering up his bow and arrows, urged compliance, and Jacob carried off his dream-revealed 'lump.' After a while he asked the boy why he was so eager to come, though he had never seen a white man before, and the boy answered, 'My Spirit told me that you were coming to my father's lodge for me on a certain day, and that I was to go with you, and when the day came I went out to the edge of the wood, and lit a fire to shew you the way to me.' And Jacob remembered then that it was the smoke of a fire that had led him to that particular camp, instead of another towards which he had intended riding." As pretty a story, and as simply truthful as any I remember!

The portrait Mr. Robinson draws of Jacob Hamlin would pass for any adept, save that Jacob was far from being a recluse. "The impressive solemnity of his language, his low, measured tones, his contemplative, earnest attitude, the Indian-like gravity of his countenance," quite won Mr. Robinson. "That he speaks the implicit truth, according to his own belief, I am as certain as that the water of the Great Salt Lake is salt!" Yet he tells us that "his displeasure killed men, that is to say, they went from his presence, sickened, and died." So frequent was this that the Indians believe that evil befalls those who hurt or offend a Mormon. There was an amount of simple piety and trust in spiritual guidance that drew Jacob to the Indians. "He found tribes that believed in and acted upon dreams, as he did; that accepted the guidance of second-sight; that relied upon prayer for obtaining temporal necessities; that lived by faith; and that were awaiting the fulfilment of prophecy. All this was to him nothing but common sense. For instance, he said, 'I know that some people do not believe in dreams and night-visions. I myself do not believe in them when they arise from a disordered stomach, but in other kinds I have been forewarned of coming events, and received much instruction.' All this impresses Mr. Robinson, but exercises him too. After many queries as to what he is to say to it all, to this primitive faith, these psychical potencies, this "reverting to an intellectual type that the world had supposed to be extinct (!)," he helplessly concludes, "The best thing, perhaps, is to say *Hum* meditatively, and *think no more about it!*" On the contrary, I should say, if there be any Jacob Hamlins who have the power of their prototype and no sphere of action, let them come over to London. We want "missionaries" of that type badly, and can employ a whole tribe.

\* "Sinners and Saints." By Phil. Robinson, 1883. Sold by the Psychological Press Association.

The *Spiritual Record*, for November, gives us the conclusion of Lord Dunraven's experiences: a paper on automatic writing *à propos* of the recent volume of "Spirit-teachings." This paper was contributed as far back as 1870, as an introduction to a little book called "Glimpses of a Brighter Land," and is from the pen of A. M. H. W. It is full of suggestive interest. The writer notices three cases, those of Mr. Wilkinson, Mr. Howitt, and myself, in which the gift of automatic writing or drawing was preceded by violent action of the hand. Mr. Wilkinson's hand, holding a pencil, "moved with such velocity as I have never seen in a hand or arm before or since." "Exactly the same experience has been recorded by William Howitt, in the first development of automatic writing in his own case in 1858." In my own case "the right arm seemed to be seized about the middle of the forearm, and dashed up and down violently with a noise resembling that of a number of paviers at work." I well remember the noise, and especially the pain of the swollen ball of the thumb for many days after. The object with me—the immediate object—seemed to be to "get up power" for some physical manifestation; but the event was rapidly followed by my own development as a psychic.

A paper on "Direct Spirit Writings and Drawings" is concluded. Some very striking facts are given. Mr. F. W. H. Myers' essays, and Mrs. Howitt Watts' "Pioneers of the Spiritual Reformation" are noticed very favourably. The story of the recovery of some lost leases through Mr. Rouse's mediumship in 1872 is familiar, but bears repetition. Through Mr. Rouse's hand was written "Try Exeter," and sure enough the querist remembered that there was at Exeter an old friend of his father's in the person of Mr. Boyd, or rather Dean Boyd, as he then was. On being applied to, the Dean at once said that a bundle of parchments had been left in his care. These on being opened proved to be the missing leases. A very good account of a séance with Mr. Husk, and a number of Editorial Notes on things in general and Spiritualism in particular, make up a really good number.

Touching the Kiddle incident, I quote from Mrs. Watts' recent volume a curious case which has a certain bearing on what is undoubtedly a great though mysterious spiritual law, which must be recognised and reckoned with in the discussion of these subjects. There have been from time to time, in the history of Spiritualism, cases of manifest plagiarism which we have referred to the action of tricky spirits, and in which the medium has been fully exonerated from blame, as being the passive instrument of the deception. It would seem that there are also cases in which authors possess what Mrs. Watts calls a kind of clairvoyance as regards incidents, characters, or plots of their works. She instances Dickens and Charlotte Brontë,\* and L.E.L. (who in one of her novels describes, by anticipation, her own death by poison). This latter, however, is hardly so precise as to be to the point in our present calculation. "It would seem," she says, "that the poet, going inward into the depths of his being—as he must do, if he be a poet—and free to enter the realm of true imagination, enters into the realm of the 'Eternal Now,' where Past and Future are bodied forth with equal intensity, and become one with that which, in the World of Time, we call the Present, and which, even here, is so evanescent that we cannot retain it for a moment's existence, as the present." Reference may also be made to a case of a parallel nature. Mrs. Shelley, in her novel (written almost immediately before her husband's loss), "Valperga," makes the fate of the heroine identical with that of the poet—she is lost in a storm upon the self-same coast, the catastrophe itself remaining a frightful mystery.

\* Vide Foster's Life of Dickens; Mrs. Gaskell's Life of C. Brontë; Select Letters of P. B. Shelley, p. 253. Sold by the Psychological Press Association.

The narrative of Mr. Howitt's case to which I have alluded is this:—In a novel which appeared from his pen in 1867, entitled "Woodburn Grange," is a chapter headed "Scammel's Death."

"Scammel is a fierce, almost gigantic poacher, concerned in a mysterious murder, upon the unravelling of which mystery, of course, much depends. At length the poacher is captured; and bound with cords, is brought in a cart for examination before Sir Henry Clavering, a magistrate and important personage in the story. Under pretence of great suffering on the part of Scammel through the tightness of his bonds, they are unloosed in the presence of Sir Henry. Thus at liberty, he rises up, so tall and stalwart a figure that the magistrates feel the imprudence of their concession. He darts forward, escaping through the window, and, flying headlong across the park, followed by Sir Henry and his servants, he makes, after an abortive attempt to escape by the woods, for the river Trent—is pursued by the men and Sir Henry in boats, whilst with much desperation he swims down the current. With stupendous strength and agility the daring hunter of woods and midnight fields ploughed his way through the water. His muscular arms sent back waves like a strong pair of oars, and that black curly head of his rose at every stroke more visibly above the stream. . . . At once the desperate murderer cast a furious glance on one boat and then on the other, from which several hands were already straining to seize him, and throwing aloft his arms, with a savage, half-drowned exclamation, 'Damnation!' he went down perpendicularly like a stone. There was a burst of horror from all in the boats. The poacher-murderer had drowned himself!"

"Shortly after the publication of this novel, the author read a paragraph in the newspapers of the day, giving account of the seizure of a poacher or poachers, in Nottinghamshire, together with the escape of one of the gang from the presence of the magistrate when brought up for examination; of his making for the adjacent river Trent, and of his death, as above described, in the river! What renders the matter still more noteworthy is the fact that the real event occurred at the very place throughout pictured in the author's mind as the scene of this imaginary incident in his novel!"

The mysterious and occult properties of numbers have always been to me an enticing subject of speculation. I have friends to whom they are, in a very remarkable degree, ominous. They regard them as their objective method of communion with the unseen world. That they may be so, I have no doubt; but I always feel myself unable to tell how far the normal properties of numbers may seem, to an ignorant person like myself, of occult significance. Here now is a remarkable fact, published in the *Times* of October 30th. One of the banks of a provincial city, within three hours' journey of London, had on July 7th, 1879, two customers each bearing the name of Brown, strangers to each other. Mr. Brown number one has his passbook made up, and finds in it a credit for cash £20 0s. 7d. He asks the clerk for an account of the source of this very odd sum. Referring to the books, the clerk finds that on the same day both Mr. Browns are credited with the same amount. Mr. Brown number two had paid in the amount, made up of odd sums, to his own credit. Mr. Brown number one had received it as an Indian dividend. Now what are the chances against such a coincidence, (1) of the same queer sum, (2) the same date, (3) the same bank, (4) the same surname, not a common one in the city? Enormous, no doubt. I suppose the answer to my original query is, that this is an isolated case, whereas the others to which I alluded are perpetually recurrent. But this fact which I have detailed shows how careful one must be in, dealing with the occult, to eliminate every possibility of error. It would, in the light of experience, be quite absurd to deny that invisible friends may use numbers to communicate with us. They use any form of symbolism, or of objective means ready at hand, to signify their presence and express their wishes. But this is just the typical case over which the average Philistine chuckles, and cries ha! ha!

"M. A. (OXON.)"

## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

II.

I shall have to draw so much from Böhme in order to give his solution of the mystery of evil that my own words will be little more than connecting links for his. Earthworms quote very largely from depths of earth which few eyes care to examine, and the little heaps of sifted mould which they bring up from the rough confusion of a lower soil, serve to fertilise its more superficial plane. My ambition is to perform the office of an earthworm in another sort of ground.

When the creation of human beings is spoken of, it is as if a creature such as man could be willed into existence by Divine "fiat" without any possibility of defect (though that would make the derived being equal to its Creator), and without any formative constituents of nature. Any idea of means to this end is usually deemed unworthy of being connected with the work of Omnipotence; and this in a universe where, so far as we can judge, no end is attained without an enchainment of means that astonishes by its subtle niceties of adaptation, whenever it can be traced out.

"Many authors," says Böhme ("Aurora," chap. 19, v. 67), "have written that Heaven and earth are framed out of nothing, but I do wonder that among so many excellent men there hath not one been found that would yet describe the true ground, seeing the same God which now is hath been from eternity. Now, where nothing is, there nothing can come to be; all things must have a root, else nothing can grow. If the seven spirits of nature had not been from eternity then there would be no angel, no Heaven, also no earth have come to be." (N.B.—He means eternal nature, as all the rest of his teaching proves.) Further on he refers to these seven spirits again thus: "Thou must know that all the seven spirits of God are in the earth, and generate as they do in Heaven. For the earth is in God, and God never died." ("Aurora," chap. 21, par. 78.) And in man, "for man's house of flesh is also such a house as the dark deep of this world's, in which the seven spirits of God generate themselves." (Ibid, chap. 26, par. 81.)

To explain by Böhme's own words what he means by these seven spirits of Eternal Nature, and the seven "forms" in the nature of our universe derived from that, would be to write a small volume, not very intelligible either. I must therefore hazard an attempt, roughly and briefly, to indicate what he tells about them, viz., that the Infinite Source of all being willed to manifest the infinite wonders of the Abyssal only God; that this will caused the magnetic (attractive) compression of desire, the darkness of an enclosure of a previously unseeking infinitude of powers and ideas which\* he calls "the nothing"—in contradiction to any conceivable *something*, and sometimes the "liberty." ("The Lubet of the liberty doth introduce itself into Nature and essence, that it might be manifest in power, wonder, and being."—"Signatura Rerum," chap. 14, par. 26.) This enclosure of the desire, condensing power, so to speak, for concentrated purpose, is the cause of the second form of nature (itself the first)—the *mobility*, with its ceaseless wrestling to escape from that strong astringent force, and both together are the cause of the third—the *anguish* generated by such contrary action, and the divided sensibility it necessitates; this again drives on to such intensity of whirling motion as to enkindle *fire*, the fourth form; this again, by the secret influence of the *Lubet*, producing light and love, the fifth; *sound* and resulting intelligence the sixth; and all these finding in the seventh *substantiality*, their completion and full appeasement. [This is, I am well

\* For the vast infinite space desireth enclosure and narrowness, wherein it may manifest itself, for else in the wide stillness there would be no manifestation. Therefore there must be an attraction and inclosing out of which the manifestation appeareth."—"Threefold Life," chap. 1, par. 33.

aware, a very lame and crude representation of Böhme's revelation as to the origin of Nature; but this consoles me for my total inability to do justice to my theme; competent writers have admirably written about it—*Dionysius Freher* and *William Law*, for instance, and what they wrote is unread. Inferior articles have in the present day a better chance of attention.]

It may be well to quote (abbreviated) one of Böhme's shortest summaries to justify my paraphrase; it can hardly be said to explain.

"We find seven especial properties in Nature, whereby this only mother worketh all things, which are these; viz., *first*, the Desire, which is astringent, cold and hard and dark; *secondly*, bitterness, which is the sting of the astringent hard enclosure; this is the cause of all motion and life; *thirdly*, the anguish by reason of the raging of the impression where the impressed darkness falleth into a tearing anguish and pain by reason of the sting. *Fourthly*, the fire, where the eternal will (the Lubet) doth introduce itself into a darting flash" . . . "with which the hardness is again consumed and introduced into a corporeal moving spirit. *Fifthly*, the egress of the free will out of the darkness and out of the fire, and the potent desire which it hath sharpened in the fire, doth now in the light's desire draw into itself the essence from the fire, dying according to its hunger, the which is now water, and in the lustre it is a tincture from the fire and light, viz., a love desire. *Sixthly*, the voice or sound. *Seventhly*, whatsoever the six forms are spiritually that the seventh is essentially, or in real substance.

"Thus these are the seven forms of the Mother of all Beings, whence all whatsoever is in this world is generated." ("Signatura Rerum," chap. 14, from par. 10 to 15.)

I am painfully conscious of the obscurity of this passage; on first reading it will affect the mind as wonderful nonsense; but could any true explanation of creating life be sensed by the intelligence of man in his present state? I am sure it could not. The entirely ignorant must take something on trust, before any foundation of knowledge can be laid.

Readers who are fortunate enough to possess any of Böhme's writings will find in each of them abundant mention of these seven forces or forms of Eternal Nature. What I fail to make as intelligible as the subject admits, reference to his fuller account may make clearer. For instance, "Aurora," chap. 18, par. 28. But I must observe that had it not been for Freher's more lucid, though very profound treatise on "Deity as manifested through Nature," I should never, from Böhme alone, have been able to understand what he meant by the *Lubet*, or how the good pleasure of Divine love acted through the wrestling wheel of the seven Spirits of God. Those who have access to this very rare work or to C. Walton's *Memorial of Law* (unpublished, but to be found in most of our largest public libraries), which contains large extracts from other writings of Freher will find the trouble of following his close line of argument richly repaid.

Now, it is in the arrest of the right evolution of these seven forms of Eternal Nature that all evil begins, and before we deal with the question, "Who are our spiritual enemies?" we ought to learn how it is that in a world created by a holy God, anything can be antagonistic; and, as these "forms" are the seven Spirits of God, "generating God," as Böhme has it, the Scriptural saying, "I create evil" (Isaiah xlv. 7) is strictly true; though it is none the less true that God is love and did not will evil.

Let us try if by any possible analogy we can help ourselves to understand this passage ever so little. Suppose that an embryonic form of human origin was shewn to us, we should regard it with horror; it is an abortion, a comparatively formless and revolting approach to what, in

its full growth, is a beautiful human shape; and yet it is a requisite preparation for that matured excellence. All sinful beings, in our kind of bodies or out of them, are in this sense embryonic monsters; they have fallen short of right evolution; they act and feel in God and by the powers of God, and yet are contrary to God and remain in the wrath of God because good in them has not been wrought out to true being. And what is the cause of evil is equally the cause of the ceaseless unrest of human life. "Rest," F. Baader tells us, "is unimpeded total activity. Every being acts restlessly so long as it has not attained the totality of its energies. The striving forces of Time seek rest, not to die but to be active without hindrance."

Perhaps *Frederick's* image of the broken ring gives as good an idea of the cause of antagonism from breach of original sequence as any form of words could. After a long and careful exposition of the original good of the darkness which must underlie the production of fire before light itself can be manifested, he continues: "It belonged therefore essentially to God's eternal manifestation, of which it was—as to our weak apprehension—the first beginning that could have been made, if its end was to be attained; and which beginning having never been separated from its end, could not have been evil and stand in opposition to its end, which was good, and both together were but one thing. For this end found and took hold of its beginning and swallowed it up, so that they made together but one globe wherein they were inseparably within each other, the light manifested in the darkness and shining in it, and the darkness hid in the light, and not comprehending it; as we see in a simile, in every ring or circle in which the beginning and the end are united and combined, and which would never be called a circle or a ring if it had no beginning and end, yet so that the end always lays hold of the beginning and swallows it up into itself, and the beginning be lost and disappear in the end. Now, Lucifer, who, it is granted, is not a maker, still less a creator, but a destroyer, first broke the harmonious ring in himself—for inasmuch as he was a creature, inferior and posterior to Eternal Nature, he must necessarily have had it within himself—and thereby the beginning of it appeared by itself divided from its end, and was placed in strong opposition against it; just as when a ring is broken a beginning and end appear opposite to each other, whereas it was before but one entire thing."

Lucifer, according to Böhmé, first looked back into the strong first forms of Eternal Nature, in which he thought with his fire to prove superiority over the meekness of light; and in this process of imagining for himself self-chosen elevation, his light extinguished and his fire remained in the dark world.

To enlarge upon this portion of the subject would carry this paper beyond bounds, and is not necessary for its aim; only it should not be forgotten that any attempt to popularise doctrines of this vast scope must be at the sacrifice of all due proportion; many an adjacent branch of the subject must be ignored if minds unused to such themes are to be won to attend to them at all. The point I wish to make good without fatiguing by too copious extracts from my teacher, is that what we call *evil* took its rise when first Spirits of exceeding power, acting in God with all the Divine forces of the first four Spirits of Eternal Nature, "fell short of the glory of God," and broke the perfect sequence of right evolution. And that these mighty angels, with all their constituent Spirits, have for millions of ages remained in this state of tremendous opposition to light, to love, to all that is called in a special sense God—though nothing can have being out of, or apart from, the first Creator—God, the Father of spirits.

If I am told that all this belief in Lucifer and the fallen angels is the remains of superstition, an obsolete engine of priestcraft, I would request answer to this one question—

\* From D. A. Archer's *Third Section of Treatise on Deity*.

since no philosopher will, I suppose, deny the truth of this dictum of St. Martin's: "La mesure d'une erreur est en même temps la mesure de la vérité correspondante," ("L'Esprit des Choses," Vol. I. p. 88)—what can the truth be which corresponds to these old world beliefs in a mighty tempter, a cruel adversary, a tormentor of evil men?

If both philosophy and theology are silent, surely the answer which during two centuries has satisfied some of the strongest intellects, might be accepted now for at least a working hypothesis.

### OCCULT SYMPATHY.

The wife of a friend of mine, living in Staffordshire, is liable to sudden attacks of neuralgia, which come without warning when she is in perfect health. On such occasions her husband, when at a distance from her, has sympathetic notice of her suffering. He feels much depressed and exhausted, and has several times written to express his sorrow for her attack, and has always found that his apprehensions were justified by fact. A few years ago she was staying away from him in London in view of a painful operation. He was naturally very anxious about her and was hearing twice a day from her. On Thursday night, December 13th, 1877, he awoke, distinctly hearing himself called, Frank! Frank! He thought it might be a cry of suffering from his wife, and wrote off to her by the early post on Friday. The reports from her, however, subsequently proved the same as usual. But by the second post, on Friday he had a letter calling him to go to Newmarket, where, unknown to him, his brother was very ill. It was too late then to start till Saturday morning, and when he arrived he found that his brother had died on Friday night, and that on the Thursday night he had repeatedly asked for "Frank," being anxious to have him sent for, as my friend believes, in order to make some alterations in his will. The number of things my friend had to attend to completely drove the call on Thursday night out of his head, but on finding that his wife had been as well as usual that night, he was persuaded that the call had proceeded from his dying brother.

H. WEDGWOOD.

### DIRECT SPIRIT WRITING.

A correspondent of the *Revue Spirite* writes the particulars of a séance held some months ago at Syracuse, N.Y., Mr. Joseph Caffrey being the medium. To this séance Mr. Malcolm, the inventor of "Malcolm's Telescope Rifle," had been prevailed upon to come. In his pocket he brought a new and unused note book. After various physical manifestations, a spirit addressed him by the direct voice, saying how glad he was to see him and that he had brought the note book, which he asked him to hold under the table. He took the book from his pocket and did so. In a few minutes writing was heard; on its ceasing, it was found to be a communication from his friend Bellinger, the inventor of a peculiar target; it related to a subject in which they alone had been jointly concerned, and closed by exhorting him to give up his notion that death finished a man. There was more writing on another page, so minute that it was illegible without a magnifying glass. It was written within the space of a square-half-inch, and the copy of it in ordinary writing filled a page and a-half of letter paper. It was signed by another of his deceased friends, Spencer, an optician, and was upon a recondite point in optics. Acting upon the view contained in this communication, Mr. Malcolm says that he has constructed his best telescope.

The Rev. H. R. Haweis' sermon on Transcendental Physics, the official report of which appeared in these pages, has been reprinted as an 8pp. supplement to the September number of the *Harbinger of Light*.

### SPIRITUALISM AND OUR ORTHODOX LEADERS.

By F. J. THEOBALD.

I.

Dr. Norman Macleod.

Whilst reading the biography of that eminently Christ-like man, Dr. Norman Macleod, I observed that although throughout the two large volumes, the subject of modern Spiritualism, as such, was not once alluded to, no Spiritualist could fail to recognise that, whether or no he ever identified himself with, or shewed any active interest in the movement, he was really in full harmony with the Spiritualistic teachings, and the highest phases of their belief. Dr. Macleod continually expresses his firm belief in what we call "Progressive Spirit Life," and what the orthodox Christians of our Churches speak of as "the final restitution of all things." He also rejoiced in the assurance of the loving presence, with us, of the spirits of those who have passed on. And that, inasmuch as he knew they preserved their individuality, *unaltered* (beyond the spiritual expansion, which the transition from earth to the spirit sphere would of necessity supply), he believed that their interest in us, in all the varied vicissitudes of our life, was unflinching; that they were permitted to watch over us, "as ministering spirits, sent forth to minister." At page 375, Vol. II., we read "A great sadness weighed on him, a weariness of . . . the burden and the mystery of life." But out of this arose a more child-like clinging to Christ, and to the love and goodness of God."

Deeply affected by the disturbed condition of opinion in the world and the Church, he cherished only a fuller confidence in order finally coming out of disorder; and feeling his own life-work was over, he entered the more keenly into speculations as to the character of the life beyond the grave.

The future state—the society, occupations, and joy—of the blessed dead had been a favourite theme with him for many years, but during the last few days of his life it seemed to engross his thoughts. . . . "After all," he said, on one occasion, "death is a wrong name . . . it is birth into true life."

(P. 385.) Whilst endeavouring to comfort a bereaved relative, he talked with more than usual power . . . regarding the glorified life of those who had departed in the Lord.

He recalled the names and characters of deceased relatives, and described the joy of meeting and recognising them.

He spoke of his father, of James, of sisters, and uncles who were dead, and of John Macintosh. . . . When a friend chanced to allude to their departure as a loss, he vehemently remonstrated against such a view. "Love is possession! Love is possession!" he repeated, with emphasis. . . .

(P. 388.) Dr. Macleod described with great delight the dreams he had been enjoying; or rather, the *visions*, which seemed to be passing vividly before his eyes, even while he was speaking. "You cannot imagine what exquisite pictures I see," he exclaimed. "I never beheld more glorious Highlands, majestic mountains and glens; brown heather, tinted with purple, and burns—clear, clear burns! and above, a sky of intense blue—so blue, without a cloud!"

(P. 390.) Dr. Macleod said to his wife, "I believe I will get better, but I wish you to record for my good, and for our good, afterwards, that in this hurricane I have had deep thoughts of God. I feel as if He said, 'We know one another. I love you, I forgive you, I put my arms around you.' . . . I have had constant joy, and the happy thought continually whispered, 'Thou art with me?' Not many would understand me. They would put down much that I have felt to the delirium of weakness; but I have had deep spiritual insight."

When he was speaking of God's dealings, the expression of his face and his accents were as if he was addressing one actually present. Still more intimately than ever his fellowship was with the Father and the Son. . . . To his daughter he said, some few hours before he passed on:—"If I had strength, I could tell you things that would do you good all your life! . . . I have glimpses of Heaven that no tongue, nor pen, nor words can describe."

### THE CHEMISTRY OF CHARACTER.

John, and Peter, and Robert, and Paul, God in His wisdom created them all. John was a statesman, and Peter a slave, Robert a preacher, and Paul—a knave. Evil or good, as the case might be, White or coloured, or bond or free—John, and Peter, and Robert, and Paul, God in His wisdom created them all.

Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Fashioned and shaped by no will of their own, And helpless into life's history thrown; Born to conditions they could not foresee, John, and Peter, and Robert, and Paul, God in His wisdom created them all.

John was the head and the heart of his State, Was trusted and honoured, was noble and great. Peter was made 'neath life's burden to groan, And never once dreamed that his soul was his own. Robert great glory and honour received, For zealously preaching what no one believed. While Paul of the pleasures of sin took his fill, And gave up his life to the service of ill.

It chanced that these men, in their passing away From earth and its conflicts, all died on one day. John was mourned through the length and the breadth of the land;

Peter fell 'neath the lash in a merciless hand; Robert died with the praise of the Lord on his tongue; While Paul was convicted of murder, and hung. John, and Peter, and Robert, and Paul, The purpose of life was fulfilled in them all.

Men said of the statesman—"How noble and brave!" But of Peter, alas!—"he was only a slave." Of Robert—"Tis well with his soul—it is well;" While Paul they consigned to the torments of hell. Born by one law, through all nature the same, What made them differ? and who was to blame? John, and Peter, and Robert, and Paul, God in His wisdom created them all.

But in that region of infinite light, Where the soul of the black man is pure as the white, Out where the spirit, through sorrow made wise, No longer resorts to deception and lies— Out where the flesh can no longer control The freedom and faith of the God-given soul, Who shall determine what change may befall John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase; Peter rejoice in an infinite peace; Robert may learn that the truths of the Lord Are more in the spirit, and less in the word; And Paul may be blest with a holier birth Than the passions of man had allowed him on earth. John, and Peter, and Robert and Paul, God in His wisdom created them all.

LIZZIE DOTEN, "Poems of Progress." (3rd thousand.)

BOSTON: William White and Company, "Banner of Light" Office, 158, Washington-street.

MR. JOHN BEATTIE.—This gentleman, mentioned by Signor Damiani in his letter in another column, was known to a great number of Spiritualists, and contributed at times to the pages of "LIGHT." He was an excellent speaker, and aided in no small degree, both by tongue and pen, to the spread of Spiritualism.

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

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## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

Light:

SATURDAY, NOVEMBER 10TH, 1883.

## REVIEW.

## PIONEERS OF THE SPIRITUAL REFORMATION.\*

## I.—DR. JUSTINUS KERNER.

Mrs. Howitt Watts has given us, in this handsome volume, a vivid picture of Kerner, "the most prominent figure in the spiritual circle of Germany," as Howitt calls him. Considering the age in which he lived—1786-1862—he was an extremely remarkable man, one who was indeed a Pioneer. It is not too much to say that he prepared the way by his many psychological publications, and especially by his account of "The Seeress of Prevorst" for the reception of the developments of modern Spiritualism. The Rochester Knockings followed hard on the publication of Kerner's remarkable volume, in which he detailed his varied experiences with that most gifted seeress. In it he had pointed to a class of spirit—*Poltergeister*—who seemed inarticulate, but who "would loudly announce their impatient presence by varied and loud sounds." When the Fox mediums invented their system of spiritual telegraphy, they gave a voice to these dumb spirits of whom Kerner had spoken, and

"The legion of waiters on the threshold of the intermediate state became at once, as it were, gifted with speech, and legions of voices—many at first only stammerers and stutterers—answered with bewildering confusion from the other side of the River of Death. Once set to work, this telegraph, according to the economy of the spirit-life, was embodied by higher classes of disembodied spirits as the readiest mode of communication with their friends left on earth.

"Modern Spiritualism has invariably exhibited itself as the breaker-down of bars and barriers, as the unbinder of mental bonds, as the letter-in of light into dark places—functions, assuredly, of a Spirit of Salvation and Healing.

"Of the advent of this Spirit of Benevolence, Kerner was, undoubtedly, a distinguished herald."

Very fitly, then, does Kerner take the first place in the list of Pioneers of the Spiritual Reformation.

\* Pioneers of the Spiritual Reformation. Life and Works of Dr. Justinus Kerner; William Howitt and his Work for Spiritualism. Biographical Sketches by A. M. Howitt Watts. Price 10s. The Psychological Press Association.

Kerner's life is full of interest, but the picture drawn of him is one that would be marred by abridgements, and must be read in *extenso* in Mrs. Watts's own words, always vivid, clear, and chosen with perfect taste. Here is a word-picture of young Kerner at the time when he obtained his doctor's diploma.

"Picture to yourself a youth of the simplest and most thoroughly negligent attire, possessed of the most entire indifference towards things which usually trouble people, with a stooping bearing, an irregular gait, a constant inclination to lean upon a chair rather than comfortably to sit upon it—and yet with a slender, well-grown, well-looking youth—and then you will have a complete picture of my Kerner."

It was in the year 1826 that Kerner published the first of his works dealing with the inner life of man. This was "The History of Two Somnambulists." These were in fact patients of his, conspicuous among the number who filled his house for the marvellous phenomena exhibited by them during the course of their mesmeric treatment. Subsequently came his account of "The Seeress of Prevorst," published in 1829, after the death of Madame Hauffe. It is by this book that Kerner is most widely known. But it would be very unjust to his memory not to credit him with the great literary activity which during thirty years kept him constantly before the public, at one time as a poet, at another as a psychologist, and yet again as editor of periodicals, through the pages of which, as well as through his own books, he made most valuable contributions to psychological and spiritual science.

From these works Mrs. Watts gives us some well-selected specimens. From "The History of the Two Somnambulists"—a book rare in Germany and not translated into English—we have some most remarkable experiences of Christiana, a girl of thirteen years, the daughter of a respectable vine-grower of Weinsberg. She had dwelt with tender regret on the death of a little brother, and her yearning after re-union with him had apparently set in action within her the power she so much desired. Her spiritual faculties were developed. She became clairvoyante, had prophetic dreams and visions, and prescribed for herself when in the trance-state. It was her brother whom she saw and conversed with. "My Frederick tells me so," was her cry. She had conquered through the power of her great love, and was re-united to her brother.

It is a matter for regret that this work, which is second only in interest to "The Seeress of Prevorst," should not be translated into English.

The life of Madame Hauffe, the Seeress of Prevorst, has been popularised by Mrs. Crowe's translation of Kerner's work, as well as by various articles in the *Spiritual Magazine* by Mr. Thomas Shorter. Space forbids any attempt to recount the phenomena of this most strange life, as observed and recorded by Dr. Kerner during the years that she was an inmate of his house. Her various states are interesting, and are thus enumerated:—

"1st. That in which she ordinarily existed, wherein she appeared to be awake, although she was not so; but, on the contrary, in the first stage of her inner life. She declared that many persons were in this state, of whom it was not suspected, and who were not aware of it themselves.

"2nd. The Magnetic Dream. She believed many persons to be in this condition who were considered insane.

"3rd. In the half-waking state, which exhibited itself more especially by its writing and speaking the inner language (to which reference is repeatedly made in the later portion of the volume). She said she spoke this language when her spirit was in intimate conjunction with her soul."

"4th. The sleep-waking state when she was clairvoyante and prescribed.

Another very valuable contribution of Kerner's to

\* By the soul (*Seele*) is meant throughout, by the Seeress, the abstract idea of the sum of all the intellectual and moral faculties. By the spirit (*Geist*) is indicated the pure reason, the conscience, the intuitive sense of the good, true, and beautiful—the *eer-soul*; in one word, the Holy Ghost: all being synonymous.

psychology is his "Histories of Modern Possession." He had made a profound study of the subject, and had arrived at the conviction that there were special characteristics in those persons who avowed themselves to be possessed by evil spirits, which differentiated the cases from those of ordinary insanity. One case recorded by him with great minuteness "contains probably not only every known phase of demoniac possession, but every known phase of haunting by earth-bound spirits." I allude to the case of the Maid of Orlach, which Mrs. Watts transcribes in full, and which is most instructive in its revelations. It evidently impressed Mrs. Watts, and gave rise in her mind to some very suggestive queries, which we venture to present for the consideration of our readers. They are full of wise suggestiveness.

"Wherefore is it, that almost invariably, it is upon individuals of a religious, unworldly, guileless, and innocent nature, that this infestation of demons falls, usually upon youths, upon young girls, women, and even upon little children?"

"Wherefore is it, that neither crime, nor evil disposition, nor dissolute habits of life appear to exist as the attracting causes of the demoniac presence?"

"Wherefore is it, that the bodies thus ruthlessly tormented and racked, are singularly robust, unprejudiced to disease, and frequently endowed, not only with health and strength, but with remarkable beauty? Thus, that the individuals afflicted by demoniac possession, are in their spiritual and physical natures apparently opposed to such affliction."

"Wherefore is it, that the demons, as if impelled by an inscrutable doom, are ever seeking, not only to incarnate themselves in these pure, fleshly tabernacles, so unwillingly yielded up by their rightful inmates to the usurpation of demoniac uncleanness, but when once admitted into these dwellings, clean 'swept and garnished,' appear still ever impelled by their inscrutable doom to make through innocent, borrowed lips, confession of monstrous crimes committed in far-off days together with descriptions of their present purgatorial torments?"

"Wherefore is it, that after this confession has been wrung from the unclean self-accusers, through the pressure of this same inscrutable doom, they announce themselves as partially loosed from the weight of the anguish of recollection, from the weight of those mysterious chains which still bind them down to the scene of former crime, hinting in strange words of an approaching reappearance before the judgment-seat of God?"

"Wherefore is it, that another class of disembodied spirits, less debased than the tormentors, yet nevertheless earth-bound and in intimate connection with their fate,—at once victims, fellow-sufferers, and instigators to higher life—appear upon the scene as protectors of the suffering, victimised human beings, whose robust, clean bodies appear to have been granted for a time as the mysterious combat-ground for a more than mortal conflict?"

"Wherefore is it, that if the body of the 'possessed' be subjected to such violent ill-usage the soul belonging to that body should be watched over, consoled, and kept from contact with impurity, in a manner so entirely superhuman?"

"Assuredly in all these facts the mind of an intelligent spectator must recognise a marvellous coherence of action, tending towards some sublime end, and the thrilling suggestion must occur, becoming ever stronger and clearer, that possibly the key to the solution of the direful mystery of possession, is nothing less than a new revelation of a truth, ancient as the most ancient mythology, and the central fact of the Christian Dispensation—*salvation wrought for the sinful, through sinless-suffering*. That, possibly, whilst witnessing the paroxysms of a 'Maid of Orlach,' the spectator has beheld the acts of an unutterably affecting 'Divine Drama,' planned by the Poet of Poets, where the actors are disembodied spirits, where the stage is the fleshly body of humanity, and where the final act will be—progression of all the actors towards God—yes, progression—slow though it may be—even of the blackest demons of the lowest hells."

Kerner's last work is devoted to correspondence with Mesmer, and "Researches after Memorials of him in the Place of his Birth," a volume of 212 pages, teeming, as all Kerner's books do, with interest and instruction to Spiritualists. These records form some fifty pages of Mrs. Watts's volume, and present a sharply defined picture of the great healer.

A notice of that part of the volume which relates to the labours of William Howitt in the cause of Spiritualism must be reserved for another occasion. In thus imperfectly directing attention to Mrs. Howitt Watts's admirable addition to our literature, we refrain from attempting what would be, indeed, impossible, viz., to point out its many literary charms, or to indicate its very high value to the student of psychological science.

## MEDIUMSHIP IN CENTRAL ASIA.

Under the above heading the *Revue Spirite* inserts a letter of Prince Adeka from St. Petersburg:—"The Emir of Bokhara," says the writer, "sent his son Seyd-Abdul to represent him at the recent coronation of the Czar. His chief interpreter was Alime Jounouseof, who brought to me a letter of introduction from a friend at Samarkand, Russian Turkestan."

"I had frequent conversations with Jounouseof during his stay here. He had travelled in Arabia and India, knew several of the languages of the East, and spoke Russian well. He was well informed in the physical sciences. I introduced the subject of Spiritualism to him. He told me that there had existed for generations among the Mahomedans of Central Asia a spiritual brotherhood, called Muridists, in which magnetism and mediumistic phenomena were studied. He said that he himself was a Muridist; that among them are remarkable healers and clairvoyants; that they were required to practise self-denial and cultivate the good of the neighbour. They who join the brotherhood have to study under the direction of an elder, and mortify the body by privations in food and clothing. When they have attained mastery over the flesh, they are put to the study and practice of healing by the imposition of hands. They are then introduced to the study of clairvoyance and seeing at a distance; and finally to that of rendering visible the spirits of those who have passed away, especially of the elders by whom they have been initiated. Jounouseof said that he had had interviews with his own deceased master as palpably as when he was in the natural body. They were taught that to retain constantly the distinctive qualities of a Muridist, the disciple must persistently live a life of sobriety and disinterestedness; must pray without ceasing, and heal the sick."

"He said that their science was secret; that they made no boast of, nor worldly gain by it, and that they are held in great esteem in Bokhara and throughout Central Asia."

"What I told him about modern Spiritualism interested him much. I presented him with Russian translations of two of Allan Kardec's smaller works, which he said he would render into Arabic and Persian, and he requested me to interchange with him, from time to time, news of progress in our several countries."

THE C. A. S.—The Council will meet at 38, Great Russell-street, on Tuesday evening next. It is highly desirable that there should be a full attendance of members.

The *Christian Globe* "reviewer" makes a curious mistake in referring to Mr. Drummond's work, "Natural Law in the Spiritual World." He says:—"For our own part we are fairly sick of the spirits and their professors, and have nothing but contempt for the sorry devices, subterfuges, and monkey-tricks resorted to by those ethereal gases in the realm of balderdash known as the spirit-world." Passing by the cheap sneer at Spiritualism as of no account we fail to see what connection there is between Spiritualism and the book in question. The subject is not even mentioned or hinted at, and the "reviewer" appears to have simply jumped at the conclusion that the book dealt with psychological subjects by reason of its title. Probably he knows just as much about Spiritualism, and that is why we pass by his sneer without comment. We make him a present of the situation for what it is worth.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

## Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—May I be allowed to say some words once more upon the subject of Esoteric Buddhism. Having left England for India on August 25th, I have been unable to keep in rapport with the discussion while it lasted, and to communicate with you at a time perhaps more suitable than the present.

I am enabled to write in answer to your Spiritualistic correspondents, because I am in sympathy with all honest Spiritualists and am a corresponding member of the Central Association in London. While acknowledging, however, the phenomena of Spiritualism to be scientific, I have been enabled by some study to see their rationale, and to rise to Esoteric Truth, which masters of Occultism and Theosophists can understand.

Well, then, I proceed now to offer some resistance to the attacks of your contributors and of the journalists of London generally.

I refer first to an opinion expressed in regard to the erudition of Rhys Davids as opposed to that of our President-Founder. It would not be real modesty to refrain from asserting that no one with so-called normal powers can know nearly so much of Buddhism as the prominent members of the Theosophical Society.

I now proceed, sir, to deal with some contributions to the paper under your editorial direction. In answer to them generally, it may be said that we expect, and are prepared for, the scepticism, of which we have recently had a sample. It would be vain to expect other things from those who have eyes yet do not see. The doubting of the existence of the Occult Brethren is a matter which, in the real Theosophist, provokes a quiet laugh. The speaking disparagingly raises feelings of indignation and of pity. Accepted Chelas, of whom there are many in this Empire and four of whom I have the honour of knowing personally, are in constant communication with their masters, have seen them frequently in both ordinary and to us extraordinary circumstances, and know them as they know their own souls. The statement that "the Brothers" are not seen is, indeed, absurd and untrue.

And now I proceed to notice particularly the letter of one of your correspondents, Mr. Henry Kiddle. Mr. Kiddle's letter is written conscientiously and in a good spirit: and there is no doubt but that, from an ordinary standpoint, there is fair reason for the protest with which we have been favoured.

Mr. Kiddle, "not to put too fine a point upon it," accuses one of our respected masters of nothing short of plagiarism. Mr. Kiddle will not, I am sure, maintain that the ideas in his excerpts are original and are placed by him for the first time before an attentive world. Our master puts the same ideas before us (in pretty much the same words, it is true), but refers, beforehand, to a gentleman of the name of Plato. The sentences to which Mr. Kiddle lays claim are found among a number of others bearing on the subject, but the latter are not, so far as we have heard, to be found in any discourse delivered at Mount Pleasant or elsewhere. Whence come they? is the query which arises.

We will not answer Mr. Kiddle by saying, in the words of Solomon, that there is nothing new under the sun; but will tell him, instead, that the explanation is occult, and deals with an essence known as "astral light." Our master has, no doubt, seen the idea, and, being tired (as indicated at the close of the paragraph referred to), has written or impressed it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or of Plato on the other.

To us who are within the pale, it is unpleasant to write letters of a nature such as this, in answer to unsympathetic and sceptical men. But as time goes on it will be recognised (though we say it, perhaps, who should not) that an explanation such as this is good-natured; for the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours.—I am, Sir, yours truly,

W. T. BROWN, F.T.S.,  
Bachelor Legis.

Adyar, Madras (India).  
October 8th, 1883.

## Esoteric Buddhism.

To the Editor of "LIGHT."

SIR,—As you have expressed your intention to close your columns on this subject, I should not—having the fear of your waste paper basket before me—have ventured to address you, but the controversy is so manifestly unfair that I cannot see it and remain quiet. Your theosophical correspondents, one and all, gird at "G. W." as if he were the only seceder from amongst them; such, however, is not the case, as when Mr. Harrychund Chintamon, on behalf of the Arya Somaj, invited Colonel Olcott to Bombay to found a Spiritual Society, Mr. Chintamon could not agree with some of the doctrines or rules put forward by Colonel Olcott, either from his own intuition or under the inspiration of his guiding star; consequently he declined to have anything more to do with the founders, and the Colonel, therefore, after the manner of his countrymen, took the matter into his own hands, and "bossed the job" himself. The secession of Mr. Chintamon was shortly after followed by that of Mr. Wainbridge and Miss Bator, who accompanied the Colonel and Madame Blavatsky from New York. The letters that have appeared in the Bombay newspapers shewing that while wine and tobacco are not allowed their disciples, the founders partake of them freely, are a curious commentary.

As regards Koot Hoomi and the Himalayan Brothers, it is remarkable that they were unknown to such a learned and accomplished native gentleman as Mr. Chintamon. If, therefore, "G. W." has got tired of the "shut your eyes and open your mouth" system it is not to be wondered at; indeed the wonder is it should have lasted so long with him,

S.

## Organisation.

To the Editor of "LIGHT."

SIR,—Mr. Jackson may be interested to learn that there is no intention of abandoning all attempt at organisation in this country. Whether my arguments, which Mr. Jackson is good enough to notice, are or are not sound, we propose to act on his motto, "Try! try! try again!" I agree with him that such is our duty. We shall discharge that duty none the worse if we review the past and endeavour to trace the causes of failure hitherto. That which Mr. Jackson points to as chiefly operative in America—the plague-spot of Free Love—is quite inoperative here. We have been mercifully preserved from that curse. So that there must be other reasons for want of success. If Mr. Jackson will re-read my Notes, I think he will see that I have indicated some of them. But, be this as it may, I believe that the time will come when it will be possible to frame a powerful organisation in Spiritualism, correlated with similar organisations in other countries. I should like to see a great Brotherhood among Spiritualists of all nations, embracing every different variety of faith, fettered by no hard and fast creed, but banded together for the maintenance and defence of that faith which is their common property. I hope to see that dream an accomplished fact. I shall not defer the happy day if I keep before my mind a clear view of the difficulties in the way of its realisation.

How far distant the day may be none can tell. Events move very rapidly now, and we can but proceed experimentally until we do succeed.

To this end it is very desirable that they who are doing similar work in different countries should hold communication with each other. I shall be glad to hear from any friends in America, who are desirous of co-operating with me and others here in England in making organisation an accomplished fact.

Our aim should be simple. We should avoid any interference with existing societies, or any attempt at indiscriminate proselytism. The simpler our bond of union the better it will hold.

If any who favour this plan, whether in this country or elsewhere, will address me at the office of this Journal, I shall be happy to give their suggestions every consideration.

M. A. (OXON.)

## Mr. Ware on Progress.

To the Editor of "LIGHT."

SIR,—Mr. Charles Ware, in his letter which appeared in your issue of October 13th, is much disturbed because "in religious thought and spiritual knowledge there is absolutely no progress, but utter stagnation." This would be sad and discouraging indeed if it were true, but it is not true. There is immense progress in every direction outside Spiritualistic circles. It is true that creeds remain stationary, but this is no proof of stagnation, for opinions do not so remain. What

used to be called "orthodox" fifty years ago, within my memory, is, to a great extent, abandoned, and broader and more rational ideas are struggling into recognition. The orthodox "hell" has received wonderful modifications. "Eternal torture" is quickly becoming obsolete. Salvation by faith alone is fast losing its hold upon people's minds, and pulpit discourses are becoming more and more practical. There was never so much effort made towards Prayer-book reform and the disuse of the Athanasian Creed as of late years. With regard to the future state, I have been surprised to hear eminent members of the various denominations discourse of the spiritual world and its realities with almost as much intelligence as a Spiritualist would, while at the same time I know that they were not readers of our literature. There seems to be an influx into the human mind generally, bringing men into a state of greater preparedness for the reception of spiritual truth. All this is what we might expect; and it is accompanied with an increase of forbearance and toleration which is most striking. The violent prejudice which spiritual facts used to encounter has sensibly given way. But the change is seen in other directions. Fifty years ago a clergyman who could advocate from the pulpit the admission of Dissenting ministers to Church of England pulpits would have called down upon him the censure of his bishop, and have imperilled his position. Now, a canon is able to counsel the same innovations from a cathedral pulpit without exciting much surprise, as was done the other day at Bristol. Look at Oxford. I can remember it as the home of narrowness, bigotry, and the most arrogant intolerance. A Dissenter was a low caste wretch who scarcely dared lift up his head in the University. But now all is changed! Nonconformists are admitted to tutorships and fellowships; the clergy are being ousted from the headships of colleges; and five heads of houses are already laymen! One of the "heretical" writers of "Essays and Reviews" has just served his term of office as Vice-Chancellor, and has now been re-elected for another year—an unusual honour. Dissenters take their place on an equality with Churchmen. Indeed, one may almost say that it is rather a recommendation than otherwise not to be a Churchman. Thus a wide door is open for the diffusion of new and more liberal ideas among the great body of the clergy and others.

With such results as these before us, and many others which might be mentioned, but are obvious enough to those who will look for them, it is strange to hear it said, "there is absolutely no progress, but utter stagnation."

There is one other thing I would like to notice. Mr. Ware compares the book of nature with the "volume of ancient writings which we all have on our shelf" (I suppose the Bible), which he seems to hold in contempt, for he exalts the former at the expense of the latter. But I cannot see the sense of comparing two things so essentially different. It is as if one should say, "'Paradise Lost' is rather a childish book, with but little poetry in it, but for my own part I prefer the view from the right." The Scriptures were not written in order to expound the "book of nature," or to teach us natural science, or even history. They are full of spiritual lessons taught by symbol, intended to aid in the regeneration of the soul. "Nature" indeed abounds with instruction, but inasmuch as the spirit is of far higher importance than the body, interesting as that is, and the spiritual world than the natural world, so the Scriptures must logically be of far more importance than the "book of nature."

To estimate the Bible as the "crude thoughts of infancy," or as the "story books of the nursery," as compared with nature, indicates rather a curious want of appreciation of spiritual things.

S. C.

## Transition of Mr. John Beattie.

To the Editor of "LIGHT."

SIR,—An old and earnest Spiritualist, Mr. John Beattie, of Clifton, passed away on the 14th October, in his sixty-third year. Born of the artisan class, but extremely fond of study, I found him twenty-five years ago a prominent photographer, and no mean metaphysician of the materialistic school. In 1864 the Davenport Brothers having come to Clifton, I met him at their exhibition, and we both agreed that the subject demanded further investigation. Shortly after, Mrs. Mary Marshall was engaged to come to Bristol, and through her then marvellous mediumship, with many others in Clifton and Bristol, both he and I became convinced of the immortality of man and of the communion with the spirit world. From that time he assiduously followed up the study of our philosophy, and with word and pen made numerous converts among the Secularists, of whom he had pre-

viously been a prominent member. By nature he was most humane, but since his conversion to Spiritualism he became a great philanthropist, and on my visiting him a few weeks only before his demise I found him an example of cheerful resignation, under the infliction of paralysis, which prevented him following his usual active life. His memory will ever be cherished by all those who knew him.—Respectfully yours,

G. DAMIANI.

29th October, 1883.

## Physical Manifestation.

To the Editor of "LIGHT."

SIR,—About twelve months ago I furnished you with my experience of the folly of attempting to get satisfactory physical manifestations in promiscuous or crowded circles. That experience has recently been confirmed. On Saturday evening last, Mr. John Taylor, at the instigation of the Rochdale Spiritualists' Society, gave a séance in their meeting room, which proved unsatisfactory with the exception of the tilting of the table. After the meeting I suggested to a friend, Mr. Lewis Firth, that we should have a private sitting at his house on Sunday morning. The hint was taken and a circle of eight persons, including the medium, met at 11 a.m. Six of the sitters were Spiritualists and two were gentlemen who, for a better term, I will call sceptics, as both had heard something of Spiritualism, but neither sufficient to warrant affirmation either one way or another. We had sat in partial darkness about half an hour when the manifestations commenced by the twisting of the table on the floor. After the lapse of a few minutes the table began to tilt, when all of a sudden it rose bodily from the floor, our hands, of course, upon it. By-and-bye the medium raised his hands, bringing them violently down upon the table, which rose three times in succession. The next thing was the raising of the table under our hands and remaining about five seconds suspended as if by attraction to them. Now the signal was given for one of our investigating friends to get upon the table and stand on the medium's hands. This done the table rose bodily from the floor with its living freight upon it. A stool was now called for, which the medium placed firmly on the table, and after taking hold of two of the legs, half way between the seat and the bottom, all rose, the table following the stool. The next feat was that of the medium placing his hands on the top of the stool—still on the table—and all together rising, the table and stool holding together and following the medium's hands.

We considered the manifestations of the most satisfactory character, for Mr. Taylor was not in his usual good health, suffering from the effects of a crash or fall he had whilst at his work a few weeks ago.—Yours truly,

PETER LEE

141, Drake-street, Rochdale.

October 29th, 1883.

## Professor Denton.

To the Editor of "LIGHT."

DEAR SIR,—Referring to the paragraph in last issue of LIGHT, on the "Transition of Professor Denton," founded on a telegram to the *Boston Herald*, I may inform you that throughout June that gentleman was lecturing in Queensland, and visiting and reporting on some of its northern gold and tin mines. He and his sons then joined Captain Armit, the special correspondent of the *Melbourne Argus*, whose proprietors have fitted out and despatched a party for the exploration of New Guinea, leaving Cooktown, Northern Queensland, for thence at the beginning of July. By telegram from Port Moresby, New Guinea, dated July 28th, we learn the party arrived there safely on the 10th, leaving on the 14th with a number of native carriers, and were then at the back of Mount Astrolake, twenty miles E. N. E. from Port Moresby.

A few weeks since a short telegram from Cooktown appeared in the English papers, stating that fever had compelled the return of the *Argus* party to Cooktown, Professor Denton (printed Benton) being one of the victims. Whether he has succumbed to the fever or not I know not as yet; I earnestly hope he has not. The mail this month is unfortunately a week late, so I have not received any papers of later date than August 6th.

If not a victim of the Java catastrophe, he may have fallen a victim to New Guinea fever, whose coast country is fearfully malarious.

Yours faithfully,

J. BOWRING SLOMAN.

15, Saltram-terrace, Plympton.  
November 5th, 1883.

## "Astrology."

To the Editor of "LIGHT."

SIR,—Like the bellows-blower to the organist, your readers will no doubt thank me for the interesting communication from your esteemed correspondent "C. C. M."

I should have acknowledged my indebtedness for his kindness in so promptly complying with my request, but have been out of town for the last few weeks and only just returned.

Shortly put, "C. C. M.'s" conclusions seem to be that there is something in Astrology, but how much, he is not at present prepared to say.

As regards the something, perhaps it might not be uninteresting to have the opinion of one on "the other side" on the subject, which I give as received:—

"Saturday, September 29th, 1877.

"I am come again to speak with you on a subject most interesting to me and I think very interesting to you also. I have considered the bearing of the planets and fixed stars upon human destiny, and do not find that they influence it in any appreciable degree; all they do is to indicate the influence prevailing at the moment of birth, but they in no way affect the child other than as I have said. For instance, a child born at the time of the vernal equinox would be ushered into life at a time when great commotion in the elements or atmosphere caused by heat would be surrounding it, and it would consequently partake of this character and be more or less of a choleric disposition; and if, from parental causes of bias, that child were predisposed that way, the result would be a hot and fiery temper, but if such child were weakly and was born with opposite tendencies from its parents, it would of course be affected in only a very slight degree. Thus, you see they have an effect, but only in a very minor degree and exercise no influence on the future life except in the way I have stated, that is; if a person born, as I have said, at the vernal equinoxial period is, at that time (the recurring period), engaged upon anything that causes him to lose his temper, he would be more violent probably than at another time, but you see that would depend on the accident of his being annoyed at that particular time.

"I think I have said all I need say on this subject, as although it has a certain fascination about it, it is only when it leads up, and beyond, to the spiritual idea, that it is of any value, and then only to the individual student."

If not trespassing too much on the valuable time and good nature of "C. C. M." perhaps he would say how far these views accord with his own.

S.

## SPIRITUALISM IN THE PROVINCES.

## WALSALL SPIRITUALISTS' SOCIETY.

On Monday last the above society held a tea meeting and entertainment in the Exchange Rooms, High-street, for the purpose of giving a public reception to Mr. and Mrs. Wallis. There was a goodly attendance.

After tea, the President of the society (Mr. W. Washbourne) addressed the meeting. He said: It is with the greatest degree of pleasure and gratitude that I address you at this meeting, because it will record an event in the history of our movement which many of us have longed for and heartily desired, namely, to have our light continually burning through the instrumentality and ability of our respected friends and co-workers, Mr. and Mrs. Wallis. When we remember the smallness of our numbers and the feebleness of our powers, it is a cause of deep gratitude and thankfulness that we, with all our weakness and inability, have been able to face the tide of opposition, misrepresentation, calumny, and slander heaped upon us by those who, if they had investigated before they condemned, would have manifested a more Christian spirit, especially when we remember that the proclamation of the truth in the past led to the Cross, the faggot, and the prophet's doom. Some fourteen years ago two friends from Wolverhampton were invited to a séance, with a few Walsall friends, at Mr. Blinkhorn's, in Stafford-street. The hand of the lady from Wolverhampton was moved to draw pictures on a sheet of paper with great rapidity while she was engaged talking to us, and seemed to be paying no attention to what was going on—not looking at her hand at all. In a short time the paper was covered with a farmyard scene. We were informed that a spirit controlled her hand and performed that. "Well," thought I, "perhaps it did, and perhaps it did not." I thought, "It may be the result of practice." Again, I could not see any reason why she should deceive us, seeing she bore her own expenses, in visiting us. During this time Sarah Blinkhorn seemed in a semi-unconscious

state, and continued so for hours. She was very sensitive, and could explain the motions of persons behind her back; this I considered mesmerism. But, determined to see more of it, I attended sances for about seven or eight years, and, with others, watched with the greatest attention, and from what I saw and heard I could come to no other conclusion than this: that the spirits of good and bad men live, move and act as intelligent beings after so-called death. I feel as sure of this as I am of my own existence at this moment. I do not know what others feel about this knowledge; I think it worth a lifetime of searching for—worth living for. This sentiment is felt no doubt by others in this room. Several I see present resolved to form a society on July 9th, 1872, for the purpose of further investigation into these strange phenomena. There, in a private room, among our nearest and dearest friends, each one anxious to arrive at the truth, we received such clear evidences of spirit-presence and identity that we were convinced beyond all doubt that our dear ones live on, and, under certain conditions, are able to manifest their presence and prove their identity. The joy and pleasure we experienced on several occasions at these glad re-unions is indescribable; they were the happiest moments of our lives. And, so far as I remember, without such a terrible thing as a paid medium; so, if we were fools we were not fooled. Not that we object to paid mediums—we say any man, whoever he may be, who devotes his time and talents to the services and well-being of his fellows is worthy of his hire. After continuing our meetings in George-street for some time, we, on February 9th, 1877, resolved to take these rooms. We felt so pleased with the discovery we had made that we determined to bring the matter before the public, so far as our ability and means would allow. We engaged trance and inspirational mediums, as well as the free services of Mrs. Groom, Mrs. Barr, Mr. Harper, and others. I cannot allow this opportunity to pass without saying a word about our secretary. He has worked for several years with such great perseverance, industry, and ability that to a great extent the present condition of the society is due to him. Further, allow me to remind you of the steady growth and prosperity of our society. At the end of the first year of our existence our receipts and expenditure were about £14. At our last annual report the income was £84, and the expenditure £30. If this shows anything it looks as plain as two and two making four that we are going forward, and if our society should die we know that truth can never die, but will diffuse itself into the religion of the future, and make men's ideas of God, immortality, and duty more true, rational, and beautiful. It is that these truths may be proclaimed more fully to the people, to feed the heart-hungry, gladden the mourners, and strengthen the weary workers and reformers that we have invited our friends, Mr. and Mrs. Wallis, to exercise their gifts and talents among us. We believe them both to be upright and honest, and what they profess to be; that they are mediums of no mean order we know. Mr. Wallis has been at our services many times during the last seven years; he has travelled more or less all over England and in America, and as we have never heard anything against his character, we regard him as well qualified to regularly fill our platform. We believe his college was the séance room and his teachers the angelhood, and we have the word of a very respectable person in Walsall, who has known him many years, and speaks very highly of him. Mrs. Wallis we have not known so long, but she has already taken our platform twice, giving excellent addresses, and we would earnestly ask you to listen to her and give her your sympathy and presence at the first opportunity. To you, Mr. and Mrs. Wallis, in the name of the Walsall Spiritualists' Society, I give hearty and cordial welcome to your new sphere of labour, and I trust that the feeling of friendship now existing between you and the Walsall Spiritualists may continue, and grow and ripen as time rolls on; and if you should by any means have to leave us, that the good wishes we now have towards both of you may be firmer and truer at the end than at the beginning is my earnest wish.

Messrs. Bailey, Armfield, Smith, and Groom, and Mrs. Groom (of Birmingham) and Mrs. Roberts delivered short speeches of welcome to Mr. and Mrs. Wallis, and of reference to the spread of Spiritualism in the town; after which the following resolution was passed with acclamation, proposed by Mr. Smith and seconded by Mr. Allaop:—"Resolved, that in the opinion of this meeting Mr. and Mrs. Wallis are fit and proper persons, well qualified, to represent the Spiritualists of Walsall as their regular speakers, and hereby tender them hearty welcome and promise of warmest sympathy and support."

Mr. Wallis then took the chair and ably conducted the entertainment, which consisted of instrumental and vocal music and recitations, all of which were creditably rendered by the ladies and gentlemen who took part therein, and were much appreciated by the audience.

To-morrow (Sunday) Mr. Wallis will speak at 6.30 p.m.; subject, "Life: its importance considered from a spiritual standpoint."

T. P. Barkas, Esq., F.G.S., has recently been elected an alderman of the city of Newcastle-on-Tyne. The worthy gentleman has been in the City Council for many years as one of the representatives of St. Andrew's South Ward.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

## COLONEL OLCOTT ON THE KIDDLE PLAGIARISM.

It is desirable that anything I may wish to say in reply to the letter of Colonel Olcott, which appears in another column, should be said at once. For to a vast majority of the readers of "LIGHT" it seems that "a little more than a little" more of this discussion "is by much too much." It is dry and fruitless, and desperately profitless. But the President-Founder of the Theosophical Society speaks with authority, and anything from his pen is worthy of attention. I, at least, always lend an attentive ear to his words, for I entirely reciprocate the friendly feelings that he, I am sure, entertains towards me; and did I know nothing more of him than his blameless and self-sacrificing life, spent literally in going about doing good, in healing all manner of sickness and disease, I should feel deep respect for that faith of his, which can inspire such works of beneficence. The man who gives up all that this world has to bestow—home, and kindred, and friends, and profession—and goes forth with unquestioning faith to promulgate what he believes to be the truth, is a man who commands the respect of every worthy critic. On all grounds I willingly listen to Colonel Olcott.

But I am a little puzzled to know what I have done. Unless Colonel Olcott, through hasty reading, has confounded in my Note my own words with an extract from the *St. James's Gazette*, of which I was rather making fun and with the spirit of which I have no sort of sympathy, I must say he seems to me extremely sensitive and thin-skinned. And this is a quality which strikes me as being very pronounced in Theosophical utterances. It would seem that Theosophists are so little sure of their ground as to be very sensitive to the most kindly criticism, even so far as to resort to dogmatic utterance to avoid it. I have refrained for a long time from expressing any opinion about moot matters between Theosophists and Spiritualists. In the midst of much that was eminently provocative both respecting Christianity and Spiritualism, I maintained a perfectly good-humoured silence. For I was quite convinced that the superior knowledge which could put forward Bradlaugh as an antidote to Christianity, or discourse as their accredited organ, the *Theosophist*, did not infrequently about Spiritualism, was not a thing to be

taken seriously. As Colonel Olcott says about me and Koot Hoomi, "I permitted myself" to smile, and I have continued to permit myself that amusement ever since. That, surely, hurt nobody. A consciousness of rectitude might ignore that. But when I make a very mild and jesting allusion to Mr. Kiddle's allegation, I find the President-Founder down on me with all his big guns, ignoring anything I may have done to secure a fair hearing for his beliefs; and I learn, to my surprise, that I am considered by him, and by others of my Theosophical friends, to have dealt in "sneers, innuendoes," and so forth. By no means, my good friends. I do not wish to sneer. I do not deal in innuendoes. If I mean a thing I am apt to say it. But since I am publicly taken to task respecting what I should have imagined, from the way in which it has been treated, that Colonel Olcott considered an insignificant matter—indeed, he expressly says of it that it is "fit only for children"—I have no hesitation in expressing my opinion that it is, on the contrary, a very serious matter, eminently worthy of the best attention that Colonel Olcott can bestow upon it. I only regret that it has not been seriously dealt with hitherto; and that, with an exception hereafter to be made, it is not so treated now.

What Colonel Olcott regards as "a few unquoted and unimportant sentences," I am bound to say I regard far otherwise. Though I am fully aware of the various cases of plagiarism which he alludes to, and of others besides, in which the *bona fides* of the scribe is quite unquestioned, as, emphatically, it is in this case, it has never yet occurred, I think, to any Spiritualist to attempt to pass off such cases as unimportant. We by no means ignore their existence or their significance. We do not refer them to fraud on the part of the medium; on the contrary, they have been regarded by us as evidencing the action of an unseen intelligence, the moral consciousness of which was not of a high order. We should be startled at the presence of such plagiarism in one who posed before us as a great moral regenerator and instructor, and on behalf of whom such tremendous claims were made, as are now made, on behalf of the Mahatmas.

Nor am I at all clear how far the action of what is, unquestionably, an occult law in the communion between us and the unseen world, applies to the present case. I can accept, for there is the evidence of it, even if I cannot understand, the transference of thought, the identity of utterance even, which reproduces an idea, or a specially apt term of expression, or a telling argument—though I think in borrowing from another person most writers would feel bound to acknowledge the obligation in some way or other. The cases which Colonel Olcott gives are extremely striking, and should command the serious attention of all unprejudiced investigators of the subject now under discussion. But these ideas of Mr. Kiddle's have not been merely transfused; they have been ingeniously perverted, distorted from their original intention, and, by the deliberate omission of inconvenient words and phrases, have been made to do duty for a purpose very different from that for which they were first intended. This, surely, differentiates the case under notice from others quoted by Colonel Olcott.

But, feeling as I do strongly our ignorance of occult

laws, I should have adopted in respect of this new difficulty the tactics with which I have met so many others, had it not been that the case as a difficulty does not stand alone. I speak with some authority here, for I have followed from its very earliest conception the history of that which from small beginnings has now developed into a very portentous claim. It was some time before we heard of any Brothers at all. When we did they were spoken of quite simply as Himalayan Brothers, and we got at no facts about them. Then they became Adept Brothers, and we heard of their marvellous occult powers. But it is not till very recently that they have been spoken of with bated breath and bended knee as the Mahatmas, and lack of such reverence on our part has come to be regarded as blasphemous. This is very perplexing, and really, in the light of what "G. W., M. D." tells us of his futile attempts to get at them, first through one "perfectly holy man," and then through another "almost Divine in wisdom, power, and holiness," both of whom turned out badly, it is provocative of one of the smiles that I still "permit myself." It may be that all this is on the lines of legitimate development, that these mysterious beings are all that is claimed for them now by their most enthusiastic devotees. It is impossible to prove a negative. But if they be so holy, at least they are not wise. If they be wise according to their own judgment, at least they have taken some steps with regard to us that are hardly consonant with our ideas of advanced holiness. So long as they were enwrapped in isolation, we could say nothing. When they meddle with us, through an intermediary agency, we are entitled to criticise their methods of action. And this criticism, however lenient, must be adverse to the claims advanced. There is no perceptible ground for accepting what is dogmatically forced upon us as an article of faith.

I have said that this Kiddle plagiarism is not an isolated case of difficulty. Since Colonel Olcott challenges me because I attach importance—in common, I may say parenthetically, with every person with whom I have conversed on the subject—to what he thinks "fit only for children," I reply, first that it is a *fact*—an oasis in the midst of a desert of speculative theory. And secondly, I say that, until it is fairly met, it is to the mind of most men an *ugly fact*. Here I give full credit for what Colonel Olcott adduces as evidence of the working of an occult law of which this may be an instance. But no such explanation will apply to the claim made from the same source that I myself had, without knowing it, been all these years in communication with, and under the inspiration of, these Brothers, of whom "Imperator" was claimed as one. Now, I had been, as any who has read my "Spirit Teachings" will know, extremely careful as to what I did. The records of all these years were most carefully kept, and many a query was put and answered respecting these mysterious Brothers. The result was the same always. The reply was that of the converts of whom it was inquired whether they had received the gift of the Holy Ghost. "We do not so much as know whether there be any Holy Ghost." Any knowledge of the very existence of such a Brotherhood was invariably disclaimed. When, then, I found that "Imperator" was claimed as a brother, and I as an unwitting disciple—I who had made secure every step of my onward progress!—I regarded it as a very serious matter. For many years I had searched for a fact. When I got one, it dissipated many theories.

It would be fruitless to prolong this controversy. Whether it be "fit only for children" or, as I rather think, of very serious import, no good can be got by prolonged discussion. I have exercised a patience of which I am not ashamed. I have always given credit to Theosophical teachings for the recognition of the powers of the incarnate human spirit which Spiritualists are too apt to ignore. I

have done what in me lay to secure a fair hearing for the claims put forward. If now I am compelled to say the evidence does not satisfy me, I am ready also to admit that it does apparently satisfy some who are fully able and have full materials on which to judge for themselves. I have no wish to bias any man. I should have gone on my own way, with a hearty respect for those with whom I cannot agree—for I am sure that their motives are as pure as my own, and I do not expect to live to see the day when we shall all see eye to eye—were it not that Colonel Olcott, hastily I cannot but think, accused me of unfairness and precipitancy, where I have been scrupulously patient and impartial. It is, I know, quite vain to represent to those who have arrived at a position of unquestioning faith in the wisdom and absolute knowledge of these Brothers that they are in error in face of the facts. I have felt inclined to say repeatedly to them as Cromwell once said to an assembly of Scotch divines: "I entreat you by the mercies of God to remember that it is possible that sometimes you may be mistaken." But the dogmatic assertion: "It is impossible that the Brothers should be mistaken about anything," removes everything from the realm of discussion into that atmosphere of infallible authority which is indifferently well adapted as an environment to the Supreme Pontiff, but is only ludicrous in an imitator. And so, *cadit questio*.

M. A. (OXON.)

### SINGULAR COINCIDENCE.

The late Mr. Ward, a well-known solicitor, of Newcastle-under-Lyme, told my informant that when he was a young man he was walking with two young ladies in Cheadle churchyard up and down the centre walk. As they passed the church, some boys were playing on a tombstone touching the wall of the church, and resting upright against the church was a large, heavy stone slab. The sight of the boys playing on the tomb distressed Mr. Ward, as an apparent irreverence, and in order to put a stop to it, without the least apprehension of such a thing being really likely to happen, he said, "Come away, boys, from that tomb, or that great heavy stone may fall on you and kill you." The boys scuttled off at once, and almost before Mr. Ward could turn away, the great upright stone, to his intense astonishment, fell down on the flat tomb just where the children had been a moment before. He said he never should forget the impression it made on him.

Those who believe in the power of spirits to impress persons of a sensitive constitution with thoughts or inclination to action may suppose that a friendly spirit, foreseeing the impending fall of the slab, impressed the mind of Mr. Ward with the feeling of irreverence, and suggested to him the means he adopted to get the boys away.

H. WEDGWOOD.

**SOCIETY FOR PSYCHICAL RESEARCH.**—A general meeting of this Society will be held on Thursday, November the 22nd, at 11, Chandos-street, Cavendish-square, W. The president of the society, Professor Henry Sidgwick, will take the chair at 4 p.m. The meeting is open to members and associates, who are at liberty to invite friends.—Edward T. Bennett, Secretary, 14, Dean's-yard, Westminster, S.W. Papers to be read: I., F. W. H. Myers, Esq., Report of the Committee on Thought-transference. II., Malcolm Guthrie, Esq., Account of Experiments in Thought-transference at Liverpool. III., Professor Barrett, Account of some Recent Experiments in Thought-transference and Mesmerism at Dublin. IV., Edmund Gurney, Esq., Report of the Committee on Mesmerism. V., F. W. H. Myers, Esq., Report of the Literary Committee (with reference to the replies received to the circular on Dreaming and Allied States. An "Occasional Meeting" will be held at 4 p.m., on Wednesday, December the 12th, in the rooms at 14, Dean's-yard, Westminster, S.W., for the purpose of informal discussion and conversation on any matters connected with the society's Researches. The meeting is open to members and associates, who are at liberty to introduce one friend each.—N.B. The question of holding the proposed Convegione is deferred for the present.

### REVIEWS.

#### PIONEERS OF THE SPIRITUAL REFORMATION.\*

II.—WILLIAM HOWITT.

William Howitt was conspicuously a many-sided man. In the course of a life, long in years, and longer still in the measure of the work accomplished in it, he played many parts, and played them all well, with a thoroughness characteristic of his nature, and with a vigour all his own. It is fortunate that our space is not taxed to present any adequate idea of his life-work. In this place we have to deal only with William Howitt, the Spiritualist: and, even with this limitation, we can but indicate some of the results at which he arrived. We must often be content merely with acting as guide to the many good things gathered by his daughter within this reverent memoir.

"So various," says the author, "were his literary labours, so incessant his mental and physical activity, that I feel embarrassed by the very richness of the material before me. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and, consequently, unpopular truth—my special object in writing this memorial—a championship and apostleship which, in the sight of an unsympathetic world, throw their shadow, rather than their light, upon his previous reputation and works—it will be needful to name these various works, and to briefly explain their character."

Confining ourselves, however, to his special writings, we find the mere enumeration of them filling some pages. From the time when in the year 1858, he began to contribute to the *British Spiritual Telegraph*, (published at Keighley, in Yorkshire), down to the time when, living in Italy, he was to a great extent withdrawn from public Spiritualism, then in a new phase of its development, he was an unwearied and trenchant defender of his faith as a Spiritualist. His had been the task to elevate matter to the plane of spirit, to vindicate Spiritualism as the handmaid of Christianity, to point to the new revelation of the power of the Divine Spirit, whereby "God left Himself not without witness among men." He saw, or thought he saw a disorderly element dominating what had seemed to him the orderly sequence of a Divine plan. The new phase—sufficiently typified by the materialisation of the full form—was to him repellent. It was the dragging down of spirit to the plane of matter, the reversal of the process congenial to his taste. He had done his work nobly and well: it was not to be expected, perhaps it was not to be desired, that he should enter into a new sphere of thought, or attempt to adapt himself, at an age when the mental processes have necessarily lost something of their flexibility, to a changed order of things. We entertain no doubt that the work allotted him was completed, when, in the full fitness of things, he entered into the fruition of it. To no labourer could more appropriately be applied the Benediction of Peace—"Well done good and faithful servant! Enter thou into the joy of thy Lord!"

#### Howitt's Varied Experiences.

If it be impossible for a Reviewer to enumerate his writings, it is equally hopeless to attempt a detailed account of the varied experiences recorded in this volume.

He was associated with all the known writers and experts in the subject of Spiritualism. William and Garth Wilkinson, Robert Chambers, Professor and Mrs. De Morgan, Mr. and Mrs. S. C. Hall, Mr. and Mrs. Newton Crosland, Mr. and Mrs. Alaric Watts, Mr. and Mrs. Nenner, Dr. Doherty, Dr. Ashburner, Dale Owen, Benjamin Coleman, and, not to particularise too minutely, the Rev. James Smith, a man who eminently deserves a place among the Pioneers.

In the course of the narrative we find him witnessing the

\* *Pioneers of the Spiritual Reformation. Life and Works of Dr. Justinus Kerner; William Howitt and his Work for Spiritualism. Biographical Sketches by A. M. Howitt-Watts. Price 10s. The Psychological Press Association.*

phenomena of some phase of Spiritualism with such well-known mediums as D. D. Home, Charles Foster, the Davenport, and the Seerss (L.M.), to whom one portion of the book is appropriately inscribed. He was present when the Rev. T. Lake Harris, then in the plenitude of his power, electrified London by his sermons, and when Emma Hardinge delivered the remarkable series of inspirational addresses with which the name of Mr. Coleman is associated as chairman of her meetings.

We shall best discharge, with due regard to exigencies of space, the duty laid upon us, if we indicate some among William Howitt's many experiences, and refer our readers to the record of them.

#### Mesmerism.

His first acquaintance with the mesmeric phenomena was made at Heidelberg, through Dr. Spencer Hall, who also had the privilege of introducing the subject to another distinguished Spiritualist, Alfred R. Wallace. Dr. Hall had sent to him a newspaper report of a lecture on mesmerism: and Mr. Howitt had written to warn him to let the unpopular subject alone. The narrative is thus continued:—

"The same day that I wrote this letter, there presented himself in the evening a young American, who, having overworked himself at Harvard College, was now travelling in Europe for his health, en route for the East. I placed the newspaper in his hand, asking him what he thought of Hall's lecture. Having read it very deliberately, he said, to my great astonishment, that the whole was perfectly true, and that he himself possessed some mesmeric power. As several other friends were coming that evening to us, we requested him after tea to make a trial of his power. He consented. He first experimented upon a German gentleman, the tutor of our sons. Mr. Wheeler, the American, had not made many 'passes' over our German friend, before he cried, vehemently, 'Take me out of this! take me out of this! I am being frozen to death!' The operator stopped, and finding the young gentleman actually trembling with cold, we at once gave him some wine and roused up the fire in the stove. This, however, did not fully restore the young man to his usual temperature; nor, indeed, did he fully regain it throughout the evening. Notwithstanding this strange effect, a lady, a strong, healthy, high-spirited woman, a cousin of my wife's, proposed to sit down next, and have 'passes' made over her. The effect produced was exactly the same, and it was as difficult to restore her natural warmth as it had been in the case of the young German. She cried out that she was perishing with cold, and it seemed impossible to conquer the chill from which she suffered. Our American friend expressed much astonishment. Such an experience was entirely new to him. It was evident, however, that the mesmeric force was a very powerful and formidable one. Mr. Wheeler took his leave of us that evening, saying that he started the next morning on his journey towards Syria. Within ten days after this we were shocked to learn that he had proceeded no farther than Darmstadt, a stage but of a few hours, where he had died of a rapid consumption! This threw a curious light over his mesmeric operations. Death was already in him, and the deficiency of his life-power in his mesmeric passes was rapidly drawing away that of his patients."

"The cold they felt was really the cold of death, proceeding from the already well-nigh dead man!"

#### Automatic Writing and Drawing.

One of the most interesting chapters is that (pp. 261 to 272), which records Mr. Howitt's personal experiences in Automatic Communications. Mr. and Mrs. Howitt had been to see the beautiful spirit-drawings of Mrs. W. Wilkinson, an account of which is given in Mr. Wilkinson's "Spirit-drawings: a Personal Narrative." As so frequently occurs, they had brought away with them some of the spirit-power; and when each, unknown to the other, essayed to get some such form of communication, Mr. Howitt soon found "something resembling an electric shock through his arm and hand." The pencil began to move in circles, and finally traced upon the paper in large, strongly-formed characters—some as if printed, others adorned with scroll work—a short message. The communications automatically

\* For further mesmeric facts vide pp. 220 to 224, and p. 290, sq.

given began on February 8th, and ceased on July 30th, 1858. They were obtained under conditions precisely similar to those under which others have obtained like results. It is a point well worthy of careful notice that these abnormal displays of spirit-power are manifested with a strict adherence to law, under the most diverse circumstances, and through the most dissimilar mediums.

Whilst Mr. Howitt was developing Automatic Writing, Mrs. Howitt's experiment was no less successful in the direction of Automatic Drawing.\* The account of this first trial is worth study.

"Sitting with her hand passively holding the pencil, it gently commenced automatically to trace a crocus-shaped flower with a bulbous root. After which came several other flowers delicately traced. She repeated the experiment; the power increasing. Within a short time a still more striking thing occurred. Whilst automatically drawing a bell-like flower, she perceived, lying upon the blank paper, the most delicately outlined and shaded butterfly, appearing as if it were sketched in sepia; the minute veining of the wings, and their spots delicately delineated, as if made of the finest lace. Upon the second half of the sheet is an explanation, written by his hand, guided spiritually. These explanations appear without any alteration or confusion of expression. Their character is always pious, sometimes devotional, sometimes didactic, frequently very graceful in expression and idea. These writings shew the nature of the designs to be symbolical, and thus William Howitt's spirit-drawings, like their congeners, partake of the character of the diagram—their lines, circles, and angles may truly be designated 'cogitative,' and produced by the clear demonstration of some moral or intellectual truth—their outer form is but a means to an end."

#### Spirit Identity.

There are among other noteworthy recitals three excellent cases of Spirit Identity,† to one only of which can we make partial reference. The medium was C. Foster, just arrived from America, and the sitting was held at Mr. Howitt's house at Highgate. Colonel Drayson was present, and received what he considered a conclusive proof of Spirit Identity.

"Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, 'One who died of cancer.' My wife begged him not to refer to things so painful; but he asked, 'How then was the poor woman's spirit to identify herself?' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar-Town (a miserable district then lying between Highgate and London), and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who otherwise would be the ruin of her, and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was realising all that her mother's fear foreboded, through the terrible scenes into which this wretched step-father had introduced the girl. These ladies then asked what the spirit wished done for her daughter. She replied through the medium, that she desired her to be taken from her step-father, and placed in a certain institution for young girls. They replied that this institution was one belonging to the Church of England—and that she herself during life had been a Methodist. She replied that she did not mind this; and they promised to do what could be done to get the child placed in this institution (all of which was ultimately done, and the girl grew up a good and useful woman).

"Upon receiving their promise to befriend her child, the spirit of the poor woman expressed her great gratification and withdrew. Now, all this must assuredly have been unknown to Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to."

We had marked for notice some other among many narratives that would have interested our readers, but space

\* Subsequently the power of Automatic Drawing was developed by Mr. Howitt. (pp. 23, 268.)

† pp. 230, eq., 238, eq., 275, eq.

forbids. For some striking cases of Apparitions at the Time of Death (pp. 171 to 174), of Clairvoyant Dreams (pp. 210 and 234), and of the Symbolic Teachings, which William Howitt received (p. 252), our readers must be referred to the volume, which, we trust, most of them will add to their list of valued books. They will find in it much to instruct, much to charm, and not a line nor a thought to jar or to repel. It has been to the author a labour of love to sketch her father's life as a Spiritualist. The record of that strenuous existence is outlined by the tenderest and most loving touches. The father's robust and downright nature, gains some golden tints from the light shed on it by the poetic imagination, no less than by the deep affection of his daughter. Demonstrated fact, illuminated by a quickened imagination, and irradiated by a loving heart, brings us as near to the realm of spirit as man may reach.

THE POPULAR LIFE OF BUDDHA, containing an answer to the "Hibbert Lectures" of 1881. By Arthur Lillie, Member of the Royal Asiatic Society. With five Illustrations. Kegan Paul, Trench and Co. Can also be obtained from this office. Price 6s.

The author of this book is well known to our readers in connection with "Buddha and Early Buddhism," and in common with his earlier work there is much in that now under notice of interest to Spiritualists and Theosophists at the present time. Mr. Lillie is a practised writer, evidently well versed in his subject, and to our mind writes none the less forcibly of the great historic faith of the East by reason of his knowledge of psychological facts. The main object of the work is to controvert the position of Mr. Rhys Davids, who holds that Buddhism teaches Atheism, annihilation, and the non-existence of soul. How far he has been successful our readers must judge for themselves. Meanwhile we reserve our own comments on two or three passages of special interest to our readers, and which we hope shortly to quote in these columns.

DRAMA OF THE LATTER DAYS. A SUGGESTION.—"A Catholic Priest" in this pamphlet draws a picture of the probable reception of Jesus of Nazareth were He to appear once more on earth—how they at first reject and afterwards accept Him as the Messiah that was to come, his object being to suggest, in this way, a basis of unity amongst the sects.

HINTS ON ESOTERIC THEOSOPHY.—A fresh supply of Parts Nos. I. and II. have been received by the Psychological Press Association. Particulars will be found in our advertisement pages.

CASSELL'S ALMANACK for 1884, besides the usual information found in calendars, also contains a complete story by G. Manville Fenn, short biographical sketches of "Notable Men of the Year," and a variety of full-page and other illustrations. The excellence of Cassell and Co.'s publications is too well-known to need further endorsement, and this almanack is fully up to the average.

#### The sine-qua-non for Mediumship Automatic Insulator.

Applies to the appearance of my advertisement announcing the above clairvoyantly suggested little psychical accessory, kindly oblige me with space to state that in addition to the obviously great improvement and advantages they possess in their construction (over the old-fashioned Planchette Indicator) commented upon in "LIGHT," No. 93, I have now perfected them by fitting "Crystal Balls" to the Patent Registered Exhibition Prize Medal Castors already adapted to them, by which not only is the completest Magnetoid Insulation secured, but the Balls themselves used apart from the Insulator afford a ready means for developing the Trance and Seeing phases, of course, to individually inclined capacity, so securing in one instrument a most practically useful combination. New descriptive circulars just published supplied on receipt of stamp for postage. Reserving all rights of production and sale.—I remain yours truly, ROBERT H. FRYAR, Bath.—[Adv.]

## SPIRITUALISM AND OUR ORTHODOX LEADERS.

By F. J. THEOBALD.

### II.

Twenty-three years ago, the Rev. Dr. Mullens published the "Memorials of the Rev. A. F. Lacroix," who was his father-in-law, and, like himself, a most energetic missionary in India.

Both these good men belonged to the "London Missionary Society."

M. Lacroix was born at the village of Lignièrès, in Switzerland, on the 10th of May, 1799.

His father passed away, only a few days after the birth of his son. But an uncle supplied this loss so fully that the lad never felt the want of a loving father's care. He had a large school for boys, and educated his nephew himself.

At the early age of fifteen, Mr. Mullens tells, us how the current of his father-in-law's life was distinctly turned, by a beautiful spiritual intervention, given in distinct answer to prayer. Young Lacroix had set his heart upon joining Napoleon's army, in spite of the earnest entreaties of both his mother and uncle. He left home, with the full determination of going direct to the headquarters of the Swiss recruit depot at Berne.

So distressed was his good uncle at thus parting with his beloved boy, that, as Mr. Mullens says, "he carried his griefs and disappointments to a throne of grace, entreating that, where earthly affections and ties seemed powerless, the authority of Heaven might interfere." In distinct reply to this prayer, we read that as young Lacroix was within sight of the end of his journey "suddenly a hand seemed laid upon his shoulder, and a voice rang loud in his heart: 'What dost thou here?' He paused, obeyed, and at once hastened back; his purpose vanished for ever! and flinging himself into his uncle's arms, he exclaimed, 'Ah! dear uncle! you have been praying for me! you have been calling me back! and here I am!' He now settled quietly to his studies, and gave his kind guardian the highest satisfaction and delight.

The following year we find M. Lacroix studying the works of Jung Stilling, the German philosopher and mystic. His little book called "Scenes in the Kingdom of Spirit" had so great a spiritual influence upon the youth, that, whilst he had always been a high principled, good young fellow, he now "rose to a higher level of religious principle," "became a decided Christian," and "gave himself to Christ, as his Saviour and his Master, resolving in all his future life to be ruled by His Divine will." M. Lacroix's interest in Stilling's works was life-long.

Therefore, we were not disappointed in our expectations, but, on reading further into the volume, found that this good Christian man was to all intents and purposes a true Spiritualist. He taught his children from their earliest years "to believe that temporal things are strangely linked with those that are spiritually discerned."

The chapter headed "Home Life" is contributed by Mrs. Mullens, who was M. Lacroix's eldest daughter. With reference to her father's spiritual teachings she says they "prepared them in after-life to receive his speculations on the world to come (ever in accordance with Holy Writ) almost in the light of a revelation. Not but that he himself always checked such a feeling, saying 'Those are my ideas merely; and although I believe I have the Spirit of God, yet I may be mistaken.' It was this diffidence that prevented him speaking of these things except to his most intimate friends; and yet, in sketching his life, to omit a mention of his speculations, his beliefs, and his researches into the mystical, would be to separate him from that atmosphere which went with him where he went, rested with him where he rested, and hovered over every thought and action of his life.

"He hardly looked upon Heaven as wholly beyond this life; but in some part, essentially in it, as the root of the flower is within the mould." . . . "Truly it was a precious faith, for

"It linked all perplexed meanings  
Into one perfect peace."

"But," Mrs. Mullens continues, "he went beyond this. He was a firm believer in apparitions," carefully collecting all accounts of such phenomena, and "the result was that after rejecting huge masses of what was purely the growth of superstition, credulity, or jugglery, there were still thousands of well accredited facts to prove that the dead have appeared, and do still at times continue to appear, to the living. The belief was found everywhere. Scripture sustained the doctrine. History was full of it. Nearly every family had a story founded on it. Every district had a haunted place, or house. And so my father accepted it."

One very remarkable incident Mrs. Mullens relates (see p. 346), the truth of which she declares her father "believed as firmly as if he had had the evidence of his own senses in its favour, because it occurred to a dear and valued friend of his, a missionary in South India. This friend succeeded another missionary, who had died, leaving the accounts of the mission in a state of hopeless complication. And yet as he was an honest, upright man it was not to be supposed that he had embezzled the money for private purposes. The only question was, what had become of the missing £70! or if they had not been expended where were they to be found?

"After spending several days in trying to solve the mystery, my father's friend threw himself on the sofa wearied both in mind and body; sorely tempted to say very hard things of his predecessor for having given him such unnecessary trouble."

"This was in broad daylight, about three o'clock in the afternoon. After lying awhile, he distinctly saw the figure of a man, dressed in clerical habiliments, rise, as it were, out of the ground, and proceed to the table, where were lying a mass of papers and accounts, relative to the affairs of the mission. Selecting one, the spectre placed it uppermost, looked round at his astonished successor, and immediately disappeared.

"On the open page was a memorandum, stating that £70 of the mission money had been lent to a certain gentleman at Madras, at a high interest. This gentleman was applied to, acknowledged the debt, and refunded the amount." While speaking of the usefulness of such spirit communications, even if for apparently trivial purposes, Mrs. Mullens says that her father agreed with Southey, regarding such matters, viz.: "That the end is sufficient, if sometimes one of those unhappy persons, who looking through the dim glass of infidelity, see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of *one* such story, be led to a conclusion that there are 'more things in Heaven and earth than are dreamed of in his philosophy.' . . . Surely every friend of religion may bid God-speed to the inquirer, who pushes his researches into regions whence he never fails to bring us tidings of the soul's immortality, and the reality of a future life."

"My Visit to Styria," by Miss Caroline Corner, having proved a success, it is that lady's intention to publish another volume of her late "Visit to Rhineland," the proceeds of which (expenses cleared) are to go towards giving a number of the poorest little children of the East End of London a treat at Christmas, by way of a good tea, amusements, and a Christmas tree, from which prizes of useful articles of warm clothing may be drawn. Miss Caroline Corner earnestly requests the kind co-operation of friends and other sympathetic and benevolent persons, by means of subscriptions for the book, "Rhineland," (published at 1s. 6d. and 2s. 6d. per copy), or by donations of clothes for the little ones, or both.—Address, Miss Caroline Corner, 3, St. Thomas's-square, Hackney, London, N.E.

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## NOTICE TO THE PUBLIC.

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## Light:

SATURDAY, NOVEMBER 17TH, 1883.

## INTERESTING MANIFESTATIONS.

## Spirit Lights.

I wish to publish a report of a very interesting manifestation from which I have derived intense happiness. All advanced Spiritualists have heard of the appearance of lights in darkness—many have seen them—I have done so often—in the presence of Daniel Home frequently, and also when the medium was Mrs. Fox Jencken. During a sitting I have seen perhaps as many as twenty flitting about at one time. I did so within the week past, at one of my ordinary sittings; eight persons being present.

But to see lights when no medium is present, has been,—if I am rightly informed—the privilege of few.

It has become mine, but only recently, although I have been a Spiritualist, deriving enjoyment, instruction, and Christian teaching, from that prolific source of them all, for nearly, or quite thirty years.

It may delight some and astound others, if I say in one sentence—I see my beloved wife every night when I lie down on my bed. I will describe the circumstances as clearly as I can, but I cannot do so very clearly.

My bedroom is thoroughly dark: made so by thick curtains across the windows: every ray of light from gas-lamps or moon-light is excluded: I carefully cover a brass bedstead, and put out of the way a luminous match-box. In short, I use the precautions I am bound to use to prevent the possibility of delusion: deception is, of course, out of the question, as I am alone.

A few minutes after I lie down, when I have said prayers and repeated the evening hymn of Bishop Ken, and a hymn of my own—

"How can I for a moment doubt  
The loving mercy of my God?"

the space between the foot of my bed and the wall becomes slightly illuminated (previously, it was utterly dark), dark clouds pass across it. Soon they seem chased away, and light clouds take their place (obviously, unless there was light as a background, dark clouds could not be distinguished): a number of such light clouds seem to be flitting about: gradually they combine and assume form—the "human form": the upper part of which is light, the lower, white drapery.

The figure remains before me for generally two minutes: it then moves nearer to me, and I see it above my head.

Several times I have received "pattings" on the forehead: they are promised kisses on my brow.

Usually sparks of light issue from the light clouds: the dark clouds become fringed with light and gradually disappear.

The vision—if so I am to call it—generally lasts about five minutes; when the room becomes again thoroughly dark. This vision—so to call it—has appeared to me just forty times, continuously every night—excepting two nights; on these two nights I had been greatly fatigued during the days, and it is well known to Spiritualists that when exhaustion of the atmosphere of "living" women and men would abstract too much of the element of life, spirits, who love those with whom they are in communion, do nothing; no manifestation takes place. I have sat with Daniel Home several times when power was entirely withheld from him. In his present state of weak health, he has ceased to have power, except on rare occasions or by fits and starts. I have had but two messages from my wife through him during nearly three years.

Your readers will ask how I know the form to be that of my wife? I will tell them.

I have received through the mediumship of Mrs. Jencken several "messages" from my wife: making pointed reference to this light—to these lights. I will copy passages from them.

"Doubt not my presence when you have the proof in the

most beautiful of all signs—the light that always accompanies happy spirits. Only few behold that light as you do."

"This is another delight added to my crown of happiness to be able to give you a sign of my presence in light: thus I feel a new happiness, such as one feels after a long separation when clasping a beloved one in fond embrace."

"In the light you see, I come. It is my soul looking through my eyes upon my all on earth. We ought to be very happy, and very grateful for our blessings."

"The lights are mine, I come with a light, a visible proof of my presence: they will grow brighter as I grow stronger in power. I shall soon be able to come and place the light on you, and answer you by the lights."

"The lights will very soon be brighter and stronger."

"Every night I come to you in two ways: first I come and breathe a blessing upon you, then I bring my light, and remain with you all the time you are awake."

"Do not fear the clouds; do not let them annoy you. They are only shadows undeveloped: my light dispels all gloom."

These messages were given at several times, but always when Mrs. Jencken was by my side: two of them were, however, direct messages; that is to say, not written by Mrs. Jencken, but by my wife, in her own handwriting.

By a large proportion of your readers all I desire to be understood will be understood. It is simply this—that those who are called "the dead" can and do communicate with those who are called "the living."

I might furnish other evidence of that solemn, comforting, encouraging, and "happiness-giving" fact: the delights arising from which cannot be exaggerated.

"Hast thou been told that from the viewless bourne,  
The dark way never hath allowed return?  
That all which tears can move, with life is fled,  
That earthly love is powerless on the dead?  
Believe it not!"

But I dare not go at any length into this branch of my subject. If I did I should necessarily occupy too much of your limited space. Yet I will ask you to print the following most beautifully eloquent "message" I received from my beloved wife, at mid-day in full sunshine, on Sunday, the 4th of September, by direct writing, no one being present but Mrs. Jencken and myself. I was told in her (Mrs. J's.) handwriting, "place some paper under the table." I did so, and immediately heard the paper rattle, so to speak. Then came a message, "Take up the paper." I did so. Barely half a minute had passed between my putting the paper down and taking it up. This message was written on both sides of a large slip of paper. It is no disparagement to the intellect of Mrs. Jencken to say she could no more have written language so eloquently beautiful, than she could have written "Paradise Lost."

"When you come to our home so bright, you will rejoice; but you cannot come yet: be patient. I have left all sorrow, for earth is full of sadness. No weary wasting of life here, no shrinking from the bitter winds, no threat of coming evil, no grief, no cheerless homes, no despair, no vain prayer for speedy relief from suffering, no broken hearts are here, no severed friends over mournful memories to weep, for all are re-united, no bed of death for loving eyes to watch the pulseless sleep, no parting here, no death, no blasted hopes, no faded flowers, no destruction, no fierce battle startled with fear and dread the peace of Heaven, but the loving choir sings through the celestial sphere,—'Look up, thou weary stricken one, thy wounded heart shall grieve no more at earth's decay and death's shadow, while you have faith in the Great Master.—Your own MARY.'"

I am promised manifestations even greater and more emphatic than that I have described in this paper. The promise is to "talk" with me when I am "alone;" without the intervention of a medium. I shall rejoice when it is so: although I have entire confidence, as well as great interest in, and much affection for, the Medium who has been so frequent, so effective, and so sure a means of bringing into actual communication—into direct personal intercourse—my beloved wife who is in Heaven, and myself.

I believe a time is coming to very many of us when mediumship will not be required. Why it is now I can no more guess than I can as to many other marvels, of which God, Who "works in a mysterious way, His wonders to perform," postpones the revelation of the why and the how.

"Ask of ten thousand things the reason why,  
And take the only answer—It is so!"

Probably this is not the only communication you will receive from me on this deeply interesting subject. For the present, it must suffice to say I no more doubt that in these lights I recognise the actual personal presence of my beloved wife than I doubt that I am now writing with pen and ink on white paper. I am as capable of exercising sound judgment as to the one as I am as to the other, and have equally reliable evidence as to either and both. In a single sentence I conclude this paper:—I know my wife can and does appear to me continually—graciously and mercifully permitted to do so by her and my Divine Master—to console, to comfort, guide, and encourage me, so long as I remain on earth, until, released from its bonds, I rejoin her, to be led by her and with her many other dear friends, to the footstool of the Lord and Master, Christ.

S. C. HALL.

## SPIRIT TEACHINGS.

## SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

## No. XLIII.

We are passing through a phase of spiritual distress which reacts on me greatly: principally, as I believe, in consequence of susceptibility to spiritual impressions for the development of which you are responsible. Yet at such seasons you withdraw, and do not attempt by any means to alleviate my trouble, or to throw light on the difficulties that beset the cause. You have such power surely, or you are not equipped with the first requisites for your mission. We want guidance and protection. Instead of giving them you withdraw. Seasons when the powers antagonistic to you seem to have paramount sway are calculated to cause searching of heart in us. These are times when we question whether it be well to open the spiritual floodgates, and let in all and sundry who wait beyond. The outcome of the movement seems to us questionable; and that quite independently of the personal aspect of it. We want comfort, and you withdraw; hope, and you are silent.

Then I want to know in definite language, how and why this crisis has come. Who is responsible? What is it to do? Am I correct in my belief that Spiritualism will make no head in my day? Or is that a desponding view not justified by your wider knowledge? On this point it is that I direct you to the words of Judge Edmonds, through Mrs. Tappan to which I before referred.

What you allege is in many respects untrue, and your conclusions partake of the falsity of the groundwork on which they stand. You complain that we desert you in a time of difficulty. Nothing could be more directly the reverse. We rather guard you with tenfold care, and use precautions for your protection which are not the less real because you are not able to estimate them. It is your misfortune that you refer our operations exclusively to that which is objective to your corporeal senses. You make no count of that which is spiritual and impalpable to bodily sense. Yet there it is that our operations are real and potent. The little that is projected on the material plane is but the shadow of the real spiritual work which is going on ceaselessly in the domain of spirit. It is there that our operations centre. Of this, in your present state of spiritual disturbance you take no count.

We do, indeed, so far as we can, withdraw at such times objective manifestations of our power, because such are fraught with risk. It is not when the enemy surrounds the fort that we desire to throw open the gates and invite them to come in. We have frequently told you that care is required in throwing open the portals to the spirit-world. You know that it is so. The risk of incursion of undeveloped spirits is real and pressing, and that is not all the risk. It is very necessary for us to be careful for your own sake. The faith that you place in us and in our dealings would sustain a rude shock were the messages to become foolish, frivolous, or untruthful. The slender basis on which it rests would be overthrown, and we should see our work ruined and undone. Yet we run grave risk of that if we attempt to convey messages to you when your spirit is not at rest, and when the spiritual atmosphere is thick and heavy with the miasma which now surrounds you.

You would blame us on all sides; if we do not speak, if we speak wrongly, or not sufficiently, or overmuch or over little. We cannot ensure truth and reason under circumstances which invoke folly and deceit. We prefer to avoid the risk by remaining outwardly silent, the while we labour to throw around you spiritual conditions of harmony and peace. Ignorant as you are of the world of cause, you must be content to allow us who labour in it to act as we see best. The world of spirit is the world of cause, and what you now deplore is but a faint shadow of the strife that rages in it. You ask us of the reason for this strife in your world. We have already told you in brief that it is from the world of spirit that the cause is derived. We are passing through an epoch in which great efforts are being made by the Adversaries. The powers antagonistic to us vex and harm us and you; and the wave of spiritual disturbance generated here extends to the spiritual atmosphere that surrounds you.

The words to which you have referred us have a distinct illustrative bearing on this point. You will see, if you meditate on them, that it is so. You are the recipients of spirit influence, and whatever the nature of that influence may be, it comes to you as it left us. Just as we have always told you that great and noble ideas have their inception in the world of spirit, so is it with the disturbing influences which work among you evil and unrest. They are all spiritual. What our friend, the Judge, says about the influence of spirit-deliberation upon your earth is precisely true, but should not be new to you. One effect of this spiritual disturbance on you is to obliterate for the time being much that you will remember again when the flood is past. If you will look back you will see that, and if you are wise and will be guided by those who can see causes, whereas you only trace effects, you will make retrospect your business now. Be content to make sure of the ground over which you have passed, and do not seek to climb higher now when the fog is round you. The ascent has been made with pains and care, and no point gained has been lost. You have mounted higher and higher, and now that the mists have settled down around you, be content to wait awhile and rest. When the clouds lift and the sun shines out again you will be surprised at the prospect which opens out to you, a prospect which will be all the more bright and glorious for the gloom which has preceded it. Now is not the time to climb higher, nor is it the time to explore around your standpoint. You may fall and be dashed to pieces, and in your fall may carry many with you to destruction. Be content to rest. We tell you that the time of trouble will pass. It may be necessary that the storm winds blow the mist aside, and that a time of turbulence and distress come. It may be. We do not say it will be. But even if it be, shelter yourself behind the rock to which you have climbed. There are those near who will aid and save you. They will not indeed wrap you round in softness, and deprive you of the benefit of a deep spiritual experience necessary for your development. That they may not do, but they will warn, guide, and protect you from ill, and when the storm has burst, or the fog has lifted, you shall go on your way in confidence and peace, having the quietness of assurance, and the joy that cometh in the morning when the sorrows of night are past. Rest assured that you are not now the best judge of the future. Leave it alone, and look to the past. We may with reason ask you to repose confidence in us. We are acting in your own best interests in withholding as far as possible all external manifestations. You do not know the risk you run. We know and use our discretion. No risk shall arise from our rashness, and no false or foolish communication shall shock your faith, so far as we can help it. It has been a great difficulty to write this. Ask what is in your mind briefly.

There is a great deal in what you say. You would have us avoid sitting then?

Not altogether: but sit under direction only. It is not in our power, nor is it in our will to produce objective manifestations now. If it were in accordance with your minds, we would advise little or no meeting in circle.

But we do not like to cease altogether.

Do not cease altogether. We counsel only reticence and moderation. You should know by this time when it is well to sit. Use your own judgment.

Precisely. You tell me I have none, and then urge me to sit.

You have none in the sense of foresight and foreknowledge which belongs to spirit. Such as you have you must use, so that it may be strengthened, and so that you may learn by experience. You will so gain your spiritual training. It is part of your education. You will be guided: but we may not act for you.

I took some steps about publishing my essay on the Religious Aspect of Spiritualism, but it does not seem to come to anything.\*

Wait, the time is not yet.

Something of the kind is required.

Not now. Do not climb further. Be content to wait in peace. We will not say more, for we have said more now than is quite wise. We leave you with the blessing of the Supreme, and with the assurance that we do not neglect any of our friends, though we may seem to be silent.

+ IMPERATOR.

A NEWLY formed Spiritual organisation, having its headquarters in London, requires three or four rooms near Charing Cross. Can any of our readers inform us of suitable premises?

\* This, of course, was written before the publication of my book, "Higher Aspects of Spiritualism."

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, how ever, these must be supplied to the Editor as a guarantee of good faith.]

## The Kiddle Mystery.

To the Editor of "LIGHT."

SIR,—If there is a man whom I like to call friend, and whom I have so regarded for years, it is "M.A. (Oxon.)" But still I must say what is to be said as though our friendship did not exist. In his "Notes" in your issue of 8th September, he permits himself certain expressions about the Mahatma, Koot Hoomi, sneers and innuendoes more natural to a *Saturday* writer, than to so practised a medium and Spiritualist as he. Surely my friend forgets himself and the record of the Spiritualistic movement, when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle, in the *Occult World*, any warrant for such jealous nagging. Has he lost sight of the several instances of similar re-appropriation of ideas without credit in mediumistic literature, where the *bona fides* of the scribe were undoubted? Am I wrong in the recollection that the printing of Mr. Duguid's "Hafed, Prince of Persia," an "inspirational" work written under test conditions, as alleged, had to be stopped, because a very extended plagiarism was discovered, and the publishers of the work affected sued for infringement of copyright? And that none were so surprised at the plagiarism as the witnesses to Mr. Duguid's literary labour? How many such examples of this duple—even coincident writing—might be discovered in literature perhaps the encyclopedic bookworms of London may tell us. Outsiders ignorant of the very rudiments of spiritual phenomena and philosophy may be excused for seeking in craft and dishonesty the sole explanation of such facts; but we whose studies are of things noumenal have so many unexplained mysteries, that it seems in wretched taste to adopt the tone of the cheap jacks of the weekly Press, when a question of this sort is to be discussed. If "M.A. (Oxon.)" thinks it so very funny that a very small patch from Mr. Kiddle's robe should have been stitched into the garment of Koot Hoomi's thought, I can, since he believes my word, give him a much tougher nut to crack. In the last number of the *Nineteenth Century*, in the very thoughtful article "After Death," occurs a passage of about a dozen lines which is word for word identical with what was written by this same Koot Hoomi, two years ago, in a private letter to myself. Yet no third party has seen the letter, nor have I copied or printed the passage in question. Again, when the report of one of Mrs. Hardinge Britten's American Lectures appeared in—if I mistake not—the *Spiritual Scientist*, Madame Blavatsky found in it a passage verbatim from the as yet unpublished "Isis Unveiled," which Mrs. Britten had not seen. And the M.S. was actually altered so as to avoid the appearance of plagiarism. I do not undertake to explain the Kiddle mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution as that in "Esoteric Buddhism," would be driven to fish for ideas in Mr. Kiddle's speeches, or the pages of any Spiritualistic journal. When my friend of London has explained away the mystery of his own mediumship, it will be in order for him to throw stones into his neighbour's garden. The Eastern philosophy teaches us that nature carries her economical system even into the sphere of ideas; and that not only is no atom of matter lost, but also not even a thought. As the ether is the matrix of visible nature and its phenomena, so, the Asiatic says, ideas survive in the *akash* (their word for our Western ether), and are carried from mind to mind throughout the ages. You will find in our folk-lore even common proverbs which embody this thought; and most assuredly it betokens unripeness of experience in psychology to raise the hue and cry at any seeming "plagiarism." "M.A. (Oxon.)" is a clergyman: suppose he sneers for a while at the identity of 2 Kings xx. and Isaiah xxxviii. in language and ideas. Was this also a case of plagiarism or of duplex inspiration? However, let all this pass as fit only for children, and scientists of a certain type who grin at their "soul" through the horse-collar of matter. The suggestion that Mr. Rhys-Davids, or any one else at the West, knows more about Buddhism than the most learned living Buddhist philosophers is to the last degree absurd, but still only one more manifestation of the vanity which has made a conspiracy of our savants to put down the Asiatic pandit and Vihku as persons of no account, so to say. When one sees Professor Weber fancying

he can crush out Indian antiquity by sitting upon its literary remains, like the pitying she-elephant upon the deserted brood of young partridges, and the Sanscrit chairs of Indian colleges filled, not by Native but by European professors, who have it not in their blood to comprehend the Esotericism of India—what wonder that Buddhists should be called within the enchanted circle of Bow-Bells, to hear the truth about their ancestral philosophy! Even I, your humble correspondent who am a thousand leagues away from being an adept, claim to know something about Buddhism, in spirit and letter, as the high priest Hikkaduwa Samangala's certificate to my "Buddhist Catechism" also proves. I am just to-day starting on a journey to Upper India and Kashmir, where I shall see Koot Hoomi, and one or more of his Tibetan *chelas* (pupils:—and, by the way, many of the Koot Hoomi letters are written by them as his secretaries, hemerely giving the general ideas, and they elaborating them, and even "precipitating" them in his proper handwriting. The example of the precipitation of the Fakir, by Madame Blavatsky, at New York, will illustrate this scientifico-psychic phenomenon). I shall be tempted to ask him to have a glance at what "M.A. (Oxon.)" thinks so very amusing a "skit" at him.—I am, Sir, &c.,

H. S. OLCOTT,  
President, Theosophical Society.

Adyar, 27th September, 1883.

The Theosophical Society and its Critics.  
To the Editor of "LIGHT."

SIR,—Although I am not authorised to speak in the name of the above Society, and might on some points not now be recognised as a true representative, yet, as one of the original members, perhaps I may be allowed to say something on certain matters in connection with it which have been recently commented upon in your paper.

Your correspondent "S." in "LIGHT," of this week states that Mr. Hurrey Chintamon "could not agree with some of the doctrines or rules put forward by Colonel Olcott, either from his own intuition or under the inspiration of his guiding star; consequently, he declined to have anything more to do with the founders, and the Colonel, therefore, after the manner of his countrymen, took the matter into his own hands, and 'bossed the job' himself."

Your correspondent is evidently uninformed, or misinformed as to the true circumstances under which Mr. Chintamon ceased to be a member of the Theosophical Society. As I do not choose to make myself responsible for, or even to repeat, charges which I cannot personally verify, I will only say that some four years ago the London branch of the Society received an intimation from the Indian headquarters of Mr. Chintamon's formal expulsion. Colonel Olcott did not assume the Presidency (which I suppose is what "S." means by "bossing the job") upon Mr. Chintamon's retirement, but held that office from the very first. Nor had the settlement of the headquarters in India any connection with the Chintamon affair, which did not come to light till after Colonel Olcott's and Madame Blavatsky's arrival at Bombay early in 1879.

So much for the above specimen of the force and accuracy of attacks upon the Theosophical Society.

The second subject I have to refer to is one of more difficulty, and I cannot echo the light-hearted contempt with which certain advanced Theosophists, perhaps even the Society in general, are able to regard it. I mean what is known as "the Kiddle incident." My embarrassment does not arise from any, the smallest, difficulty in realising the occult explanation often suggested among ourselves in the Society, and adverted to by Mr. W. T. Brown in his letter in your paper. The conclusive results in "Thought-Transference" obtained by the Psychical Research Society should make it at least intelligible even to those not already long familiar with the idea. In my own mind this conception not only stands as a most certain truth, but I believe it to be a far more important and practical one than is generally supposed. A year ago I insisted at great length in your columns on the objectivity of thought, on the fact that mental energy in this resembles manual energy, and that whatever is thus wrought out becomes henceforth independent of the individual consciousness, is part of the intellectual stock of mankind, whether expressed in words or not, and finds entrance into similarly occupied minds, as their "happy thoughts," and "sudden inspirations." Let no real thinker despair, or fear his work is lost, because it cannot find a "publisher," unless indeed he cares only for nominal fame and recognition. It will assuredly find a public. As he sits at his desk, and before the

words which embody his conception can be transferred to paper, that conception has passed into the universal medium of what, relatively to us now, and only so relatively, is the spiritual world. It is this medium which constitutes the sphere of the *anima mundi*. If we are compelled to speak of its operations and rapports with individual minds in quasi-materialistic language, as "astral currents" and so forth, that is only because the objective, the transferable, of every state or condition is the "matter" of that condition, absolute spirit being thus the negation of all objectivity. And what is true of mere thought is of course not less true of that further and more external objectivity which it gains by verbal expression. This outward form, even, will be conserved with fidelity, and transmitted with despatch along the psychical lines of attraction and least resistance. But such outward form will only be perceived (as a rule) by those intuitively capable of reading off the message in what we call the Astral Light. It does not follow even with them—and in relation to this "Kiddle incident" let that be borne in mind—that the nominal authorship will be known. All that comes is just so much as is relevant to the matter on hand, for it is just the mental occupation which attracts it. The astral post, be it remembered, is not bound to carry a whole newspaper.

Now on the above supposition—to me no "supposition" at all, but a fact of daily and universal, though seldom recognised experience—the circumstance that the passage from Mr. Kiddle's lecture was somewhat altered and adapted to suit the Adepts teachings, is of no significance whatever. Of course that is how the passage so consciously seen and read would be dealt with for the purpose in hand. A medium, no doubt, would have given the whole in its integrity as a spirit-teaching. The adept, on the other hand, says:—"Here is an excellent general expression of the idea I have got to give, just come before me, from what quarter I know not and care not, but it contains this, that, and the other, which won't do, and must be altered accordingly."

If, therefore, we had no facts to go upon but the mere coincidence itself, that would have no more disturbed me than it disturbs some whose acquaintance with the above ideas is, perhaps, rather more recent than my own. But there are two other facts which I cannot but relate to one another in connection with this coincidence. One is that the letter of "Koot Hoomi" in question, like most of the rest in the "Occult World," was transmitted to Mr. Sinnett by Madame Blavatsky. The other is that Madame Blavatsky sees the *Banner of Light*, in which Mr. Kiddle's lecture was published, as regularly as any Boston Spiritualist. This would naturally be the case with the editor of a paper like the *Theosophist*, and appears from frequent citations therein. But even here I must interpose another cautionary remark, which is that that very fact would make the psychic transmission to a mind in intimate rapport with Madame Blavatsky's—as Koot Hoomi's may be assumed to be—all the more likely. Her mind would thus be the real point of departure. Nevertheless, were it an open question, free from authoritative statement, so that such a suggestion could be made without offence by one who would if possible avoid offence, I should avow the opinion that these letters, whether they are or are not the *ipsissima verba* of any adept, were at all events penned by Madame Blavatsky, or by other accepted *chelas*. At least, I should think that she was a medium for their production, and not merely for their transmission. The fact that through the kindness of Mr. Sinnett I have been made familiar with the handwriting of the letters, and that it bears not the remotest resemblance to Madame Blavatsky's, would not influence me against that opinion, for reasons which every one acquainted with the phenomena of writing under psychical conditions will appreciate. But I am bound to admit that there are circumstances connected with the receipt by Mr. Sinnett of other letters signed, "K. H." which are, as regards those, apparently inconsistent with any instrumentality of Madame Blavatsky herself, whether as medium or otherwise, and the handwriting is in both cases the same.

That even on the above supposition, these teachings are still the faithful transcript of a very high tradition, I have little doubt. I am fortified in this belief from a peculiarly well-informed and now quite independent source. But the significance of the Kiddle coincidence will not be lightly ignored by any uncommitted person. One may be an "occultist," and may yet agree with the shrewd, if superficial, Mrs. Poyser, as to the necessity for abstruse explanations of the cat being found in the dairy. As an illustration, I may say that I entirely agreed in principle with the able and instructive letter which Mr. A. R. Wallace addressed to "LIGHT" on the occasion of the alleged "exposure" of a medium some fourteen months ago. And yet I have seen too many "materialisations" to allow myself thus to account for all, or even most of the "exposures." I am very far indeed from suggesting that the evidence in this case is anything like so incalculable as that which makes wilful deception the only rational verdict in the case of many so-called "spiritual" phenomena. But I do say that in proportion as known facts make one explanation easy and natural, they make a more remote one difficult and far-fetched. I think that if in this particular matter anyone is to fall back on personal confidence in Madame Blavatsky, as the ground of rejecting the apparent explanation, that position should be distinctly and publicly taken. It would be intelligible to all, and doubtless

sufficient for very many. But I do not wish it to be supposed that the Society, here at least, is quite unanimous in regarding the matter as unworthy of public notice, or as not calling for some further information. We owe this to the general public, whose attention we have claimed by our recent attitude. And it is due to ourselves if we are to repel attacks with confidence and success. I believe I may say that Mr. Sinnett, though himself attaching no importance whatever to the incident, has made a concession to weak brethren like myself by seeking for an explanation, which, if yielded, may at least commit somebody to something.

C. C. MASSEY.

## Parallel Passages.

To the Editor of "LIGHT."

SIR,—In your issue of September 29th, you were good enough to insert my letter on the parallel passages noted by Mr. Kiddle in Koot Hoomi's letter as given by Mr. Sinnett, and in an address delivered by himself at Lake Pleasant in August, 1880. I have been rather disappointed that Mr. Sinnett has not followed up his remarks in your paper of September 22nd, by some further elucidation of the matter. His words, "for the moment all I can say is," seem to warrant your readers in expecting a further reply. Will you allow me a short space to refer to the letter of his apologist, Mr. W. T. Brown, which appears in your issue of to-day.

On looking again at the parallel passages as they stand in "LIGHT" of September 1st, I find, near the commencement, a sequence of nineteen words *exactly alike* in the two passages. Further on, there is another sequence of nineteen words *exactly alike*. Again, towards the end, there is a sequence of thirty words in Mr. Kiddle's address which is *exactly reproduced* in Koot Hoomi's letter, except for the insertion of one word in the latter,—"uninitiated" before "mortals." Besides these, there are several other clauses almost identical.

These are the facts before us. I submit that the attitude of mind assumed by Mr. Brown, which I cannot help characterising as somewhat supercilious and patronising, is entirely out of place, and beside the mark. There is no occasion for Mr. Brown to inform us that "Mr. Kiddle's letter is written conscientiously and in a good spirit." Although, if this is Mr. Brown's opinion, I fail to see why he should say that it is "unpleasant to write letters of such a nature as this to unsympathetic and sceptical men." Finally, Mr. Brown takes credit for his "explanation" being "good-natured," and says, "the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours."

Looking again at the facts, and re-perusing Mr. Brown's letter, I venture to express the opinion that neither common-sense nor spiritual perception would be shown by accepting his remarks as a valid and satisfactory explanation. Knowing, or rather conceiving, the possibilities which may exist, I do not think we are justified at present in using hard words. If Mr. Sinnett has evidence that the identical letter in which the passage occurs, came to him, or was produced in an abnormal manner, a most interesting inquiry opens before us. If, on the other hand, he has no evidence as to this letter, however much he may have as regards others, we shall be bound to come to the *prima facie* conclusion that *someone* has imposed upon him, and has consciously adapted the passage from Mr. Kiddle's previously-given address, and passed it off as coming from Koot Hoomi.

Hoping further light may yet be thrown upon the matter,  
I am, yours faithfully,

A STUDENT.

November 9th, 1883.

Miss Wood at Cape Town, South Africa.

To the Editor of "LIGHT."

SIR,—In August, 1882, Mr. Samuel Defries, of Sydney, Australia, on his way home by the "Orient" line, which has steamers touching here bi-monthly, called on me, having brought a letter of introduction from my friend—one of the greatest living sensitives—William Eglinton. The steamer only stopped a few hours to coal and provision, but during that short time we exchanged ideas on many important matters regarding the welfare of the Truth of Spirit Intercourse. Finding he had made definite arrangements with Miss C. E. Wood—with whom I had grand materialisations, under what I believe to be absolute test conditions, at Newcastle-upon-Tyne, in 1877—to go out to Sydney for the purpose of giving experimental scientific séances to the members of the Liberal Association of Sydney, I prevailed on him to allow her to break the voyage at Cape Town. This can always be done without extra cost, providing passengers get the sanction of the London agents, and run the risk of getting a vacant cabin. The cost from Cape Town to Australia is very nearly as much as from London, so that should, at any future time, any normal worker or medium think of coming to Cape Town on their way to Australia, they must not take our Cape mail boats, but the "Orient" steamers, and be sure to get their tickets endorsed by the purser or agents to break at Cape Town. As we have got a Mesmeric and Psychological Society (about fifty members, Mr. A. Teague, hon. sec.) and a good-sized room for meetings, séances, &c., &c.,

public workers and professional mediums will find it to their advantage to break the voyage, should they be going out to Australia, as they will not only make it pleasant for themselves, but, if useful, do much good for the cause.

Just one year after Mr. Defries first saw me I got a letter from him, dated England, stating that, if possible, Miss Wood and himself would soon leave for Australia. He could not get passage by the same steamer, so arranged for her to go on before him and remain at Cape Town as my guest for two weeks, when he would take her on.

Knowing Miss Wood would only be with us about twelve days, I made arrangements with a few inquiring minds to attend a few sances. She arrived per "Lusitania" on 3rd and left per "John Elder," on the 15th inst., with her guardian and my friend and brother-worker, Samuel Defries.

I had four sittings at my own house, and two at the rooms of the Psychological Society, under what I consider test conditions, and, considering the hurried preparations, strange sitters (I was the only one who knew Miss Wood,) and rainy weather, the results were extremely satisfactory. Most of the persons at my private sittings, although honest inquirers, were not conversant with the subtle conditions for spirit intercourse, especially materialisation, so I simply risked their forming erroneous impressions.

Miss Wood was literally sewn up in my dressing-gown, and tied down to a heavy arm chair and nailed to the ground, as in these experiments she was sitting behind a curtain out of the view of sitters. We had tolerably good materialisations, and direct writing by "Pocha;" my guitar was manipulated intelligently, and many other simple manifestations. The time being so short we could not sit for *personal* tests, which I consider are the only ones to bring conviction to novices and those who are simply seekers after signs and wonders. I explained to the sitters that what they saw was only a faint idea of what did take place, and that they should sit for three or four months with her in order to see varied and convincing phenomena.

What did take place was done by human intelligence, which claimed to be spirit agency. Miss Wood solemnly declares that she takes no active part in the manifestations. I have securely tied conjurers, who proposed to imitate spirit manifestations. In many cases the imitations were really good, and deserved credit, but they tell you that what they do is pure trickery, which shrewd observers know and can imitate. Spirit manifestations can easily be imitated and *burlesqued*, but the conditions under which they are done are as different as a candle is to the sun.

The two sittings given to the members of the Cape Town Mesmeric and Psychological Society, under test conditions, thoroughly convinced every sitter (about thirty-five or forty). The materialised form came outside the curtain, and at request waved its arm, as it had no power to speak on this occasion; took a bell from off the table and rang it, in order to prove that our senses—eyes—were not deceiving us. It came out at one corner of the curtains, and, by urgent request, moved round to the front of the extemporised cabinet, and entered at the middle aperture, opened the curtains and shewed another spirit form. Pocha informed us the magnetic conditions and mental emanations of the sitters were exceedingly good, and if they could but sit for eight or ten times several spirit forms could come out simultaneously, walk about the room, and allow themselves to be touched. In most scientific circles the magnetic and mental conditions act on the spirit forms like flames of fire would on human beings. Of course tyros cannot understand conditions and ridicule those who insist upon keeping them. When we have professors to instruct the masses about the science of spirit intercourse and the philosophy of materialisation, the public mind will become wiser. Till then private workers can only go on quietly and hope for more light.

Miss Wood and Mr. Defries hope to return to Cape Town in fifteen months.

This visit of Miss Wood was not professional, and no one paid a farthing for what they saw. God bless this and all other true mediums, prays yours, in love and truth,

BERKS T. HUTCHINSON.

2, New-street,  
18th October, 1883.

#### Bell Ringing.

To the Editor of "LIGHT."

SIR,—In reference to the bell ringing by spirits, reported in your valuable paper, I take the liberty to bring under your notice what happened at and preceding my father's death at Naples some forty years ago.

To properly understand what I am about to relate, it is necessary to state that the apartments of which we were then the tenants, were the first floor of a hotel, having on the landing two doors, each provided with a bell.

My father's bedroom was at the furthest end of the apartments, and at the head of the bed there was a bell rope attached to a bell which was used to summon the servants in case of need.

This bell was out of any person's reach, my father excepted. One day the latter, only forty-eight years old and enjoying good health, was suddenly taken ill, not seriously, but enough

to be obliged to keep to his bed. Three or four days after, in the morning, the bell of one of the doors was heard ringing, but on inquiry no person had rung it, and we thought that some other tenants had pulled it by mistake. A little while afterwards the same bell rang again, apparently by invisible means.

This was repeated twice, with the same result, and my father began to get fidgety, and in order to put an end to what he thought was a joke, ordered the servant to take away the bell ropes. Scarcely had the rope been removed when the other door bell rang in its turn. This rope was also removed, but, strange to say, the bell continued ringing. My father became thoughtful, and directed the servants to pull down both the bells. As soon as this order was executed the bell of the rope of which hung at the head of my father's bed, rang violently. My father then said to me, "I know what that means; replace the bells at the doors." The bells were replaced, and rang no more. My father, though not feeling any worse, called in his notary, made his will, and gave me, the eldest son, the directions necessary for the management of the family affairs. Ten days later he died.

I give you a story of simple fact.—I remain, yours sincerely,  
BARON T. SPEDALIERE, F.T.S.

Marseilles, 16th October, 1883.

#### "Astrology"

To the Editor of "LIGHT."

SIR,—As an humble student of astral science, allow me a word in defence of this subject. "S." evidently not having thoroughly investigated the science (if he had he would not require the opinion of the spirit world as to its truth), gives your readers a communication from "the other side." And the spirit or intelligence seems to know about as much as "S." himself; the remarks about being born at the Vernal Equinox, and the effects upon the human organism in consequence, are beside the question, but to shew that, as on earth, so in the realm of spirit, intelligences differ widely, according to their degree of knowledge of truth, I give a few brief paragraphs from a trance communication given in the *Banner of Light*, August 17th, 1861, on the subject of astrology.

"Astrology may be called the foundation of all the sciences. Astrology may also be called the index of all things found upon this material plane."

"Out of this science grew all the religions and philosophies of the past."

"Mortals know but little as to how much they are controlled, bound, held, each in their respective spheres, by the different planets which people the universe."

"Each and every planet has its direct and positive influence upon each and every human being."

"Astrology! What a mighty subject! So mighty that the few brief remarks we have given you are not to one ten thousandth degree fitted to touch upon a single point of the subject."

Had "S." examined his own horoscope and noted the time of directions, and then compared them with the events of life, he would not ask anyone's opinion as to how far they agree with such communications from the other side as he has given to the readers of "LIGHT." For the benefit of F. W. Thurston, M.A., I give the following astrological data of the Royal but unfortunate Bourbon family. The horoscopes of these persons should prove to any sceptical mind that there may be "some truth in astrology."

Louis XVI., Aug. 23, 1754, 6.24 a.m.—Mars rising, Uranus setting, Saturn in sesquiquadrate, with the Sun also afflicting the Moon, and the latter thus rendered malefic, in square with the Sun again.

Marie Antoinette, Nov. 2, 1775, 7.30 p.m.—Uranus approaching the meridian in sesquiquadrate with the Sun, the Moon exactly between Saturn and Mars.

Louis XVII., March 7, 1785, 7 p.m.—Uranus in square with the Sun.

Princess Elizabeth (guillotined), May 3, 1764, 2 a.m.—Mars culminating, Saturn in conjunction with the Sun.

Louis XVIII., Nov. 17, 1755, 4 a.m.—Mars in conjunction with the meridian, Saturn in opposition to both, but Jupiter rising; therefore, after all his vicissitudes of fortune, he died upon the throne.

Charles X., Oct. 9, 1757, 7 p.m.—Saturn and Uranus in conjunction near the meridian, in square to Jupiter, Mars in opposition to the meridian. No favourable indication of any kind.

Duke de Bordeaux, Sept. 29, 1820, 2.35 a.m.—Saturn in opposition to the Sun.

Duchess of Parma (his sister), Sept. 21, 1819, 6.35 a.m.—Mars in conjunction with the meridian, Saturn in opposition to the Sun.

Duke of Angoulême, Aug. 6, 1775, 3.45 p.m.—Mars and Saturn in conjunction with the meridian, in square with Uranus, and all three in semi-square with the Sun.

Duchess of Angoulême, Dec. 19, 1778, 11.25 a.m.—Uranus in opposition to both the Sun and the meridian.

Duke de Berri (assassinated), Jan. 24, 1778, 11.15 a.m.—The Sun in square and the Moon in opposition to Uranus.

Louis Philippe, Oct. 6, 1773, 9.40 a.m.—Saturn culminating, afflicting the Moon, but also indications of good fortune.

Duke de Nemours, Oct. 25, 1814, 5 p.m.—Saturn culminating.

Prince de Joinville, Aug. 14, 1818, 1.40 p.m.—Mars in conjunction with the meridian, Saturn in opposition to both.

Duke D'Anmale, April 26, 1822, 6.15 p.m.—Mars culminating in sesquiquadrate with Uranus.

Duke de Montpensier, July 31, 1834, 5.10 p.m.—Saturn culminating, but Jupiter in good aspect with the meridian; and the fact is, that the Duke having become a Spanish Prince by marriage, suffered comparatively little by the revolution.

Princess Clementine of Gotha, June 3, 1817, 1.40 a.m.—Has not one indication of evil in her horoscope, and she has been entirely exempt from the misfortunes of the family.

Count de Paris, Aug. 24, 1838, 2.45 p.m.—The Sun afflicted by all the malefics.

It may be added that these times of birth are all derived from official documents, which may be inspected in the British Museum, and were printed in the *Spectator* a few years ago.—Yours respectfully,

Z.

November 12th, 1883.

#### Astrology.

To the Editor of "LIGHT."

SIR,—I must hasten to disclaim any sort of agreement with the views of the correspondent, quoted by "S." in his letter in "LIGHT" this week.

Nor is my own conclusion about astrology merely that there is a vague "something" in it. I believe very much in it, though I would not undertake to tell anyone's future specifically by means of it. What I am at present aiming at is an inductive demonstration of the elements of the science; to shew a more or less constant correspondence between individual character and the general outlines, at least, of the individual life, with planetary positions at birth.

Certainly I have more confidence in these positions as an indication character than as an indication of fortune. I should not, for instance, anticipate downfall or disgrace from the presence of Saturn in the tenth house with as much confidence as I should predicate excitability or irascibility of temperament from certain aspects of Mars to the moon. On the other hand, I cannot be so sure of the converse; that is, that given the character, the appropriate aspects will be found in the nativity.

I may mention that I have now received a very large additional number of birthdays of insane patients, upon which I hope soon to report.

I have to thank Mr. Thurston for his very interesting letter in "LIGHT" of November 3rd. I have the horoscopes of nearly all the Royal Family, including the second generation, and on another occasion will supplement Mr. Thurston's list. I am glad to see that his method is the same as my own, to consider the comparative chances of the testimonies to occur.

As regards affliction of the moon in cases of insanity, I do not exclude it, but only defer its examination for the present. Suppose A B C to be alternative causes or concomitants of D, then in the class denoted by D, I should expect to find more cases of each A, B, and C than the chance-average would allow; though neither one of them with anything like uniformity. For the purpose of simplifying the calculation I take one of the alternatives at a time—that is all. I am quite alive to the distinction Mr. Thurston calls attention to, between the effects peculiar to affliction of the moon and those denoted by the affliction of Mercury.

And I can find no expression of my own meaning and belief more apt than that which is to be found in the last paragraph of Mr. Thurston's letter. Reserving further comments on his valuable contribution, I will only now express my satisfaction that the subject has engaged his attention.

C. C. M.

#### EXTRAORDINARY STORIES.

Our Shrewsbury correspondent writes: "In the neighbourhood of Wem, a town on the Shrewsbury and Crewe branch of the London and North-Western Railway, some unaccountable proceedings are reported. At Wood's Farm, four miles from Wem, occupied by Mr. Hampson, his wife, two children, and two female servants, on Thursday last, while the family were just about to sit down to tea, at four p.m., when it was still daylight, a saucepan suddenly jumped off the fire, and this was followed by the tea things being swept off the table and smashed. Several pieces of burning coal were then hurled off the fire, set the clothing of an infant four months old in flames, and before the clothes could be removed the child was severely burnt on the hand and arm, and its hair was singed off its head. A small American clock on the mantelpiece was next dashed violently to the ground, and several other articles on the mantelpiece were also thrown down and broken. Something was thrown against the face of a large cased clock, and shattered the glass and face, and a lamp globe and chimney were smashed. The mat of the lamp took fire from a piece of burning coal falling on it, and a basket on the parlour table was also discovered in flames. The neighbours were fetched in, amongst them being Mr. Lea, a neighbouring farmer, Police-constable Bowen, and others, and although the smashing of crockery and the hurling of articles from one side of the room to the other continued, they could not discover the cause. Mr. Lea and Police-constable Bowen were both struck by things thrown by an unseen agency. It was feared that the house would be set on fire by the burning coal, and consequently the fire was removed from the grate and the furniture from the

house. All went outside, but several things were flung from the inside through the windows. In the kitchen six panes of glass were broken and several in the parlour. Strict inquiries have been made by the police and others, but there appears to be no elucidation of the mystery. Mr. Hampson says he cannot account for it unless it is something in the coal; but the coal could not throw articles about the room. The affair has caused considerable talk in the neighbourhood, and a great amount of incredulity is expressed. Our correspondent, who personally visited the house, adds that the accounts of the occurrence were received from several eye-witnesses.—*Daily Telegraph*.

"A sequel to the extraordinary occurrence at The Woods, Loppington, near Shrewsbury, happened on Thursday at the village of Weston Fullenfield, about two miles from Mr. Hampson's farm, and is sufficiently conclusive to confirm the events that took place there early in the week. It appears the servant, Emma Davies, who resided with the Hampsons, was discharged, the farmer and his wife feeling anything but comfortable at her presence. On Thursday the girl went to assist Mrs. Jones, a neighbour, to wash the household linen, but had not long been engaged in this occupation when the bucket in which she was washing jumped about the house, throwing water and clothes in all directions, the family Bible and other books placed on a side table narrowly escaping the flames. On attempting to pick them up a boot flew over the girl's head, striking the mantelpiece. Later on, when both women went out to place the clothes on the hedge for drying, those that the girl placed jumped over into the road. Mrs. Jones, getting alarmed, ordered the girl home. On arriving there, her presence induced a lump of coal to leap from the fire across the room to a table, and the flower-pots in the window also behaved in an extraordinary manner. The girl shortly afterwards went out to fetch her father, but before proceeding far she became very ill, and fell down in the road. She was conveyed back to her home, and a physician called in." The same correspondent, in a later telegram, says: "I visited Weston Fullenfield yesterday afternoon for the purpose of inquiring into the extraordinary occurrence in connection with the young girl Emma Davies, and found sufficient evidence to confirm every detail of the remarkable event. The girl, who is in her thirteenth year, resides in the village with her parents. On returning to her home last evening the household and other articles commenced moving about in all directions and most mysterious manner, which continued during the night. Six panes of glass were broken in the room, and outside the greatest disorder prevailed. In the front and on the side of the house were strewn broken bricks, crockery, glass, stones, &c., which could not be accounted for in any way. One woman was struck with a stone 150 yards off. Another, who was in the house, received a wound on the arm from a knife passing her, and an ulster belonging to the girl had every button torn from it in the room. A number of the Shropshire constabulary visited the premises to-day to investigate the extraordinary circumstances, but were unable to solve the mystery. The girl was made to do some household work, but nothing unusual was observable. The vicar of the parish, the Rev. Mr. Tuke, visited the house last evening, and read and engaged in prayer. Dr. Corke, of Baschurch, was called in to-day, and made a close examination of the girl, but was unable to obtain much information from her. He stated she was in a very excitable and nervous state, but was not designing. The matter is causing the greatest excitement throughout the whole neighbourhood, and much superstition prevails in the village."—*Daily Telegraph*.

A Shrewsbury correspondent telegraphs that he paid another visit to Weston Fullenfield yesterday, and was informed that on Saturday and Sunday there were further extraordinary manifestations in association with the girl Emma Davies. Taylor, of the Shropshire constabulary, remained in the house until late on Saturday. During the time he was there, it is stated that the fender moved from the fireplace into the middle of the room, and on being replaced came forward a second and third time. A cushion placed at the back of a chair on which the girl sat several times flew across the room, and all the stitches in her apron became undone, followed later on by the buttons upon her dress being wrenched off. Miss Maddox, the village schoolmistress, made a statement to the correspondent to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although replaced, the circumstance was twice repeated. On Sunday, it is added, a box in a bedroom was hurled across the room, and a number of cups and saucers were smashed.—*Daily Telegraph*.

A GHOSTLY VISITOR.—A New York telegram dated October 11th, says: Under Sheriff Thos. Brown, of Richmond county, makes an affidavit that on Monday night, while sleeping with friends in his billiard-room at Stapleton, L., the ghost of Reinhardt, executed for murder some time ago, appeared to the party. They fled in confusion. His statement is corroborated by the others.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffmann, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mages, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is It Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

A contention that is now going on among Spiritualists in America has caused Hudson Tuttle to make some remarks in a recent number of the *Religio-Philosophical Journal* on "The Trance and its Responsibility." It is not necessary to detail the particulars of the dispute which gave rise to his paper. In such cases all personal matters are best avoided. Roughly put the case was this. A medium, speaking on a public platform, in what purported to be a state of trance, made some remarks which were understood to reflect on the practice of a certain medical man. These remarks were said to be inspired by the spirit of the person whose life had been terminated prematurely by the doctor's alleged mal-practice. The question was hotly taken up by the doctor, who threatened the medium with castigation. How far is the medium to be held responsible? To this question in its broad bearings Mr. Tuttle addresses himself. He brings to its discussion a long personal experience, and habits of clear thought which are rare among those who are similarly gifted with himself.

Professing a tender sympathy with mediums in their very difficult position, and giving a very high estimate of the dignity of that position when honourably filled, as well as its awful prostitution "when the Divine gift is sold in the market or bartered in trade," Mr. Tuttle goes on to point out that there have always been two broadly-defined classes in Spiritualism. One accepts everything without question, and regards the medium as an irresponsible agent. The other is ready to censure the medium, if need be, and to hold him responsible for his words and actions. The former is the larger class; the latter is most in accord with the law. Can either of these extreme positions be unreservedly accepted? Before I proceed to analyse Mr. Tuttle's reply, I may be permitted to say that I find myself in entire accord with what he says at the outset of his remarks. We are speaking, be it remembered, of public trance mediums, and his remarks are applicable to that phase of the subject only. We shall find that Mr. Tuttle recognises in the further course of this paper the difference between the usually imperfect trance of the speaker on a public platform, and that fully established state of trance where the ordinary avenues of sense are absolutely sealed up. But it is necessary to bear the distinction in mind throughout.

Mr. Tuttle enters into a disquisition on the nature of the trance-state. Starting from the analogy of the control

exercised by the mesmeriser over his subject, and noting the transference of ideas especially, he shews that the controlling spirit and the medium occupy precisely similar positions in relation to each other. In a passage which is valuable because it expresses the practical experience of one who has had large opportunity for observation, Mr. Tuttle points out, what I entirely concur in, the impossibility of comprehending the blending of one's own passive mind with the energising intelligence that is gradually controlling it. The analogy of sleep which he adduces is exact. There is a point of time when the observer is conscious, or thinks he is, of what is going on around him, and when he believes himself capable of analysing his own sensations. The next moment is oblivion. So with the trance. The controlling influence may be resisted: the control may be imperfectly established, so that blurred impressions are conveyed, the sense of relative proportion is lost, "men are seen as trees walking," and the result is grotesque confusion; or it may, under favourable conditions, be so established that the organism of the medium becomes the passive vehicle for conveying the ideas of the controlling intelligence with little or no adulteration. Such a perfect state of trance is rare; it depends on the presence of most harmonious conditions in the circle, and also, (a point which is often left out of consideration) on the influence of a powerful controlling spirit who is not merely beneficent and well-intentioned, pure and truthful, but who has the knowledge and power to give effect to his good intentions. The blunders made in conveying information by such means as those now under discussion are, I believe, rarely intentional. They are attributable largely to the imperfection of the instrument, and to the inefficiency of the performer.

Mr. Tuttle's remarks are worth study:—

"A spirit wishes to communicate through a medium and chooses the trance state to do so. That the communication be correct, the medium must be under the control of the spirit, and the more absolutely, the more perfectly the communication will be expressed. I think no one, who has not experienced this sensitive state, can fully comprehend the delicate blending of the mind of the medium with the controlling mind. I have watched closely the approach of this state, as I would that of natural sleep, but as in the latter at the final moment, when consciousness is overborne, the ability to observe is lost, and that, too, by necessity of the overlapping state of sleep, so at a certain point the ability to observe the approaching trance is lost. By effort the subject may stop at any of the stages, receiving more or less perfectly the thoughts and feelings of the controlling spirit, but if he pass on to the perfect state he loses the power of choice. To avoid misunderstanding, let me say that trance has two meanings: one wherein the quickened spiritual senses, freed from the fetters of the physical senses, spurn earthly limitations, and the subject becomes able to perceive spiritual things, as it would if freed from the body. The other is a sensitive state, very similar, which enables others to express their individuality. The latter may be called mediumistic trance, and is the one under consideration. Its essential character is unconsciousness to impressions through the physical senses. No sound penetrates the ear to the auditory nerves. The eye is insensible to light, and the nerves of feeling do not respond to exciting causes. Another essential condition to a perfect expression of the controlling spirit's thought is absolute control by such spirit."

It is abundantly evident to those who have had experience of the perfect trance state, the delicacy of the

conditions required for its establishment, the isolation of the medium from any influence even of a favourable kind, the perfectly healthy state of mind and body required in him, to say nothing of atmospheric and other conditions, as well as the perfectly harmonious state of the circle:—it must be clear, I say, that this state cannot be reckoned on whenever an oration is to be delivered, or "tests" are required by a mixed audience. Mr. Tuttle, I see, is of the same opinion. "Such state," he says, "can rarely be attained." It is impossible for us to say what control a spirit may get over a medium that has been so controlled habitually and for a long period. We know that a powerful mesmerizer can do almost anything with a familiar "subject." It is not safe, therefore, to say that such perfect control is impossible on a public platform, but only that it is presumably rare. The utterances of an average trance-medium are usually imperfect expressions of spirit-thought, as Mr. Tuttle says. The medium "remains partially conscious, holding himself with dread from the full surrender of self-consciousness," or the control is imperfectly established.

This being so, Mr. Tuttle proceeds to estimate the responsibility of the medium so placed:—

"When we accept this view of mediumship, its responsibility has a new meaning. The surrender, even partially, of our self-control to another and irresponsible being, is a great sacrifice and fills us with dread. We become responsible before the world for the force to which we yield. We must in that force repose implicit trust, knowing that the same law which allows pure and holy thoughts to be expressed, under favourable conditions will allow to the opposite equal facilities. Hence we learn to appreciate the importance of so ordering the conduct of life, as to make favourable conditions only for the good and true spiritual influences. We also learn why yielding to whatever influence may come, the outgrowth of sitting in promiscuous circles, or giving public sances to any one who demands, or is willing to pay therefor, ultimately debauches and leads to spiritual ruin."

There can be no doubt in the mind of any skilled observer that these are words of wisdom and truth. The responsibility must fall on the medium who encourages the controlling spirit, and who offers an adit to any spirit that is able to approach. It may well be that a medium may unjustly suffer, a helpless victim of conditions that have produced what he must answer for. So it is in this world. "As in civil life, it is expected of all to understand the law, so here those subject to mediumship are expected to understand its laws and conditions, and are held responsible if they do not." It cannot be otherwise, however great the injustice that may be done in isolated cases; and no attempts of ours can alter what is an all-pervading law.

The notion that is sometimes put forward that a medium should be the channel for every kind of influence, and has no right, if he has the power, to pick and choose, is thus dealt with:—

"I well know that many true and noble Spiritualists hold that it is necessary for all classes of spirits to communicate with earth, and therefore mediums should be willing to yield to their influence, however low or vile it may be. With all due deference I wholly disagree with them, and hold that the less of such undeveloped influence that is brought to bear the better. That sensitives must be brought in contact with characters which in this life would produce disgust, and be dragged by them to their own level, that they may thereby communicate their crude and impure ideas, is not only an unjust, but a most pernicious conception. It opens wide the door for the justification of any crime or villainy the medium, true or false, may commit. It offers atonement for all his shortcomings. I by no means desire to accept a spiritual philosophy which makes a great class of its teachers the cat's paws of the undisciplined, undeveloped, vile and vicious, without even a shadow of gain thereby. The presence of such spiritual beings cannot be prevented, but they may be excluded from the sacred vestibule of the soul. Their presence there signifies a similarity which attracts instead of repels between medium and spirit."

I have repeatedly had earth-bound spirits come to me requesting prayer, and surely they should not be sent empty away. I have known many cases where spirits have been raised by association with those whom they found at a circle. They breathed, as it were, a higher spiritual atmosphere, and were benefited. I have heard and read of cases in which degraded spirits came and controlled a medium, and made the mouth of a pure-minded girl the outlet of curses and impurity. These were gradually tamed, reasoned with, touched with shame, and rescued from their sad state. And I have heard and known of other cases where such masterful spirits, once in possession, have been beyond reach, and have become obsessing spirits, to the great misery and hurt of the medium. It is a difficult question.

Some, like the Theosophists, discountenancing mediumship altogether, will tell us that if we leave open the door of our house we must expect unwelcome tenants. If we lock the door, we shall not be troubled. Perhaps so: though I suppose the analogy of the burglar is not inapposite. But that does not seem to me the most excellent way, though it is best adapted to secure a selfish security. Others, with Mr. Tuttle, would warn off as intruders all who do not come up to a certain standard of suitability, to be determined, I presume, by themselves. I cannot regard this as consonant with the highest spiritual or moral development even among men. It being granted that we can aid and raise these lower spirits, it becomes to me clearly a duty to make the attempt. Even in the slums and courts, whence "The bitter cry of outcast London" goes up with such ceaseless vehemence, the ministers of mercy do not stop to think whether they may perchance soil their clothes, or even risk a fever. If the philanthropy even of this world of ours were calculated on lines of selfish caution, most of it would die, and the rest would be robbed of half its attractiveness. It would be at best but a puny starveling, a mean caricature of the all-embracing, self-sacrificing love that casts its halo round the Pattern Life. This calculating caution is out of place when we deal with these high matters. Given the possibility of success, the risk must be run. There are, no doubt, merely malignant spirits who must be repressed, or even repelled—loafing earth-wanderers, seeking only to confound and confuse us, who need not be encouraged. But few are beyond reach of kindness, sympathy, and prayer, and they have a right to it in virtue of the responsibility which the medium accepts in the exercise of his gift, and which we share. As we have a right on our part to hold him responsible for what is done in his presence by the invisible agencies that he attracts, so they have their claims on us which we have no right to put aside.\* In this point I venture to differ with Mr. Tuttle. In the main gist of his remarks I agree substantially.

M.A. (OXON.)

\* A very apposite passage may be quoted from the experiences of William Howitt as detailed in Mrs. Howitt Watts' recent "Pioneers of the Spiritual Reformation," p. 250:—"It appeared to us evident that there were plenty of disembodied spirits roaming about the confines of earth in a very low state, and as it would seem, under very little surveillance. Some of these spirits would say, on my questioning who and what they were, that they were no spirits known to us; that they simply had seen a light in passing, and had come in. Some professed to be in a state of darkness and of desolation. On asking whether we should pray for them, some declined, saying that they did not want to be better, and did not expect to be happier, for they did not love Christ, and Christ did not love them. We sometimes reminded them of the Prodigal Son, and sometimes read the parable to them. Some then said that they felt better, and were comforted; others, that they were no better, and had no hope, and did not want to have any. Others said that they were very unhappy, and wandering in darkness through the waste places of creation. They desired our prayers, and expressed themselves benefited by them, and came again and again. Some of the good spirits who frequently came, said that they had to descend into the lower regions to endeavour to reclaim and bring up spirits, the spirits of their relatives sometimes; that these were most painful missions, for they were obliged to put themselves in a manner into the condition of those that they sought to benefit and raise; and to pass amongst crowds of low, malign, and vulgar spirits, who mocked and jeered and insulted them, and did all in their power to prevent any of the spirits they sought to reclaim following them or listening to them. They said that as Christ had suffered in His endeavour to save souls, both on Earth and in Hades, so all who followed Christ had to suffer in degree in the same labours of reclamation. Some spirits, they said, had sunk so low that they had lost not only almost all desire for becoming better, but even were fallen into a condition of only partial animation."

## SPIRITUALISM IN NEW ZEALAND.\*

It would require a volume to describe the intricacies of Maori mythology, in which gods, men, demons, monsters, heroes, and spirits of the dead, are the actors. The mythology of these islanders is not less diffuse or complicated than that of the ancient Greeks. But the vivid ideality and poetic fantasies of the Greek mind, are no marvel, because they emanate from the Greeks.

The endless convolutions of uncurbed fancy by which the Greeks impersonated the powers of nature, are of course admirable, because they originate in Grecian ideality, and are labelled "classical lore."

The Maori sings, believes, and teaches, all that the Greek classics enshrine, but alas! his legends only bear the opprobrious name of "savage superstitions." Read, however, the Rev. Richard Taylor's *TE KĀ A MAUI*, from which our extracts are taken, and the difference between "classical lore" and "savage superstitions" will seem very slight; in fact, the greatest marvel of all is, where either Greek or Maori got their ideality from? Amidst the mythological personages of New Zealand, "the spirits of the dead" ever play a very prominent part, and our chief interest in noticing the Maoris at all lies in the fact that belief in, and open communion with, these spirits still exists. The priests or "Tohungas" are unmistakably "mediums," in the modern sense of the term. Sometimes they are born with their gift, and sometimes they are devoted to the priestly office by their parents, and acquire their powers after the fashion of Eastern ecstasies, by prayer, fasting, and contemplation.

That good prophets exist amongst the Maoris has been abundantly proved, even to the cold materialistic government that has absorbed their country. During the time when Great Britain busied herself in appropriating New Zealand, on the plea of a "discovery," her officials frequently wrote home, that the Maori would never be conquered wholly; information of the parties sent out to attack them; the very colour of the boats, and the hour when they would arrive; the number of the enemy, and all particulars essential to their safety, being invariably communicated to the tribes beforehand, by their prophets or Tohungas.

The state of preparation in which the English found "the savages" fully verified this claim, and proved the fact of prevision, affirmed to exist amongst them.

The best natural prophets and seers amongst the Maoris are, as amongst the Spiritualists, of the female sex; and although the missionaries try to account for the marvellous powers they exhibit, above all, for the sound of the spirit voice, which is a common phase in their communion with the dead, on the hypothesis that the women who practise "the arts of sorcery," are ventriloquists, this attempted explanation rarely covers the ground of the intelligence which is received.

The author has herself had several proofs of the mediumistic power possessed by these "savages," but as her experiences may be deemed of too personal a character, we shall select our examples from other sources. One of these is furnished by a Mr. Marsden, a person who was well known in the early days of New Zealand's colonial history as a miner, who grew rich "through spiritual communications." Mr. Marsden was a gentleman who had spent much time amongst the Maoris, and who still keeps a residence in "the King's country," that is, the district of which they hold control.

Mr. Marsden informed the author that his success as a gold miner was entirely due to a communication he had received through a native woman, who claimed to have the power of bringing down spirits—the Maoris, be it remem-

bered, always insisting that the spirits descend through the air to earth, to visit mortals.

Mr. Marsden had long been prospecting unsuccessfully in the gold regions. He had a friend in partnership with him, to whom he was much attached, but who had been accidentally killed by a fall from a cliff.

The spirit of this man came unsolicited, on an occasion when Mr. Marsden was consulting a native seeress, for the purpose of endeavouring to trace out what had become of a valuable watch which he had lost.

The voice of the spirit was first heard in the air, apparently above the roof of the hut in which they sat, calling Mr. Marsden by his familiar name of "Mars." Greatly startled by these sounds, several times repeated, at the medium's command, he remained perfectly still until the voice of his friend speaking in his well-remembered Scotch accent sounded close to his ear, whilst a column of grey misty substance reared itself up by his side. This apparition was plainly visible in the subdued light of the hut, to which there was only one open entrance, but no window. Though he was much startled by what he saw and heard, Mr. Marsden had presence of mind enough to gently put his hand through the misty column, which remained intact, as if its substance offered no resistance to the touch. Being admonished by an earnest whisper from the Maori woman, who had fallen on her knees before the apparition, to keep still, he obeyed, when a voice—seemingly from an immense distance off—yet speaking unmistakably in his friend's Scotch accents, advised him to let the watch alone—for it was irreparably gone—but to go to the stream on the banks of which they had last had a meal together; trace it up for six miles and a half, and then, by following its course amidst the forest, he should come to a pile, which would make him rich, if he chose to remain so.

Whilst he was waiting and listening breathlessly to hear more, Mr. Marsden was startled by a slight detonation at his side. Turning his head he observed that the column of mist was gone, and in its place, a quick flash, like the reflection of a candle, was all that he beheld. Here the séance ended, and the astonished miner left the hut, convinced that he had heard the spirit of his friend talking with him. He added, that he followed the directions given implicitly, and came to a mass of surface gold lying on the stones at the bottom of the brook in the depth of the forest. This he gathered up, and though he prospected for several days in and about the spot, he never found another particle of the precious metal. That which he had secured, he added, with a deep sigh, was indeed enough to have made him independent for life, had it not soon been squandered in fruitless speculations.

Several accounts are extant of Spiritualism amongst the Maoris, one of the most curious and graphic being a personal narrative, written by General Cummings, in a small volume called "Old New Zealand."

The party who lent this work for perusal to the author, was well acquainted with General Cummings, and vouched for his truth and reliability in every particular. Although the narrative we are about to quote has often been retailed in magazines and other periodicals, it was so thoroughly authenticated by the author's friend that we give it place once more in this volume, as an example of the kind of Spiritualism practised amongst the Maoris.

A popular young chief who had acquired a fair knowledge of the English language, and with whom General Cummings was very intimate, had been appointed registrar of births and deaths.

General Cummings occupied a portion of his office, but they were about to remove to a more convenient place, when the young Maori encountered a violent death. In changing the office the book of registries was missing, and much inconvenience was occasioned by its loss. A short time after the decease of his friend, General Cummings was

\* From Mrs. Hardinge Britten's forthcoming volume, "Nineteenth Century Miracles." (See Advt.)

informed that his relatives intended to invoke his spirit, and that as the "Pakeha" (white man) had been much beloved by him, he might, if he chose, be present.

Notwithstanding his inveterate scepticism, the General accepted this invitation, mentally resolving "to keep his ears and eyes wide open." The narrator then continues as follows:—

"The appointed time came. Fires were lit. The *Tohunga* repaired to the darkest corner of the room. All was silence, save the sobbing of the sisters of the deceased warrior-chief. There were thirty of us, sitting on the rush-strewn floor, the door shut, and the fire now burning down to embers. Suddenly there came a voice out from the partial darkness, 'Salutation, salutation to my family, to my tribe, to you, pakeha, my friend!' Our feelings were taken by storm. The oldest sister screamed, and rushed with extended arms in the direction from whence the voice came. Her brother, seizing her, restrained her by main force. Others exclaimed, 'Is it you? Is it you? truly it is you? *ane! ane!*' and fell, quite insensible, upon the floor. The older women, and some of the aged men, were not moved in the slightest degree, though believing it to be the spirit of the chief.

"Whilst reflecting upon the novelty of the scene, the 'darkness visible,' and the deep interest manifest, the spirit spoke again, 'Speak to me, my family: speak to me, my tribe: speak to me, the pakeha!' At last the silence gave way, and the brother spoke: 'How is it with you? Is it well with you in that country?' The answer came, though not in the voice of the *Tohunga*-medium, but in strange, sepulchral sounds: 'It is well with me: my place is a good place. I have seen our friends: they are all with me!' A woman from another part of the room now anxiously cried out, 'Have you seen my sister?' 'Yes, I have seen her: she is happy in our beautiful country.' 'Tell her my love so great for her will never cease.' 'Yes, I will bear the message.' Here the native woman burst into tears, and my own bosom swelled in sympathy.

"The spirit speaking again, giving directions about property and keepsakes, I thought I would more thoroughly test the genuineness of all this; and I said, 'We cannot find your book with the registered names; where have you concealed it?' The answer came instantly, 'I concealed it between the *tahuhu* of my house, and the thatch; straight over you, as you go in at the door.' The brother rushed out to see. All was silence. In five minutes he came hurriedly back, with the book in his hand! It astonished me.

"It was now late; and the spirit suddenly said, 'Farewell, my family, farewell, my tribe: I go.' Those present breathed an impressive farewell; when the spirit cried out again, from high in the air, 'Farewell!'

"This, though seemingly tragical, is in every respect literally true. But what was it? ventriloquism? the devil? or what? . . ."

PARIS.—A correspondent of the *Banner of Light* says:—The Society for Spiritual Culture, that Allan Kardec founded here, holds regular meetings which are well attended, at Leymarie's Hall, No. 5, Rue des Petits Champs; it is a large, bright, cheerful, airy room, containing a bust of Allan Kardec, also a fine organ. That highly accomplished and popular lecturer on the Spiritual platform, Mr. W. J. Colville, formerly of your city, spoke here to an appreciative and intelligent audience, on Sunday, Sept. 9th.; he was assisted by Mme. de Morcier, a devoted Spiritualist and medium, as well as a hard worker in the lecture-field.

DEPARTURE OF MISS LOTTIE FOWLER.—Miss Lottie Fowler finds herself compelled, through family circumstances, to return to America for a time, and is anxious to be of as much service to Spiritualists as possible, previous to her departure. She is therefore prepared to break her journey to Liverpool at any place on or near the way, staying two or three days at a place. We know of no medium more deserving of support than Miss Fowler. She has, we are glad to say, always been in the habit of refusing to exercise her gift promiscuously, and has steadily declined to exhaust and abuse her mediumship by continual sitting to all callers, no matter how many. Consequently she has obtained good results and almost invariably given satisfaction to those who have consulted her. Miss Fowler will give three sittings a day, each of an hour's duration. One person only allowed at each sitting. In the evening a more general seance will be given. We cordially commend Miss Fowler to the attention of provincial Spiritualists. Her address is 60; Mount-street, Grosvenor-square, W.

## WONDERS.

### From the Records of the "Wizard of the North."

(Continued from page 413.)

Whilst "The Strange Freaks" occurring near Shrewsbury are occupying public attention, it may be as well to consider the strange "freaks" of similar character which have already been placed on record.

#### The Polter-geist.

##### I.

In the introduction of his novel of *Woodstock*, Sir Walter Scott gives at considerable length, under three versions, an account of most extraordinary disturbances, apparently of the Polter-geist class. The mysterious circumstances thus recorded are said to have taken place at Woodstock in the year 1649. The first account is extracted from *Hone's Every-Day Book*, in which an article from the *British Magazine* for 1747 is quoted relative to a tract entitled "The Genuine Theology of the Good Devil of Woodstock, famous in the world in the year 1649, and never accounted for or at all understood at the time." Secondly, Scott, in the Appendix No. I., gives in full, a satirical poem, entitled "The Woodstock Scuffle, or most dreadful apparitions that were late seen in the Manner-house of Woodstock neere Oxford, to the great terror and wonderful amazement of all there that did behold them." (Printed in the year 1649, 4to.). And, thirdly, in Appendix No. II., "The Just Devil of Woodstock, or a true narrative of the several apparitions, the frights and punishments, inflicted upon the rumpish Commissioners sent thither to survey the manners and houses belonging to His Majesty." (London: Printed in the year 1660, 4to.).

It is to this third and most circumstantial of the narratives, that we would draw special attention.

"There is," says Scott, in his introduction, "no doubt that, in the year 1649, a number of incidents, supposed to be supernatural, took place at the King's palace of Woodstock, which the Commissioners of Parliament were then and there endeavouring to dilapidate and destroy. The account of this by the Commissioners themselves, or under their authority, was repeatedly published, and in particular, is inserted as relation sixth of 'Satan's Invisible World Discovered,' by George Sinclair, Professor of Philosophy in Glasgow, an approved collector of such tales.

"It was the object of neither of the great political parties of that day to discredit this narrative, which gave great satisfaction both to the Cavaliers and Roundheads; the former conceiving that the license given to the demons, was in consequence of the impious desecration of the King's furniture and apartments, so that the citizens of Woodstock almost adored the supposed spirits, as avengers of the cause of Royalty; while the friends of the Parliament, on the other hand, imputed to the malice of the fiend the obstruction of the pious work, as they judged that which they had in hand."

Scott furnishes us with the following description of the scene of the supposed haunting, extracted from a "Short Survey of Woodstock—not taken by any of the before named Commissioners." This survey of Woodstock is appended to the preceding pamphlet.

"The manner-house hath been a large fabrick, and accounted amongst his majestie's standing houses, because there was always kept a standing furniture. This great house was built by King Henry the First, but amplyfied with the gate-house and outsidies of the outer-court, by King Henry the Seventh, the stables by King James.

"About a bow-shot from the gate south-west, remain foundation signs of that structure, erected by King Henry the Second, for the security of Lady Rosamond, daughter of Walter Lord Clifford, which some poets have compared to the Dedalian labyrinth, but the form and circuit both of the place and ruins shew it to have been a house and of one pile, perhaps of strength, according to the fashion of those times."

In short, we perceive that the Manor House of Woodstock was as venerable and ancient an historical residence of kings as could well be found in any land, or in any era. The time, too, was one of revolution and of intermittent conflict, when the passions of men, high and low, had flamed up into the madness, not alone engendered by a simply political but also by a religious struggle. Conditions were prepared, therefore, for manifestation of spirit-power, with almost unexampled strength and universality; culminating, occasionally, in a coarseness such as corresponded with the brutality of the manners and inflamed passions of the lower actors in the great religious

and political drama of the days of Cromwell. Every species of spiritual belief and all accounts of spirit manifestation both of the highest and of the lowest descriptions, are to be met with in England during the struggle of the seventeenth century—the preternatural was in the atmosphere breathed by all classes. The Polter-geist manifestations of low-spirit-presence we may therefore readily infer would not probably long be absent.

"And now as to the penman of this narrative, know that he was a divine, and, at the time of those things acted which are here related, the minister and schoolmaster of Woodstock; a person learned and discreet, not byassed with factious humours, his name Widows, who each day put in writing what he heard from their mouths (and such things as they told to have befallen them the night before), therein keeping to their own words.

#### The Just Devil of Woodstock.

"The 16th day of October, in the year of our Lord, 1649, the Commissioners for surveying and valuing his majestie's manor-house, parks, woods, deer, demesnes, and all things thereunto belonging, by name Captain Crook, Captain Hart, Captain Cockaine, Captain Carelesse, and Captain Roe, their messenger, with Mr. Browne, their secretary, and two or three servants, went from Woodstock town, (where they had lain some nights before), and took up their lodgings in his majestie's house after this manner: The bed-chamber and withdrawing-room they both lodged in and made their kitchen; the presence-chamber their room for dispatch of their business with all comers; of the council-hall their brew-house, as of the dining-room their wood-house, where they laid in the clefts of that antient standard in the High-Park, for many ages beyond memory known by the name of the King's Oak, which they had chosen out, and caused to be dug up by the roots.

"October 17. About the middle of the night, these new guests were first awaked by a knocking at the presence-chamber door, which they also conceived did open, and something to enter, which came through the room, and also walkt about that room with a heavy step during half-an-hour, then crept under the bed where Captain Hart and Captain Carelesse lay, where it did seem (as it were) to bite and gnaw the mat and bed-boards, as if it would tear and rend the feather beds; which having done a while, then would heave a while, and rest; then heave them up again in the bed more high than it did before, sometime on the one side, sometime on the other, as if it had tried which captain was heaviest. Thus having heaved some half an hour, from thence it walkt out and went under the servants' bed, and did the like to them; hence it walkt into a withdrawing-room, and there did the same to all who lodged there. Thus having welcomed them for more than two hours' space, it walkt out as it came in, and shut the outer door again, but with a clap of some mightie force. These guests were in a sweat all this while, but out of it falling into a sleep again, it became morning first before they spake their minds; then would they have it to be a dog, yet they described it more to the likeness of a great bear; so fell to the examining under the beds, where, finding only the mats scratcht, but the bed-boards whole, and the quarter of beef which lay on the floor untouched, they entertained other thoughts.

"October 18. They were all awaked as the night before, and now conceived that they heard all the great clefts of the King's Oak brought into the presence-chamber, and there thump down, and after roul about the room; they could hear their chairs and stools tost from one side of the room unto the other, and then (as it were) altogether jostled. Thus having done an hour together, it walkt into the withdrawing-room, where lodged the two captains, the secretary, and two servants: here stopt the thing a while, as if it did take breath, but raised a hideous one, then walkt into the bed-chamber, where lay those as before, and under the bed it went, where it did heave and heave again, that now they in bed were put to catch hold upon bed-posts, and sometimes one of the other, to prevent their being tumbled out upon the ground; then coming out as from under the bed, and taking hold upon the bed-posts, it would shake the whole bed, almost as if a cradle rocked. Thus having done here for half an hour, it went into the withdrawing-room, where first it came and stood at the bed's feet, and heaving up the bed's feet flopt down again a while, until at last it heaved the feet so high that those in bed thought to have been set upon their heads; and having thus for two hours entertained them, went out as in the night before, but with a great noise."

(To be continued.)

## OBSERVATIONS ON MATERIALISATION.

By DR. CHAZARAIN.

Dr. Chazarain's observations on the phenomena of materialisation witnessed by himself, communicated to our contemporary, *Le Spiritisme* (Paris), are now concluded. In his last paper he records phenomena presenting themselves at the last of the series of sances. At this there were more visitors to the circle than usual. Their presence, although friends, imported new conditions, and it was not until after a longer than usual delay that the curtains—suspended in an angle of the room to form a cabinet—were drawn aside from within. A female form was then seen in a kneeling posture, draped in white, with a veil on her head falling to her shoulders; she seemed about thirty-five years of age, and was very attenuated. Slowly rising, she advanced with faltering steps towards the middle of the semi-circle of sitters, where Madame J. and Monsieur S., her son-in-law, were seated. As she approached them her strength seemed to fail, and she retreated, as if drawn, backwards to the cabinet. In a few minutes she reappeared, turned to a lady, Madame R., seated next to the cabinet, and made a gesture for her assistance. Madame R. rose, the spirit took her arm and again approached Madame J.; but still unable to reach her, she once more retreated with faltering steps; to support her Madame R. hastily put her arm about her until she was within the curtains. Then, through the mouth of the medium—entranced, as usual during these manifestations—it was said that the spirit was anxious to shew herself to her mother and husband, but conditions were unfavourable. The friend who helped her was requested to remember that unexpected contact with the form disturbed the fluidic current existing between the spirit and the medium, which, if broken, might involve grave consequences to the latter.

The spirit then came out for the third time, motioned for Madame R. to permit her to place her hands upon the latter's shoulders, and thus approached Madame J. and Monsieur S. Recognised by the former as her daughter, and by the latter as his wife, she manifested the liveliest joy, embraced and kissed them.

On her return finally to the cabinet, the spirit who had, at previous sances, signed the name "Lermont," presented himself and wrote, in the same manner as previously, some verses of great beauty, twenty-four lines, on the subject of the continuance of love in spirit-life.

Dr. Chazarain concludes:—"Thus we find established, by our series of observations, the fact that by the light of a lamp, in the presence of twelve to fifteen persons,—under conditions precluding the possibility of deception,—and during five consecutive months, forms of men, women and children, having every appearance of living, acting, thinking human beings, have manifested themselves; that these forms walked alone, or with one or other of the persons present; have wound up a musical box; have brought and distributed flowers; have turned the light of a shaded lamp upon themselves and upon the circle; have touched, embraced, and sometimes spoken to one or other of those present; have written before our eyes, in prose and in poetry; and have given, by various means, proofs of their identity and of their real and intellectual life.

"The facts, of themselves, refute the notion, expressed by some, that such forms are doubles of the medium, being unlike her in size, form, countenance, colour of eyes, and apparent age, some of them, indeed, being infants.

"Such facts warrant Spiritualists in affirming spirit-materialisations and direct spirit-writing to be realities."

ROBERT OWEN.—Portrait of Robert Owen, painted by Pickersgill, R.A., for sale.—Apply to Mr. John S. Farmer, 38, Great Russell-street, W.C.

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Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from R. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

Light:

SATURDAY, NOVEMBER 24TH, 1883.

## THE LONDON SPIRITUALIST ALLIANCE.

The committee which is now engaged in forming this Society, has issued the following circular to Spiritualists. We print it *in extenso* for the information of our readers:—

"The Council of the C.A.S. has addressed to the Members of that Society a circular intimating that it proposes to dissolve.

"At a Conference lately held at the instance of the Council of the C.A.S., I had the honour to propose a plan for the constitution of a Spiritualist Society, which should represent the views of old Spiritualists who do not now find themselves exactly represented by any existing Society. A Committee was formed for the purpose of giving effect to that suggestion; and it is proposed to call the new Society THE LONDON SPIRITUALIST ALLIANCE.

"It is, in the opinion of a large number of Spiritualists, very desirable that there should exist in the Metropolis a society of the kind proposed. There are, I am aware, various kindred societies already in existence. With these we shall be careful in no way to interfere; and with them we shall hope to work in harmony by friendly counsel and co-operation.

"But there are a number of Spiritualists who have been associated together at various kindred times during the past ten years, who, we believe, would desire to perpetuate or to resume that association under changed conditions adapted to changed times. Their faith has undergone no modification; and they consider this a fitting time to express it once more in union with those who are like-minded with themselves.

"For many divergent opinions on spiritual matters are now before the world. Never before was greater attention paid to the claims of Spiritualism. The Theosophical Society, at one extreme, expresses opinions and holds views in which Spiritualists, as a body, are not able fully to acquiesce. The Society for Psychical Research, while doing excellent work in its own way, is concerned solely, at present, with the external aspects of what is an infinitely vast subject. Under these circumstances it will always find a sphere of action distinct from that which we now contemplate.

"Between these poles, Spiritualists pure and simple, of a type that may now almost be called old-fashioned, find their place, and should take up their position, if they desire to be true to their convictions, and to do their duty in influencing public thought.

"Such a position will be in no sense aggressive. It will involve no large outlay, nor necessitate any pecuniary responsibility beyond the small subscription incident to membership.

"The plan, subject to such modifications as experience may dictate, is simple and unpretending, and may be put thus.

"The C.A.S. possesses a unique library, and various objects of interest to Spiritualists; some of them, indeed, historically valuable, and such as should be preserved as heir-looms for the benefit of Spiritualists in the future. It was proposed at the Conference that, if possible, these should be kept intact; that they should become the property of the new Society; and that they should be acquired by it without cost.

"A room large enough to contain this library, to serve as a reading-room, and as a place for occasional meetings, is easily procurable at a small outlay. The necessary expense of rental need not exceed £50 per annum. Under the same roof it is proposed, as a matter of convenience, by the Editor of 'LIGHT' and manager of the Psychological Press Association, to place the publishing office of that journal and Association.

"It will be seen that an efficient system of organisation will thus be secured. Not only this, but Spiritualists as such will have taken a fitting stand in vindication of their faith at a time when such a step is incumbent upon them. It is, in the opinion of those who are acting in this matter, an imperative duty to keep together a nucleus of those Spiritualists who have so long been associated, and to do by united effort what individual energy is powerless to accomplish for the support of the literature of Spiritualism, as well as for the introduction of it in likely quarters.

"Most incipient organisations have been crushed by the necessity for making appeals for money to those who are disposed to interest themselves in their work, but who resent this continual begging, as they consider it. We do not propose to countenance any system of appeals for money. Money will, of course, be needed; and it will be forthcoming. The small subscriptions of our members will furnish us with an income within which our operations will be rigidly confined. As our work is tested, and found to be good, we have no doubt that our income will grow, and with it our opportunity for usefulness. But in no case shall we transgress the bounds of our income.

"The really important thing is that Spiritualists, many veterans among whom have one by one withdrawn into isolated seclusion, to the great detriment of the cause which they all still uphold by their belief, should make some sacrifice, if need be, in order to unite and take counsel together in times of no little difficulty, and to maintain, among other organisations of those who concern themselves with spiritual things, one which distinctively represents, as none now does, their own special beliefs and convictions.

"It may be well to state explicitly that no profession of faith in any set terms is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something behind matter, and that death does not end all.

"I earnestly trust that old and tried friends of Spiritualism, whose faith is no less assured than my own, and who have done such good service in the past, will feel that there is still work for them which they cannot neglect without injuring what they would desire by every means in their power to support and sustain.

"The Society will be in working order by the opening of the New Year. It is proposed to engage rooms at a rental of not more than £50, in the immediate neighbourhood of Charing Cross; to open a reading-room, where the various Spiritualist papers can be read; to make the library generally available to members; to hold periodical social meetings; and to organise a Sunday service, if found desirable. The subscription of Members is fixed at a minimum rate of a guinea.

"I trust you will give us the countenance of your support, and that you will enrol yourself and members of your family as subscribers. Kindly address your reply as soon as convenient to "M.A. (Oxon.)," care of John S. Farmer, Esq., 38, Great Russell-street, W.C.

"Signed on behalf of the Committee,

"M. A. (Oxon.)"

"November, 1883."

BOOKS AND PAMPHLETS RECEIVED.—"The Works and Deeds of Joshua Davidson: A Vision"; "The Cross and the Crescent, or the Coming Overthrow of Religious Sects."

## THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

The C.A.S. is in process of being dissolved, and will be succeeded by a society based on a scheme suggested by M.A. ("Oxon.") for carrying on effectual work under improved conditions and in other premises. In reference to the C.A.S. we have received a communication from the committee appointed to wind up its affairs, asking us to state that, chiefly through a large number of members having failed to pay their subscriptions, the funds at the disposal of the Council shew a deficiency of about £150. A circular has been sent out to the members impressing upon each one of them the necessity and duty of contributing his fair proportion towards the meeting of this deficit. Some have readily responded to this request, and the committee desire to urge upon those who have not yet done so, the importance of forwarding their contributions without delay. The Council of the C.A.S. are anxious to save their large and unique library and other valuable effects from dispersion and to hand them over to the new Society to be preserved for the future use of Spiritualists, but they will not be able to do this unless their efforts in this direction are generously assisted. We cordially second this appeal, as it would be positively disgraceful, and even cruel, to leave the members of the Council of the C.A.S.—several of whom have for many years given freely of their time and money for the benefit of the cause—to bear the serious burden of liabilities which have been brought about by circumstances over which they could have no possible control.

## SPIRITUALISM AND RUSSIAN MEN OF SCIENCE.

Translated from the November number of *Psychische Studien*:—

"At the meeting of Russian men of science, held at Odessa in August, 1883, Alexander Butlerow, Professor of Chemistry at St. Petersburg, delivered an address on 'The necessity of an investigation of mediumistic phenomena.' More than 500 persons were present. The address has already appeared in the Russian journal *Rebus*, and will also be published in the Report of the Assembly. With the exception of Professor Barrett's paper read before the British Association at Glasgow in 1876, this is the first time that an address of this nature has been presented to a formal gathering of scientific men."

MR. D. D. HOME.—Full length portrait of Mr. Home, painted by Pickersgill, R.A., for sale.—Apply to Mr. John S. Farmer, 38, Great Russell-street, Bloomsbury, W.C.

ERRATA.—In last number of "LIGHT," p. 500 second column, fifth line, insert the words, "in proportion," before "to individually inclined capacity."

THE PSYCHOLOGICAL PRESS ASSOCIATION.—We are asked to give publicity to the following:—Will you allow me, in the columns of "LIGHT," to correct a misapprehension which, from some cause or another, has obtained currency as regards the aim and purpose of this Association. Started for the purpose of publishing the late *Psychological Review*, it gradually outgrew these limits, is now the recognised publishing agent of standard works on Spiritualism, amongst others those of "M.A. (Oxon.)" Mrs. Howitt Watts Miss F. J. Theobald, and Mr. J. S. Farmer; and is, at the same time, a channel for the supply of the general literature of the subject. In these circumstances it was decided that if successful from a business point of view, all profits should be devoted to the dissemination of spiritual literature. Already, during the current year, a large sum has been devoted to this purpose by free grants of books and pamphlets. A free grant (upwards of fifty volumes) was made to the C.A.S., and an almost similar parcel to the Metropolitan Spiritual Lyceum. Gifts to the value of £1 have also been made to several smaller libraries besides the almost broadcast distribution to applicants of the cheap editions of "The New Basis of Belief," "Psychography," and "How to Investigate Spiritualism." The accounts will be duly audited each year, and can be inspected by anyone who desires to do so. It is managed by unpaid labour, and, in fact, no individual benefits pecuniarily from its operations. I am sorry to trespass upon your space, but it appeared necessary to state these facts.—*The Manager of the P.P.A.*

## INTERESTING MANIFESTATIONS.

## OUR CHILD IN HEAVEN.

By S. C. HALL.

I wish to relate another manifestation concerning my intercourse with my beloved wife: she being in Heaven, and I on earth.

In 1831, it pleased God to give us a daughter: the only living child we ever had. I had a strong hereditary desire that the mother should be the nurse of her child. My mother nursed twelve children; never having employed an hireling. I hold that the nurse transmits to the babe she suckles much of her own nature, be it for evil or for good: thereafter, it is more likely to be the one than the other. In this special case, the mother after the birth was utterly unable to discharge that natural duty—the highest and holiest a woman owes to her offspring. She lay on her bed—utterly prostrate—for two weary days. I was sustained—and betrayed—by Hope. At length came the warning of the doctor; it should have been given earlier. I always blamed him for a loss that was, as the result proved, irreparable. I sallied forth, brought back a healthy young mother, and placed the babe in her arms: but it was too late.

Next day it died, literally of inanition: for it was a strong, healthy babe—who ought to have lived, and would have lived if either the monthly nurse or the doctor had done what both ought to have done—warned me of the danger I encountered in my urgent desire that the mother should be the foster-mother as well as the mother of the new-born babe.

Though more than fifty years ago, it has ever since been a *malheur* for me that this child did not live. She would probably have given me grandchildren—possibly great grandchildren—to cheer and gladden my heart, mind, and soul as I near the bottom of the hill of life; to be my playmates—and my "cares" for here and hereafter. I dearly love children; few things rejoice me more than a romp with them. As it is, I have no thoughtful love from any of my blood. My beloved wife knows that: and so has brought that child to visit me. That is the purport of my present communication to the editor of "LIGHT."

Let me first give you a key to my communication by quoting some lines from my honoured friend, the poet Longfellow:—

"She is not dead,—the child of our affection,—  
But gone into that school  
Where she no longer needs our poor protection,  
And Christ Himself doth rule.

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

"Not as a child shall we again behold her;  
For when with raptures wild  
In our embraces we again enfold her,  
She will not be a child;

"But a fair maiden, in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face."

My friend Tom Hood wrote of children:—

"A blessing on their merry hearts,  
Such readers I would choose:  
Because they seldom criticise,  
And never write reviews."

And—*longo intervallo*—I will quote four lines of my own:—

"God bless you children, bless your simple ways;  
God free your lives from earthly soil and dross:  
God keep you pure as now, to length of days:  
God give the crown, yet teach to bear the cross."

Well, after this somewhat long introduction, I desire to say that this child—this "fair maiden" is frequently

brought to me by her mother; and that she has twice written to me letters. They purport to be in her handwriting; certainly they are not in the handwriting of Mrs. Jencken: they were written at mid-day, the paper and a pencil being laid on the ground, under the table, at my feet. I copy those letters here. The first is dated November 28th, 1882.

"My dear father,—My mother wants me to tell you that you have quite forgotten to ask for me. I am always with my mother, and we love each other dearly.—MARIE."

The second was on the 14th August, 1883.

"My dear father,—I am here with my mother. Softly we both place our hands on your head, and bless you. I love you dearly."

This was accompanied by a message from my wife—also in direct writing—

"Dearest Carter,—I told my darling she could write to you—she wished to. We will be very near you to-night.—Your own wife, MARIE."

The name of our daughter was Maria Louisa. (In a parenthesis I may say Mrs. Jencken had not the remotest idea that we ever had a child.)

I proceed to sustain this evidence by quoting passages from several messages delivered to me, by her mother: in nearly all cases *direct writing*.

"I stop to catch the sweet voice of our child in the heavenly gardens, and to imprint on your lips the kiss of immortal love."

"My own beloved, the star of hope is bright. Our happy child is here; we are companions; we roam the golden fields together."

"My arm shall fold you like a child. I will fold you in my arms, Carter, and our darling child will rest on one side and I on the other."

"Your daughter is lovely in her beauty of youth and wealth of sunny hair. She is the pride of her mother, and the pet of Thomas Moore" (in a message from William Howitt).

"I stood in the midst of foliage and flowers, listening to the voices of many angels. The twilight was just coming on, when I heard a voice calling 'mother'—so sweet it sounded in my ears. I turned, and saw our child standing by my side so beautiful; and then, oh then, I did for one brief moment wish that you were where you could see us; it was a momentary wish, but nevertheless I felt that strong desire for you to see us. You can picture us in our happy home."

"Do you hear our child whispering in your ear, 'Angels are guarding your pillow while you sleep'? She is the angel."

"When we meet again, I am going to try to give a sketch of our child, and I think I shall be able to come visibly to you, here in this room."

"My dearest Carter,—Our child is a young lady. She is very like me when I was seventeen. She is a great blessing to me, and a link between us."

"Often I see our beautiful child leaning out of the flowery-veined window to welcome some new-born spirit to the house of heavenly rest."

"You cannot realise that our daughter is a young maiden—a lovely maiden with eyes of heavenly blue and hair of chestnut brown. Oh, how happy I am to have her for my companion. She met me on the threshold as I was taking my flight from earth."

"Our little girl loves you, kisses you, blesses you, and when I have duties to attend to here, I send her to you with your blessing. She makes my life happy here."

"It is well that our child was born, if only to breathe a few hours on earth. The spirit took its beautiful form here in the home prepared for me by the loved ones who had left earth before I came. I love this child, our child, the link between our two souls. You will know her when you see her. She has blue eyes, and hair a little lighter than my own."

Surely and certainly, it is my daughter who wrote to me, who kisses my brow, and who, I have no doubt, comforts and helps me, who companions her mother in the realms of Light and of a surety will be my dear, loving companion, when I am in my home removed from earth life.

I make this record, not only as a confirmation of another of the cheering and comforting consolations to be derived from Spiritualism rightly understood and interpreted, but in the hope that I may thus console parents

whose children have been taken from them; in infancy, childhood, or youth.

I quote from Southey—from memory:—

"O, when a mother meets on high  
The babe she lost in infancy,  
Hath she not then for all her tears,  
Her days of woe, her sleepless nights,  
An overpowering of delights?"

I leave to mothers the happy task of enlarging upon this subject: there is no one of them who cannot do it better than I can do it—to her own mind, heart and soul.

My friend Thomas Moore thus writes:—

"Weep not for her whom the veil of the tomb—  
In life's happy morning hath hid from our eyes  
Ere sin threw a blight on the spirit's young bloom  
And earth had profaned what was meant for the skies."

It will be hard to conceive a greater amount of happiness than will be derived by a mother, from the conviction that her child "removed" has become one of her guardian angels appointed by the Master to aid, comfort, and console her through the dark valley, and to lead her to the "great white throne" where she may kneel in adoration and hear the words "Good and faithful servant enter thou!"

I presume to trespass on your courtesy by asking you to make room for this poem. I versified it from an anecdote related to me by my esteemed friend Anna Mary Watts, the daughter of my honoured and valued friends William and Mary Howitt.

"A childless widow, seemingly forsaken,  
Gave words to wrath—rebellious, fierce, and wild:  
Wrath that the gift The Giver gave was taken:  
And would not pardon God who took her child."

She had a waking-vision: saw a band  
Of happy children: there she knew her boy:  
Each held a lighted lamp in his young hand:  
And, as they passed, each sang a hymn of joy.

All but one mournful child: his solemn tread,  
And face, were gloom: his lamp—it had no light:  
When, sobbing through her tears, the mother said,  
'How comes it, dear, your lamp is dark as night?'

'Mother!' he said, 'you, mother, make me sad,  
Your tears put out my lamp: and stay my voice:  
I must be mournful when I would be glad,  
In silent sorrow, where I should rejoice.'

Up rose the mother from her knees, and smiled;  
Her sobs were stilled: of tears remained none:  
As bending low her head towards her child,  
She clasped her hands and said, 'His WILL BE DONE!'

Out burst the lamp, with a wide-spreading light!  
Out burst, from all that group, a joyful hymn!  
It changed to perfect day the dismal night,  
When heard and echoed by the Seraphim."

I could, as you very well know, sustain the statements made in this letter by statements at least as conclusive as mine, and I hope I may add, as convincing. It is rarely that a rightly conducted and constructed "sitting" takes place without similar evidence; that some spirit does not enter the circle, giving his or her name—a name recognised by some one present, but utterly unknown to any other person present. I have recorded some cases in point; there is no experienced Spiritualist who could not largely supplement them.

Of the joy, happiness, stimulus to work for the cause of God, which is always the cause of man, encouragement to uprightness and virtue, to walk in the right way, and to do His will—the high, and holy, and glorious rewards—I need say nothing.

Those who cannot or will not believe, are to be pitied: those who can and do—who accept the guidance of a new light added to and aiding that of Scripture—are as surely to be envied.

# CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, how ever, these must be supplied to the Editor as a guarantee of good faith.]

## "Organisation of Spiritualism." To the Editor of "LIGHT."

SIR,—In order to form a powerful international organisation of Spiritualists, such as "M.A. (Oxon.)" contemplates, the axioms for universal acceptance must necessarily be as broad, as simple, and as few in number as possible. It would be desirable that a committee should be formed for the purpose of framing such axioms, and communicating them to the Spiritualistic Societies of the United Kingdom and of other nations. With such an object in view, I venture to suggest the following scheme:—

1. That a small committee of London Spiritualists should be selected, consisting of not more than twelve members.  
2. That this committee should draw up a few generally acceptable axioms and send them to the various home and foreign Societies of Spiritualists, with a request that these axioms should be communicated to the members of the said societies, with a view to the forming of a great world-union of Spiritualists.

3. That the various societies communicated with should, after due discussion, return the axioms to the committee with such observations and suggestions as may naturally be made by the members.

4. That the committee, after duly considering the various answers received, should frame a final code of axioms to be submitted to the said societies for the final acceptance and signature of their members.

5. When the work of union has been achieved, as please God it will be, let it be left to the discretion and judgment of the Spiritualists of each individual country to make what use they please of the facts of the Union.

In England, the present position of Spiritualism is both deplorable and hopeful. The time seems to have come for a firm and honest declaration of our belief, in order that our countrymen may learn the full extent of the truths of Spiritualism and its absolute independence of every other belief. At this moment many of the great minds of the nation are unconsciously Spiritualists in thought, word, and deed. Many of our magazines and periodicals are seriously discussing the phenomena of Spiritualism, and by so doing are paving the way towards its active propagation. Moreover, the masses of the lower classes, disgusted with the selfishness of the creeds of the various Churches, are trying to do without God altogether; and indeed, the widespread prevalence of disbelief in the very existence of the Deity should be an incentive to Spiritualists to make the truths of their own belief more generally known. We ought also to try and dissipate the mistaken conception of mankind, that the individual is not to be allowed to decide for himself in the matter of his religious belief. Nor should we omit to show that the writers of the Established Church have been busy in appropriating our literature to get materials to underprop their own doctrines, lest the truths of Spiritualism fall to the ground with the doctrines, and thereby add difficulties to the future task of propagation.

To conclude, we must betlink ourselves that the dogmas of the Churches are incapable of a long life, and must regard it as a sacred duty to make our fellow men sharers in the glorious truths that have been vouchsafed to us, and, in short, must endeavour "to justify the ways of God to men."—Respectfully yours,

B. A. (OXON.)

[It will be seen on reference to p. 514 that an organisation, framed on broad and liberal principles, has already been formed. We understand that influential Spiritualists, who for years have abstained from public action, and others who never yet joined any Society, have already joined the London Spiritualist Alliance.—ED.]

## Mormonism. To the Editor of "LIGHT."

SIR,—There are some rose-coloured renderings of Polygamous Mormonism in yours for November 10. One may be a Mormon as a Monogamist, or a Polygamist. I have known intimately both kinds of Mormons. One of the most intelligent Mormon ladies I know, said to me, "I have no fear for the future of Mormonism as regards polygamy. The children have seen their mothers suffer too much to perpetuate this terrible misery."

It may be human selfishness for a man or woman to desire another self, a counterpart, a unity of two, wherein no third or thirtieth person can interfere. But the desire with many is as strong as the wish for life. The best, the most intelligent Mormon women I have known, have had this desire, and have hated the plurality of wives inexpressibly. When I mentioned that women had written in favour of polygamy as practised by Mormons, I have been told that the husband wrote "the confession of faith," and that his wife signed it, as many documents have been signed by women that had a masculine origin. There may be many outward uses for plurality of wives, and they may make interested servants

in the co-partnership established for them. One woman may escape the sensuality of a bad man, if he is infinitesimally divided, but the fact still remains that women want love and fidelity, and that the hunger of the heart they suffer, if this instinct is not broken down, is not to be described, and cannot be appreciated by men who get wives, as they get cattle, to breed and do the work of their master.

It is said that "in Heaven they neither marry nor are given in marriage, but are as the angels." The Swedenborgian finds in this text proof of the eternal duality of souls and that marriage is but the normal state of the angels.

It is certain that monogamy on earth is far from being angelic life, and I have the testimony of the wives of much married Mormon men that polygamy is still further removed from angel life, unless it be that kind of angels who kept not their first estate, and so have got a bad name. If it could do any good to anybody to whitewash polygamy—it might be worth while. Certain am I, that even polygamous Mormons are not as bad as they are painted. That there is no social evil in Utah we can well believe, as there are no men to demand that form of licence, having established a more satisfactory kind in their homes.

It is 35 years since Brigham Young went to Utah. Mormonism has made small gain in that time, and Polygamous Mormonism still less. The world moves, but Mormonism does not, or so it seems to an

OBSERVER.

## A Litany of Remembrance.

To the Editor of "LIGHT."

DEAR SIR,—I send you for insertion a "Litany of Remembrance" from a Manual of Devotion for Catholic Spiritualists, which I think will be appreciated by your readers.—Yours,

A. C. P.

For Commemorations, &c.

The Twelve A. U. M. Remembrances.

1.—To everyone who feedeth the hungry or giveth drink to the thirsty, of all creatures,

Blessing and Remembrance.

2.—To everyone who helpeth or protecteth the weak and the oppressed,

Blessing and Remembrance.

3.—To everyone who planteth a tree for use or beauty in his own ground, or after appointed order in public grounds,

Blessing and Remembrance.

4.—To everyone who giveth water to a tree or a plant that needeth,

Blessing and Remembrance.

5.—To everyone who raiseth up fruit and grain for the service of all,

Blessing and Remembrance.

6.—To everyone who putteth up a stone which is fallen, or repaireth that which is broken,

Blessing and Remembrance.

7.—To everyone who maketh a bridge, or a road, or a water-course, where there is need,

Blessing and Remembrance.

8.—To everyone who putteth a light in a dark place to guide the steps of the wanderer,

Blessing and Remembrance.

9.—To everyone who kindleth a fire where there is need to give heat to them that are cold,

Blessing and Remembrance.

10.—To everyone who redeemeth the land that is waste and turneth the desert place into a fruitful garden,

Blessing and Remembrance.

11.—To everyone who worketh with the hands the thing which is useful or beautiful,

Blessing and Remembrance.

12.—To everyone who discovereth and maketh known that which is good, beautiful, or true, for the service of humanity,

Blessing and Remembrance.

## A Plea on Behalf of Starving Children at the East End of London.

To the Editor of "LIGHT."

SIR,—I thank you sincerely for the publicity accorded through your columns to my labour of love; and whilst acknowledging the many kind letters enclosing subscriptions to my book-fund for this good purpose, would earnestly request all who have not as yet responded to the circular to do so without delay, that I may begin to organise according to the means and supply.

This is my first great benevolent project, owing its origin to my last summer's visit to Styria, and the encouragement of my kind friends the Baron and Baroness Von Vay. So I do trust it may succeed.

Many lady friends are working with me, but I should be glad to hear from more, as well as to receive subscriptions and donations from all who have hearts to feel for these poor little waifs and strays of humanity.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, N.E.

### Extraordinary Occurrences. To the Editor of "LIGHT."

SIR,—It is worthy of note that whilst two of the leading journals after detailing for some days these occurrences as taking place before many witnesses, finally, no doubt to their relief, proclaimed triumphantly the whole affair to be a farce, as evidenced by the alleged confession of the girl Emma Davies, the *Daily Chronicle*, on the other hand, devoted a column of its space, the same day, to the statement of the mother, bearing out the truth of the facts entire. There is also no mention made of any confession, forced or otherwise. Simply that the girl had been removed to a distance. Can any of your readers enlighten us further? It is doubtful whether the girl can yet be in a normal condition.—Faithfully yours,

CHARLES DELOLME.

48, Rathbone-place, Oxford-street.

### Sleep in the Unseen World. To the Editor of "LIGHT."

SIR,—There is a strange yet almost universal opinion that there can be no such thing as sleep in the state after death. You find it expressed in many hymns together with the most unpleasant idea of absolute light, unvaried by cloud or shadow. Thus the author of that beautiful and memorable book, "Religio Medici," quotes these lines:—

"O come that time when I shall never  
Sleep again, but wake for ever."

On which my comment would be, God forbid that such a time should ever arrive! I can hardly conceive a more bitter or withering curse than would be implied in the words, "May you never sleep again!" I would rather take the words, "He giveth His beloved sleep" as applying to all states of being, just as the opposite assertion would be to me the deepest of maledictions.

In "Hymns Ancient and Modern," that most popular of hymn-books, we read:—

"There no cloud nor passing vapour  
Dims the brightness of the air,  
Endless noon-day, glorious noon-day  
From the Sun of suns is there;  
There, no night brings rest from labour,  
For unknown are toil and care."

Such is the general idea in the hymns of all denominations. But we do not find it in Milton—for he gives a clouded moon even to Paradise. He was too artistic for such nonsense, as well as too cognisant of human needs in all states of existence. Thus he sings:—

"Now, when ambrosial night with clouds exhaled  
From that high Mount of God, whence light and shade  
Spring both, the face of brightest heaven had changed  
To grateful twilight (for night comes not there  
In darker veil), and rosy dews disposed  
All but the unsleeping eyes of God to rest."  
There is not black night, but ambrosial night—grateful vicissitude—as he had said just above.

"Evening now approached,  
For we have also our evening and our morn,  
We ours for change delectable, not need."

If they did not need the change for physical reasons, yet they would do so for moral and intellectual. But how do we know that sleep and night with its lighter veil are not required even by the spiritual body—for that body is still matter in its finest form? Yet some such idea as this seems at the bottom of this uncomfortable persuasion that there can be no such thing as sleep in the upper worlds. They argue—a body that requires restoration in sleep must be a corruptible body, which is excluded by the hypothesis. But we know too little of the celestial body to argue with any confidence in this manner. Let us meanwhile embrace the more cheering, pleasant, and beautiful belief with steadfast assurance that it will also prove the truest.

And this is charmingly brought out by Miss Phelps in her remarkable work, "Beyond the Gates," and which has been commended to the perusal of all your readers by "M.A. (Oxon.)." The young *débutante* in the new life had been denied her first request and strong desire to be allowed to re-visit her mother whom she had left behind her on the earth. This was a great trial and disappointment. We shall see how it was relieved.

"I had met, and by His loving mercy had mastered my first trial in the eternal life—more wearied than I had thought by the effort, I was glad to sink down under the trees in a nook, and yield to the drowsiness which stole upon me after the great excitement of the day. It was not yet dark, but I was indeed tired. A singular subsidence, not like our twilight, but yet reminding one of it, had fallen upon the vivid colour of the air. No one was passing—and I was left alone. The grass was softer than eider of the lower world; and lighter than snow-flakes the leaves that fell from low-hanging boughs about me. Distantly I heard moving water; and more near sleepy birds. More distant yet, I caught, and lost, and caught again, fragments of orchestral music. I felt infinite security. I had the blessedness of weariness which knew it could not miss of sleep. Dreams stole upon me with motion and touch so exquisite that I thought, sleep itself is a new joy; what we had below was only a hint of the real thing; as I sank into deeper and deeper rest."

I have italicised the more special points. She was at last permitted to go on her errand of love, but was "advised to rest awhile before taking the journey, and to seek this rest at once." How natural and exquisite is all this! better far, I think, than the no-sleep idea, and the unclouded blaze of light.

Allow me also to call attention to chapter xii. of the same work, relating a vision of the "Symphony of Colours," with all their chords, harmonies and scales—a better idea than the "endless noon-day—blazing noon-day" of pure white unshaded light. It makes one's heart ache to think of it.

G. D. HAUGHTON.

### Astrology. To the Editor of "LIGHT."

SIR,—I have again to thank "C.C.M." for his further communication on this subject, and am glad to know that he thinks more of it than what I inferred from his previous letter. An inquiry *de novo* such as his, with his usual painstaking research, will form a valuable contribution to a subject at present so very moot.

With respect to your correspondent "Z." who has favoured me with his personal opinion unasked, I am afraid his zeal has outrun his discretion, or else, slightly altering the text, "much learning hath made him rude." I prefer to think the former, and would remind him that "although 'tis well to have a giant's strength, 'tis not always well to use it."

S.

### A Mistake Corrected. To the Editor of "LIGHT."

SIR,—I observe that in alluding to the threatened interdict by Messrs. Cassell and Co., in 1876, of the publication of "Hafed," Colonel Olcott makes a mistake. It was not plagiarism of literary matter Messrs. Cassell complained of, but the copying of certain engravings in the direct pictures, furnished by the spirit artists for the illustration of the volume. An interesting correspondence on the subject will be found in the *Spiritualist*, dating from February 18th to March 31st, 1876.—I am, yours, &c.

H. NISBET.

### A REMARKABLE CURE OF EPILEPSY.

We very gladly give publicity to the following strong testimony to the healing powers possessed by Mr. F. Omerin. This case is by no means a solitary one, Mr. Omerin being in possession of many similar documents.

DEAR MR. OMERIN,—For the benefit of similarly afflicted ones, I beg that you will make public the following case.

Eight years ago my daughter, aged twelve, rescued a companion from drowning. The shock so affected her system, that she became subject to epileptic fits. During the following six years she was attended by several medical men, including an eminent Edinburgh professor, without receiving any benefit: in fact, they all declared her case was hopeless.

Her father's sudden death, two years ago, laid her completely prostrate; and circumstances compelling me to remove to London, I at once sought advice here with the same result: "Incurable."

I had given up all hope when, providentially for me, I met with a lady friend who had received benefit from your treatment. At her request, you kindly undertook to cure my poor afflicted daughter, and I am proud and thankful to say that it has been effected. She is now twenty years of age, a picture of health, strong in mind and body, a perfect astonishment to all who formerly knew her; in short, they consider it quite a miracle. Her brothers and sisters desire to offer you their very best thanks, and I, her mother, everlasting, heartfelt gratitude.—I am, dear Mr. Omerin, yours very sincerely,

CHARLOTTE DOWNIE WHITE.

23, Shadwell-road, Upper Holloway, N.,  
22nd August, 1883.

In "LIGHT," p. 495, Vol. III., first column, line 29 from bottom, for "from the right," read "from the Right."

With the current number (September 1st.) *Light* for *All* is suspended. It has been a bright cheery little visitor, and has been always welcome.

A few friends of Mr. Henry Burton are desirous of presenting a testimonial to that gentleman, previous to his departure for Queensland, in acknowledgment of his work in the Spiritual movement in the North of England. A farewell tea is to be held in the hall at Weir's Court, Newcastle (kindly granted by the committee), on Tuesday, November 27th, when the testimonial will be presented. Amongst the visitors who have promised to be present are Mr. Morse, of London; Mr. Robertson, of Glasgow; Mr. Lambelle, of Shields; Mr. Jos. Skissey, of Newcastle; and deputations from various Spiritual Societies in the district. The proceedings will be interspersed with music. Mr. J. J. Morse will give a trance address on "Ghosts: and what they teach us," on the preceding evening.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 152.—Vol. III.

SATURDAY, DECEMBER 1, 1883.

PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I took occasion, last week, to note some very suggestive remarks of Hudson Tuttle's on the subject of "Trance-mediumship." The current number of the *Harbinger of Light*, just received from Melbourne, contains a letter from him on the general subject of mediumship. The Spiritualists of Australia are craving, it seems, for some good and well-known medium, through whom they may be pretty sure of "seeing something." Mr. Tuttle advises them "not to wait for the coming of some remarkable personages. They may not come, and should they, the chances are you will be disappointed." He has "watched with great interest the effects of public mediumship, and has contrasted it with that of home growth." "I am," he says, "in favour of the latter. While public mediumship has its place, and has accomplished a great work, I think the home circle is the more appropriate place for satisfactory investigation." It must be so in the nature of things. The conditions of mediumship are most delicate. Every form of psychic influence present in the circle is filtered through the medium; and it is not to be expected that the full delicacy of sensitiveness should be preserved after prolonged association with the mixed influences that pervade a public circle. The wonder is, not that the fine edge of sensitiveness is dulled, but rather that it does not become utterly unserviceable.

Hudson Tuttle is perhaps a little over-sanguine in saying that "it would be difficult to select six or eight persons, without securing at least one whose sensitiveness would develop into noteworthy mediumship." I should have put the proportion at a much lower rate. But there can be no doubt in the mind of an experienced investigator that for the observation of what are called (rather disparagingly, perhaps, to those other phenomena on which, as a secure foundation, the fabric of Spiritualism is based)—for the observation of the higher phenomena the home circle is the place. The conditions are more favourable for the delicate little bits of evidence of the presence of those whom we have known, and whose ways we are familiar with, than the publicity of the mixed circle. And it is these little undesignated touches which come home to the observer with a conviction that no manifestation of power, however awe-inspiring, could rival. Not though the house were shaken, as of old, with a power incalculable and full of terror, is the

inquirer so impressed as by the sound in his ear of that old familiar name known only to himself and to some who have gone before. A searching criticism may detect in the evidence so given a flaw that spoils its full completeness; but, so long as the human heart is what it is, those voices from a buried past will come home with a force and completeness that is all their own. And, though I am far from denying that these bits of evidence are got in public, it is in the privacy of the home circle that they find their appropriate place.

But this is, perhaps, not exactly all that our Australian friends want. There are in the world a number of sceptical folk whom their friends want to convert. The desire, if natural, is mistaken; but it exists. The mental attitude of such is not favourable to the delicate evidence I have been discussing. A powerful physical medium, through whose psychical powers some demonstration of a force and intelligence can be given, is more to the point. They do not want, they will not take the pains to meet and wait for, what is required. So it comes to pass that a fully developed medium, who can usually be depended on to get such evidence, is sought for. This, too, is what a Society wants: though for my own part I think that such a Society as our own for Psychical Research might well experiment in both directions. It might secure a physical medium and conduct with him such an exhaustive course of experiment as it has already done in thought-transference and mesmerism. And such a course should be long and thorough, or it will fail of its full value. If, alongside of this, a home circle could be formed of those who can give time and can meet regularly, and who are not bent merely on exploding what they have conceived to be a fallacy or a fraud, I should expect results in both directions. But patience and time are needed, and most of us are scarce of both.

The *Theosophist* contains a long, very acrimonious, and quite uninteresting article on the *St. James's Gazette* review of "Esoteric Buddhism." The writer of that article says that I "greeted it with open arms"; that it "received a ready hospitality" in "LIGHT"; that I "hold out a threat on behalf of Dr. Rhys Davids of bringing forth 'his own private resources of Buddhism'"; with much more of the same sort of stuff. I should not for a moment think it worth while to make reply to what is mere petulance beyond reach of any argument, but the writer by implication, if not directly, accuses me of "traducing," and generally (for the language is not very precise or coherent) of maligning, Theosophy. I have done nothing of the kind. A slight exercise of memory would, I should have thought, suffice to recall many occasions when I have shewn anxiety to gain a fair recognition and hearing for claims that I did not fully accept. As for my poor note on the clumsy badinage of the *St. James's Gazette*, it has evidently been taken seriously, with no idea that I was poking fun at the critic and not at the Theosophists. But these are very uninteresting matters, and I notice them only to repel an imputation that I assuredly have not deserved. I cannot, but regret, too, that in re-producing the protest of Theosophists, which was addressed to this journal, the editor should have appended a remark so uncalled for as this: "It remains to be seen whether 'LIGHT' will have the fairness

to publish the above protest." Such flings and such language as is contained in the article under notice will be best ignored for the future.

Mr. Lillie's "Popular Life of Buddha" is, in effect, an attack on Dr. Rhys Davids, whom Mr. Lillie rather unkindly describes as "a very hard-working Pali scholar. . . but a confused and untrained thinker." There will be war in Heaven over that very frank utterance. For Dr. Rhys Davids is of the elect, and the mantle of the *Saturday Review* enshrouds him. Mr. Lillie says that Dr. Rhys Davids says—which is a little second-hand in the way of information:—

1. Buddha preached Atheism.
2. He denied the immortality of the soul.
3. He was a Materialist.

Furthermore he states that Cinghalese Buddhism is the primitive faith; and that about the date of the Christian era a spurious Buddhism arose "which proclaimed a belief in God." Against this somewhat pronounced programme, Mr. Lillie takes up his parable. He demolishes agnostic Buddhism, and makes light of Dr. Rhys Davids as a misguided Comtist. There can be no doubt that Dr. Rhys Davids colours with his own preconceptions what he reads. A man who finds in Buddhism, "Atheism, annihilation, and the non-existence of the soul," has brought with him what he discovers. This, I am aware, is the modern method. The ancients, so we are now taught, did not know their own minds. It is the business of the higher criticism to read into their works that which is lacking in them:—not a soul, for the higher criticism knows nothing of soul:—but that pure and elevating gospel of matter, not uncombined with fog, which is a familiar sign of the present times. According to Mr. Lillie, Dr. Rhys Davids is very successful in supplying fog. Mr. Lillie's book will command deserved attention.

Mr. Hiram E. Felch, who dates from 16, Brattle-square, Boston, U.S.A., records in a recent number of the *Banner of Light* some instances of materialisation, which are as striking as any that I have met with. The medium was Mrs. Ross, of Providence, R.I., the place was Lake Pleasant, and the date August 27th of this year. The light is declared to have been sufficient for exact observation. The medium sat in a small room separated by a curtain from that in which the circle, one of the members of which was Dr. Slade, was seated. After various figures had appeared, the narrative is thus continued:—

"The curtain was again drawn aside, revealing the form of a woman, and I was gratified to receive a request to approach it, when the spirit appeared to express satisfaction, and at once said, 'Oh! my dear, dear brother, you know me now,' and then repeatedly kissed me. The spirit again spoke, thanking me for acts in the past. It said, 'I have long desired to come; brother, you are—' and here the spirit seemed to lose power, but reaching back, touched the medium, which evidently renewed her strength, and continued—'you are loved by your spirit-friends. Father is here, and we send love to all.' This speech was given word by word, slowly, all the time the spirit having her arms around my neck, while I had my arm around her waist. The eyes of the spirit were bright, and the movements of the features natural. She referred to subjects known only to ourselves, and in every way endeavoured to impress upon me the reality of spirit-return. After assuring me of the love of my spirit-friends she slowly dematerialised, having her arms around my neck, while my arm was around her form—in a moment all was gone, leaving my arms empty. That this spirit was my sister, Sarah C. Dunbar, formerly of Winthrop-street, East Boston, I have no hesitation in asserting. She passed from earth some years ago, but never, before this occasion, had she been able to fully shew herself, having often tried, and I have no doubt but that her spirit left her home in the 'better world' to banish all doubt from my mind, so that I

\* "The Popular Life of Buddha." May be obtained of the Psychological Press Association.

should never again question the immortality of the human soul."

The teaching of the Quietists has been lately revived among us by the publication of some extracts from "The Spiritual Guide" of Molinos,\* with a preface by one who perhaps has more sympathy with them than any living man of mark—Mr. J. H. Shorthouse, author of "John Inglesant." Quietism, substantially identical with the doctrine of the great mediæval Mystics, dates back to the latter part of the seventeenth century, when Miguel Molinos proclaimed at Rome his central doctrine, so near akin to the chief doctrine of Buddhism, and was crushed by the Inquisition. His constant theme was the necessity for perfect internal repose, not as in itself the highest good, but as a necessary step to perfection. Therein he differed from the Eastern doctrine. He regarded the soul distracted by the turmoil of the world, concerned chiefly in battling with surrounding dangers and temptations, as incapacitated for real development and growth. In a state of calm alone does the soul become conscious of the spiritual power that directs the universe, and is filled with a holy joy as it enters into communion with them. This state is reached only by absolute abnegation of Self. Not only must the outward life be regulated in accordance with the principles of morality: but the inner and true life must be nurtured by meditation, and regulated by the sacrifice of every selfish wish or aim that could introduce a discordant element or even a disturbing influence into the presence-chamber, where perfect peace should reign. This rare state is the rest after conflict; the result of victory over temptation; the final triumph over obstacles placed designedly in the way by spirit-guides and instructors, lest arrogance, self-confidence, and pride make pure Quietism impossible. Mr. Shorthouse's preface sets forth his belief that Quietism as a doctrine is appropriate to an age which is witnessing an arrogant reign of Intellect, and a decay of Faith. The publication of the book, and its recommendation by a popular writer, is at any rate a sign among many of the quickening of the spiritual life, and of the more definite conception of spiritual things which this generation is also witnessing.

"M.A. (OXON.)"

MISS LOTTIE FOWLER.—This well-known medium leaves London for a short provincial tour on Tuesday next, after which she proceeds to America on family business. She goes first to Glasgow for three days, thence to Edinburgh, and then on to Newcastle. Friends in other places can obtain appointments by addressing her. Address up to Monday, the 3rd inst., to 60, Mount-street, Grosvenor-square, W.

MATERIALISM v. SPIRITUALISM.—One striking fact should have some weight with materialists. It is that while thousands of materialists, from the observation of facts, become Spiritualists, no Spiritualist, acquainted with these facts, has ever been converted to Materialism. What a man has seen, heard, and felt, he knows, and argument about its impossibility is useless.—*The Spiritual Record*.

WAS IT PROVIDENCE?—The following interesting extract is from a letter recently to hand from Mr. Bedford, a Staff-surveyor under the Queensland Government, to whom we had sent a parcel of Wesley's sermons on "Good Angels." Referring to this pamphlet, and the use he was making of it, he says:—"It was indirectly the means of saving my life. I received my mail while in the field at work, and had just finished perusing it, and was pondering over what Wesley said about spirits saving in many cases from sudden death by impressions, and was walking down the surveyed line towards where my men were felling a very large tree, when I was strongly impressed to step on one side. I disobeyed it for a few minutes, when it came so strongly on me again that I could not disregard it, and in stepping on one side the tree fell right where I was standing, grazing my heel as it fell. Another second I should have been crushed to death, and previously neither I nor my men had any idea the tree would fall my way, as it was leaning slightly the contrary direction." This is what would ordinarily be called a special interposition of Providence, but we Spiritualists know that Providence works by deputy, and that the agents in such instances as this are disembodied spirits.—*Harbinger of Light*.

\* "Golden Thoughts." Glasgow: David Bryce, 1882.

## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

### III.

"We have shewn you already concerning the seven forms of the Centre of the Eternal Nature, where every form is a several well-spring of nature; in like manner out of every form, out of every well-spring, go forth spirits, according to the multiplicity of essences and properties, every one according to its kind." ("Threefold Life," chap. iv., par. 37.)

It is curious how absolutely blind we may be to the freight of a sentence for which we have no prepared ground: it may be read repeatedly and yet lodge no idea in the mind. This is particularly the case when we read writings so loaded with obscurities as Böhme's necessarily are (could the riddle of the universe, if it were explained to us, be solved in simple language?) I suppose I must have passed over these words "Out of every form go forth spirits," at least a dozen times before—only a year ago they suddenly lit up a labyrinth of puzzles for which I had never found a clue. But I had found and held fast the Scriptural sayings that caused these puzzles, and so when the light flashed in, there was proof of its being true light, ready at every point on which it fell. And just this is the advantage of the blind faith so often scornfully spoken of; it fixes words of revealed truth in the mind, and holds them there until intelligence can overtake belief: whereas if only what can be understood is retained, the measure of understanding is too likely to become the test of what we can believe to be true, and then the superstitions of ignorance stultify us more and more.

I read in the Bible of the enemies of the soul, of the powers of darkness, of spiritual wickedness in high places, and without any cavil, asked myself, How can God allow them to be powers? Why are they enemies? How did spiritual wickedness get into high places? and this tempting of the devil, even supposing that myriads of evil spirits form the enemy of mankind, how is it effected when, so far as self-consciousness goes, we are, for the most part, our own tempters? But having fully grasped Böhme's doctrine as to the soul of man being existent in the mutual interaction of the seven Spirits of Eternal Nature, having for the root of its manifested life the three first "tormentive forms" of that nature,—the fourth fire for its first essential life in nature; and the three last forms for the blissful evolution of that life, with a will acting in its fiery life free to allow either form or property of nature to elevate itself above the rest in its own abyss; free to "imagine into" either, to draw with all the magic magnetic strength of the will towards either,—then these few words, "Out of every form go forth spirits," explained to me more than I had ever hoped in this life to understand.

To say that a man has no worse enemy than himself, meaning by such words that he permits and indulges what is evil in himself, is therefore to utter a very foolish, ignorant, and cruelly misleading notion. For what is man? A being who consists as to nature [of his anti-naturing original I do not speak] of these seven forms of Eternal Nature, which extend through all created worlds and cause all manifestations of spiritual life: hence his own abyss of being is in a very mysterious but terrible sense contiguous to that of all others, and limitless in potentiality. What is more awful still, man made in the likeness of God has no equal in the spiritual world in this prerogative—he alone among all creatures is a denizen of what Böhme calls the three principles, i.e., the dark world, the world of light, and the world of ultimated essences; (corrupt and mixed in the nature of our earth, but pure and glorious and truly substantial in the region from which our world of nature derives;) so that

spirits native to those three principles all desire the agency of man, for "all would be creaturely;" even, so Böhme tells, "the Deity hath had a longing to see the wonders of the Eternal Nature and of the innumerable essences in substance and in corporeal things." ("Threefold Life," chap. iv., par. 26.) All seek the agency of a being who can represent their dominant desire in ultimates.

In the commonest instincts of human nature this longing to realise internal life by external shews itself; witness the efforts of an angry person to get some one else into a rage; of rough strong men to promote a fight; of greedy or frivolous characters to further the gluttony and vanity which they cannot themselves indulge. Now in the dark world where true substance is impossible to attain, this eagerness for embodied representatives is presumably very strong.

In the seventh form of Eternal Nature, the substantiality, all the other forms find their completion and rest, and this, one may suppose, is one reason for the effort of the spirits in each principle or property to find ultimatum, i.e., embodiment in man.

"The desire of the dark world is after the manifestation, viz., after the outward world, to attract and draw the same essentiality into it, and thereby to satisfy its wrathful hunger." ("Signatura Rerum," chap. ii., par. 35.)

For every fire in the spiritual as well as in the material world needs substance to maintain its strength. Let us pause a moment to think what the will of an angry person is;—anger, that so common ripple on the surface of life's tremendous depths!—in connection with the following passage: "The Spirit of God worketh in love and anger. For it is the spirit of every life; it is in everything like as the things will and property is; for one property receiveth another; what the soul willeth, that willeth also the same into which the soul turneth itself: it is all magical: whatsoever the will of a thing willeth, that it receiveth." ("Fifth of Great Six Points," chap. viii., pars. 48, 49.) Remembering also that "the original nature, first, and radical principle or constituent essence of the soul without the light of God is as mere a devil or infernal dragon as Lucifer himself is." ("An Epistle of J. Böhme's," par. 11.)

Any one meeting the eye of man or woman when wrath bursts into utterance, must have instinctive consciousness of this, little as the oppressive or agitating influences of rage are understood. And not only one dragon in human guise confronts us then,—not one bosom devil animates us when our wrath blazes out: in either case, a multitude of spirits who go forth from the well-spring of nature in the property of wrath, combine to emphasize the provocation and keep up the fire. This is quite as certain as that the least brawl in the street quickly attracts a circle of eagerly sympathising spectators; and, if we but knew what we were about when we allow an angry look or word or gesture to escape us, we should suppress the first movement of indignation as anxiously as we remove gunpowder from risks of accidental ignition.

"We have good and evil in us, into which we frame our willing, the essence thereof become stirring in us, and such a property we draw also from without into us." . . . "If we lead ourselves to the good, then God's Spirit helpeth us, but if we lead ourselves to evil, then God's fierce wrath and anger helpeth us; what we will, of that property we get a leader, and thereunto we lead ourselves. And yet it is not the Deity's will that we perish, but His anger's and our will."—"Fifth of Six Great Points," chap. viii., pars. 52 to 54.)

Mr. H. G. ATKINSON, writing from Boulogne-sur-Mer, says:—"LIGHT" seems to me to be the only good journal on the psychological side of Spiritualism—all that I care for. I find Spiritists here firm believers, quite tired of Spiritism. Spiritism is not Spiritualism, nor religion, nor poesy, nor elevating sentiment.

## WONDERS.

## From the Records of the "Wizard of the North."

(Continued from page 513.)

## The Polter-Geist.

Thus were the Commissioners, two nights alone excepted, persistently harassed until they were finally driven out of their lodgings in the King's palace. Skipping the detail of the disturbances of the following ten nights, we give the culmination of the annoyance.

"October 30. So well they had past the night before, that this night they went to bed, confident and careless; until about two o'clock, something knocked at the door as with a smith's great hammer, but with such force as if it had cleft the door; then entered something like a bear, but seemed to swell more big, and walk about the room, and out of one room into the other, treading so heavily, as the floor had not been strong enough to bear it. When it came into the bed-chamber, it dashed against the beds' heads some kind of glass vessel, that broke in sundry pieces, and sometimes would take up those pieces, and hurl them about the room, and into the other room; and when it did not hurl the glass at their heads, it did strike upon the tables, as if many smiths, with their greatest hammers, had been laying on as upon an anvil; sometimes it thumped against the walls as if it would beat a hole through; then upon their heads, such stamping, as if the roof of the house were beating down upon their heads; and having done thus, during the space (as was conjectured) of two hours, it ceased and vanished, but with a more fierce shutting of the doors than at any time before. In the morning they found the pieces of glass about the room, and observed, that it was much differing from that glass brought in three nights before, this being of a much thicker substance, which several persons which came in carried away some pieces of. The Commissioners were in debate of lodging there no more; but all their business was not done, and some of them were so conceited as to believe, and to attribute the rest they enjoyed, the night before this lasts unto the massive bitch; wherefore, they resolved to get more company, and the massive bitch, and try another night.

"October 31. This night, the fires and lights prepared, the ordinary keeper and his bitch, with another man persuaded by him, they all took their beds and fell asleep. But about twelve at night, such rapping was on all sides of them, that it wakened all of them; as the doors did seem to open, the massive bitch fell fearfully a yelling, and presently ran fiercely into the bed to them in the truckle-bed; as the thing came by the table, it struck so fierce a blow on that, as that it made the frame to crack, then took the warming-pan from off the table, and stroke it against the walls with so much force as that it was beat flat together, lid and bottom. Now were they hit as they lay covered over head and ears within the bed-clothes. Captain Careless was taken a sound blow on the head with the shoulder-blade bone of a dead horse, (before they had been but thrown at, when they peeped up, and mist;) Browne had a shrewd blow on the leg with the backbone, and another on the head, and every one of them felt several blows of bones and stones through the bed-clothes, for now these things were thrown as from an angry hand that meant further mischief; the stones flew in at window as shot out of a gun, nor was the bursts less (as from without) than of a cannon, and all the windows broken down. Now as the hurling of the things did cease, and the thing walkt up and down, Captain Cockaine and Hart cried out, In the name of the Father, Son and Holy Ghost, what are you? What would you have? What have we done that you disturb us thus? No voice replied. (as the Captains said, yet some of their servants have said otherwise,) and the noise ceased. Hereupon Captains Hart and Cockaine rose, who lay in the bed-chamber, renewed the fire and lights, and one great candle in a candlestick, they placed in the door, that might be seen by them in both the rooms. No sooner were they got to bed, but the noise arose on all sides more loud and hideous than at any time before, inasmuch as (to use the Captains' own words) it returned and brought seven devils worse than itself; and presently they saw the candle and candlestick in the passage of the door, dashed up to the roof of the room, by a kick of the hinder parts of a horse, and after with the hoof trode out the snuff, and so dashed out the fire in the chimneys. As this was done, there fell, as from the ceiling, upon them in the truckle-beds such quantities of water, as if it had been poured out of buckets, which stunk worse than any earthly stink could make; and as this was in doing, something crept

under the high beds, tost them up to the roof of the house, with the Commissioners in them, until the testers of the beds were beaten down upon, and the bedstead-frames broke under them; and here some pause being made, they all, as if with one consent, started up and ran down the stairs until they came into the Council Hall, where two sate up a-brewing, but now were fallen asleep; those they scared much with wakening of them, having been much perplexed before with the strange noise, which commonly was taken by them abroad for thunder, sometimes for rumbling wind. Here the Captains and their company got fire and candle, and everyone carrying something of either, they returned into the Presence-Chamber, where some applied themselves to make the fire, whilst others fell to prayers, and having got some clothes about them, they spent the residue of the night in singing psalms and prayers; during which, no noise was in that room, but most hideously round about, as at some distance.

"It should have been told before, how that when Captain Hart first rose this night, (who lay in the bed-chamber next the fire,) he found their book of valuations cross the embers smothering, which he snatched up and cast upon the table there, which the night before was left upon the table in the presence amongst their other papers; this book was in the morning found a hand-burnt, and had burnt the table where it lay; Browne the clerk said, he would not for a 100 and £100 that it had been burnt a handful further.

"This night it happened that there were six cony stealers, who were come with their nets and ferrets to the cony-burrows by Rosamond's Well; but with the noise this night from the Manner-house, they were so terrified, that like men distracted away they ran, and left their haies all ready pitched, ready up, and the ferrets in the cony-burrows.

"Now the Commissioners, more sensible of their danger, considered more seriously of their safety and agreed to go and confer with Mr. Hoffman, the minister of Wotton, (a man not of the meanest note for life or learning, by some esteemed more high,) to desire his advice, together with his company and prayers.

"But certain it is, that when they came to fetch him to go with them, Mr. Hoffman answered, that he would not lodge there one night for £500, and being asked to pray with them, he held up his hands and said, that he would not meddle upon any terms.

"Mr. Hoffman refusing to undertake the quarrel, the Commissioners caused all things to be removed into the chambers over the gatehouse, where they staid but one night. This is well known, and certain, that the gate-keeper's wife was in so strange an agony in her bed, and in her bed-chamber such noise, (whilst her husband was above with the Commissioners,) that two maids in the next room to her, durst not venture to assist her. But affrighted ran out to call company, and their master, and found the woman (at their coming in) gasping for breath; and the next day said, that she saw and suffered that, which for all the world she would not be hired to again."

Scott himself believes that the Woodstock haunting was "a singular piece of phantasmagoria which was certainly played off upon the Commissioners of the Long Parliament . . . conducted by means of the secret passages and recesses in the ancient labyrinth of Rosamond." He believes that in a tract, also much read at the time, entitled "The Secret History of the Good Devil of Woodstock," the true explanation of the mystery is to be found: that in short, the whole was a clever hoax played off by the author of the said tract, Joseph Collins, called "Funny Joe," who declares that under the name of Giles Sharp he had hired himself as a servant to the Commissioners. This tract Sir Walter, however, tells us that he himself had not been able to discover at the British Museum, although he, through "the kind assistance of the keepers, had recovered the two original pamphlets, which contain a full account of the phenomena at Woodstock in 1649," and which he has given in *extenso*.

The details of the Woodstock hauntings are in their character so entirely in accord with phenomena repeatedly recorded in well authenticated narratives of *Polter-geist* disturbances taking place in many lands and in various times, both ancient and modern, that the student of this strange class of phenomena may be permitted to pause before he accepts the proffered explanation of "Funny Joe" as the veritable one, or indeed before he is fully assured of the existence of "Funny Joe" himself.

It may be worth a little trouble to the reader curious in such

matters, to compare the above narrative with some of the very strange histories of the *Polter-geist* disturbances, as collected by Mrs. Crowe in the *Night Side of Nature*, and by Howitt in the volumes of the *Spiritual Magazine*.

In the *Night Side of Nature*, by Mrs. Crowe, chapter xvi. *The Polter-geist of the Germans*, p. 127, Routledge's sixpenny edition, the most remarkable cases recorded are the so-called Stockwell Ghost, 1772. A mischievous ghost, at Bayswater, a haunting occurring at the time Mrs. Crowe wrote her book something earlier than 1848. A case at the house of a Mr. Chare, in Devonshire, 1810. The case of the celebrated Drummer of Tedworth, (in the seventeenth century). At Keppock, near Glasgow, 1670. At the house of Gilbert Cambell, at Glenluce. A terrible case at King-Croft, in Kirkcudbright, 1695. A place inhabited by an Evangelical Bishop called Schotterbeck, 1650. At Aix-la-Chapelle: case of a house quite uninhabitable on account of fearful disturbances. Extraordinary account quoted from Kerner from narrative communicated by Councillor Hahn, in 1828, of what occurred in the Castle of Slawensick belonging to Prince Hohenlohe in Silesia. Case occurring in a house rented in 1835, by a Captain Molesworth.

For facts given by Howitt in *Spiritual Magazine*, in vol. v. 1864, see extraordinary narrative translated from the German of expulsion from his paternal house of M. Joller, late member of the Swiss National Council, by a haunting of the *Polter-geist* character:—these disturbances, of a most persistent and annoying character, occurred at Stans, on the Lake of Lucerne, in 1860-62. Also vol. vi. (1865), contains three articles entitled *Throwing of Stones and other Substances*, collected from a variety of sources ancient and modern. Also p. 245 *Landahls Parting Tokens*. For *Polter-geister* in America refer to *Modern American Spiritualism*, by Mrs. Emma Hardinge Britten, New York, 1870.

## SPIRITUALISM IN GERMANY.

[Translated from "Psychische Studien" for November.]

"A correspondent from Böhrsdorf, near Wilsdruff, Berlin," says the *Leipzig Journal*, "writes concerning the continually spreading, and, in regard to Psychology, the thoroughly scandalous Spiritualism. Every Monday almost, Spiritualistic séances are held at this place. The chief persons are a saddler and a smith. How little these people are to be convinced by palpable reasons of the futility of their proceedings, is evident from the following incident. At one of the sittings, a 'spirit' declared himself, through the medium, to be that of a German student who had been upon a journey. He gave an address as that of his mother at Berlin. To this they were to write that he could not return from his vacation tour in Italy, because he had been murdered. Thereupon, the saddler Beuthner sends accordingly to the address given by the 'spirit,' and of course the letter was returned through the post-office, the lady named having no existence."

"The incident, however, got abroad in the village, and messieurs the spiritists have naturally been finely laughed at. Yet instead of giving up their nonsense, they explain 'that it was a mischievous spirit, that had led them astray! Enlightenment of the nineteenth century!' We may inform the enlightened reporter [adds *Psychische Studien*] that investigators of Spiritualism have long been seeking the solution of similar problems, but not with mere scorn of such serious experiences of the soul-life, whereby many indeed without deeper instruction are deceived."

MRS. HARDINGE BRITTEN'S FORTHCOMING BOOK.—A special notice to subscribers will be found in our advertisement columns.

BOOKS, PAPERS, &c., RECEIVED.—All the Year Round, Christmas part; The Science Monthly, December; The Spiritual Record, December; The Religio-Philosophical Journal; The Banner of Light; The Herald of Progress.

"Why not also instructive?"—Ed. *Psychische Studien*.

The editor of *Psychische Studien* refers in a note to a similar circumstance reported in that magazine, June and July, 1874. An address at Dresden had been given by a supposed spirit through a celebrated American medium, and was found to be false. The editor points out that this experience is paralleled in dreams and somnambulism, and comments on the folly of making it merely the occasion for ridicule and unqualified denial, instead of recognising its psychological interest and significance.

## "BEYOND THE SUNRISE."

Toward the close of a windy, wintry afternoon, in New York City, not a great while ago, two middle-aged women—friends they were, mediumistic withal—talked together as they often had before, about Spiritualism. They believed in the existence of the spirit-world, and doubted not that it is the inward, the really living world. In addition to their own spiritual experiences, they were familiar with Spiritualist literature, and were personally acquainted with many of the writers, speakers, mediums, and other prominent actors in the Modern Spiritualist movement. While they talked, and their hearts burned, it occurred to them that it might be a good plan, and yet better in the execution, to have Sunday evening receptions—reunions of friends, especially of those interested in Spiritualism, and that the relations there of personal experiences and of well-authenticated facts, would promote agreeable social intercourse, and develop spiritual and mental improvement. "You and I," said one to the other, "have had too many singular experiences not to know that there is a border-land, a mystic country, where matter ends and spirit begins; or rather, where both meet and mingle. We know that spirits, both in and out of the body, do convey impressions of intelligence and affection under favouring circumstances."

Certainly the plan was feasible: for Alice and Phoebe Cary, under no better circumstances, had often made their pleasant parlours the favourite resort, on Sunday evenings, of many a gifted genius, of poets and literary celebrities. In those gatherings the sisters had at times read their own poems before their emergence the next morning to the public eye through the columns of the *Tribune*. There Horace Groely had freely conversed on religion, politics, and reforms; and there at times had Charles H. Foster, with his senses delicately attuned to voices and impressions from the spirit-world, awakened wonder and reflection among visitors by his marvellous spirit proofs and "miracles."

The longer the New York ladies discussed their project the more promising it appeared. "We will begin this very evening," said one of them; "my old-fashioned square drawing-room is spacious—it will hold thirty people without being filled. We will invite our friends to come and see us, and hereafter on Sunday evenings, to them then and there we will open the shut doors of our inner lives, and find the entrance to others." With them to plan was to execute. Subsequently on Sunday evenings throughout that winter, came together in that old-fashioned parlour, warmed by a grate full of glowing coals, selected and discreet friends, among them Prof. Angus, Dr. Carolus, Mme. Honor; some there were whose real names are now famous and will live long in history; and there, in the quietude and confidence of innocence, truth and friendship, they interchanged thoughts, anecdotes and personal experiences in respect to earth-life and spirit-life, and the interblending of the two worlds. There, too, at times they were favoured with the conscious presence of invisible friends, spiritual beings, whose communion they desired. Certain of the stories and occurrences in that private New York conference, demonstrating

"There's a land that is fairer than day,"

the originators of those Sunday evening meetings have recently published in a handy volume. Though the real names of the parties in many of the narrations are not disclosed, yet the characters are so truthfully drawn, that not unlikely quite many readers will see through their *incognito* and rightly guess their identities. The authors assert that all the occurrences narrated in their book are strictly true. Some of them, especially the Professor's story of the midnight spiritual manifestation of his bride that was to be, and the mid-day fulfilment of it, after a terrible rail-road accident, which revealed the parties, each in *propria persona* to the other, are intensely interesting.

Doubtless a perusal of the volume will brighten up more or less clearly, according to the spiritual insight of the reader, the shrouded, silent pathway through which all earth's travellers must enter into spirit spheres. It illustrates the progress made by Bunyan's Pilgrim, as long ago he walked through the wilderness of this world. It discloses the track of the "Celestial Railroad" described by Hawthorne; the "Scenes in Another World" portrayed by George Wood, the "Undiscovered Country" sought for by Howells, and reveals glimpses caught by Miss Phelps through "Gates Ajar," yes, even "Beyond the Gates."

To many thoughtful minds and loving hearts, church-members and free thinkers, old and young, the observations of the two New York travellers, "Beyond the Sunrise," are adapted to afford confirmations not less strong than proof of Holy Writ, of the radiant shores, the beautiful cities, and the homes, bright and fair, which await multitudes of earth's pilgrims in the Summer-Land.—A. E. G., in *Banner of Light*.

"Beyond the Sunrise. Observations by Two Travellers." New York. Can be obtained through the Psychological Press Association, 38, Great Russell-street.—(See p. v.)

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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances. The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

Light:

SATURDAY, DECEMBER 1st, 1883.

## SOCIETY FOR PSYCHICAL RESEARCH.

The general meeting of this Society was held at 11, Chandos-street, Cavendish-square, on the afternoon of November 22nd. The President, Professor Henry Sidgwick, opened the proceedings with a few remarks, in which he emphasised the importance of extending the area of experiments in Thought-transference, in order to multiply the number of persons of unblemished character which those who deny the genuineness of the phenomena must logically conclude to be "in the trick." Mr. F. W. H. Myers then congratulated the Society on the extension which had actually taken place, and which had shewn the faculties involved in Thought-transference to be much commoner than had been at first supposed; and he described in detail a series of experiments made by himself and Mr. E. Gurney, in conjunction with Mr. Malcolm Guthrie, J.P. of Liverpool, on the communication of tastes. These trials had the advantage that the knowledge of the impression to be communicated was confined to these three gentlemen, and the hypothesis of collusion by a code of signals was thus excluded. The experimenters used a great variety of substances, and in a large majority of cases the substance which one or other of them had in his mouth was correctly named or described by the "subject." Mr. Guthrie followed with an interesting account of the manner in which the experiments with these particular "subjects" had originated; and he exhibited a large number of diagrams which they had been enabled accurately to represent by a transference of the impression of the original from the mind or brain of the experimenter, without spoken word or contact of any sort. Many of these results had been obtained by Mr. Guthrie himself, others by some member of the Investigating Committee of the S.P.R., when experimenting alone with one of the "subjects," information by collusion being thus as effectually precluded as information through the ordinary sensory channels. Professor Balfour Stewart then pointed out how illogical is the rejection of these facts as *contradictory* of known biological

laws, they being clearly only an *extension* of science, such as has been again and again exemplified in its other branches. Finally Professor Barrett described some trials which shewed the extraordinary degree to which "muscle-reading" could be carried; and also recounted a long series of very careful experiments, strikingly exhibiting the power which a mesmerist can sometimes exercise over a "subject" by silent willing. Other papers were deferred for want of time.

## AN EASY EXPERIMENT.

Through the kindness of Dr. Anna Kingsford, I have lately been made acquainted with some essays upon Dream, by Dr. Carl du Prel, a German author of philosophical and scientific repute. These writings appear to me of sufficient psychological value to call for an English translation, which I hope may result from a correspondence in which I am now engaged with the author. But my present object in writing to "LIGHT" is not to give a general account of Dr. du Prel's speculations, but to call attention to a fact which he cites from another author, which should, I think, as well as the hypothesis offered to explain it, be made the subject of an independent investigation by the Society for Psychical Research. As, moreover, the investigation is within the competence of anyone who has access to a sleeping child—I suppose it should be a child—it seems better to make the suggestion publicly than there may be the more experiments. The apprehension—not wholly unfounded—which is prevalent as to the effects of mesmerism has doubtless prevented the accumulation of results in thousands of private families, which would otherwise have contributed to popular acquaintance with that science. But the proposed experiment seems perfectly free from objection, while its success would soon establish a very important psycho-physiological fact, not, indeed, (as I shall shew) wholly new to scientific experience, but which is very far from being already recognised, still less appreciated.

Dr. du Prel quotes the experiment (from Dr. Arnold Wienholt's "Heilkraft des thierischen Magnetismus"), in confirmation of an hypothesis which has an important place in his speculations concerning dream. He believes that the greater part of man's individual being belongs to what, in relation to our psycho-physiological existence, must be called the unconscious. But the "threshold" of consciousness is not a fixed limit; in sleep and in some abnormal states it is pushed back, and by so much as this is the case is our horizon extended, and a larger portion of our total nature included within our realised individuality.

Then, also, we come into transcendental *rapproches* with the universal nature with which we are veritably one, and we attain also a measure of time whereby a vast experience may be transacted in what corresponds to a moment of physical existence. One consequence especially, and it is that to which I am now calling attention, results from the removal of the threshold. Not only our subjective life, but our sensibility to the finer impressions of external forces is restored—not given—by sleep. With the advance of the threshold during our "waking" life, this sensibility retreats behind it; that is to say, it is temporarily merged in the aptitude for grosser perceptions.

"According to physiological laws, weaker excitations are suppressed for consciousness by stronger ones. But let these coarser impressions of sense be interdicted by sleep, then will the finer susceptibilities of the organism revive. Thus Wienholt proved, by experiments upon his perfectly healthy children, while asleep, the existence of forces of nature which never make their impressions felt during waking life. He made passes over the face and down the neck of his son, fifteen years old, with an iron key, at the

distance of half-an-inch, without ever touching him. After a few such passes, the boy began to rub the place, and made uneasy movements. He, Wienholt, made similar experiments upon his younger children, with lead, zinc, gold, and other metals. In far the greater number of cases the children averted the parts of their bodies operated on, or rubbed them, or pulled the clothes over them. But the most remarkable impression resulted from approaching the metal to the ear." Dr. du Prel observes (in conformity with many facts which he elsewhere adduces) that doubtless Dr. Wienholt's children experienced dreams somehow corresponding to the sense-impressions made upon them; a supposition which could be tested by waking the child before the recollection could be lost. But the important fact to verify is the exalted sensibility. That might be accounted for either by supposing with Dr. du Prel a subtle force acting directly on the physical organism from the object perceived; or upon the hypothesis suggested some years ago by Dr. Richardson,\* of a "nerve atmosphere," that is to say, extra-organic sensibility.

I said that the fact is not wholly unknown to men of science. In an article by Dr. Arthur Gamgee, F.R.S., in the *British Medical Journal*, October 12th, 1878, describing some experiments at Paris by Professor Charcot, it is said:—"But the most singular fact observed in connection with the cataleptic condition was the following. If, whilst deeply sleeping and cataleptic, anyone (*sic*) stealthily approached one of his fingers to within a short distance—about half an inch—of the patient's skin, as for example of the palm or back of the hand, she instantly awakened with a cry of 'Ah!' evincing by its tone evident mental anguish, if not actual physical pain."

I am not aware how the learned gentlemen who were present at Professor Charcot's experiments accounted for this fact, or whether they considered it of sufficient importance to call for further investigations.

C. C. M.

## TRANSITION OF MRS. CROWELL.

From the last *Religio-Philosophical Journal* to hand we regret to learn of the departure to the higher life of the wife of Dr. Crowell, of Brooklyn. The transition was not altogether unexpected as will be seen from the following letter written by Dr. Crowell to Colonel Bundy, two days previous to the event:—

"DEAR COLONEL AND MRS. BUNDY.—My dear wife can now remain with us but a very few days at the most and may pass to the better land at any moment. She is unconscious and her life is fast ebbing away.

"Thanks to the assurance that our knowledge of spiritual truths brings us in this hour of trial and sadness, our affliction is deprived of its keenest pang—those arising from doubts of the future. We know she is only going before us and that she very soon will return radiantly happy to assure us that her love has survived the ordeal of death.—Fraternally and sincerely,

"EUGENE CROWELL.

"Brooklyn, Nov. 2nd, 1883."

The *Journal* remarks:—

"Dr. and Mrs. Crowell have passed a long and happy life together; they have the assurance that in death they will not be parted. While the solemn change of death is not to be lightly regarded, yet it need not be dreaded nor the departure unduly mourned."

It then concludes with the following words from Mr. S.C. Hall's tribute to his wife as contained in his "Retrospect of a Long Life," than which we ourselves can find nothing more suitable to close with. He (Mr. Hall) said:—

"In a word, I know that those who are called 'the dead' do not die; that they are merely removed from the earth-sphere into some other sphere—to one of the 'many mansions' of which our Lord emphatically speaks—the first, but not the only, removal; and that under certain conditions which, at present,

we cannot comprehend, much less control, the soul that has left earth can, and does, communicate with the soul that remains on earth.

"I add these lines from a small poem—'Hereafter':

'Change there will be, as flowers from branches burst;  
But I shall see thee—as I see thee now;  
Yet more resembling what thou wert, when first  
I kissed thy smooth cheek and unwrinkled brow:

'As in the glory of thy early prime:  
Through all thy earth-life: bright at every stage:  
THE SOUL IS NEVER OLD: and knows not Time;  
GOODNESS IS BEAUTIFUL AT ANY AGE.

'Together still: if one have earlier birth  
In Paradise, divided, and yet near:  
Though one in Heaven may wait for one on earth:  
A guiding, guarding spirit: THERE AS HERE!'

## ANOTHER "GONE BEFORE."

A warm and earnest Spiritualist has very recently left earth for Heaven—Colonel Joshua Brayn, of Highfield, in the island of Jersey.

About a year ago, he asked me to write for him a few lines such as his family might print on the "memorial" card that would announce his departure. I did write the lines, of which I append a copy; and his family have printed them on a memorial card they sent me.

## IN MEMORIAM.

"When a good man is called from earth,  
To have, in Heaven, a second birth,  
And hear the loving Master's voice:  
Millions of brother-saints rejoice!

The "welcome" words we also hear:  
(Earth-friends who pay the tribute tear)  
"Good, faithful, servant, enter thou!"

He is not gone who leaves us now:  
The good man chants a joyful hymn,  
In train-bands of the Seraphim!"

I did not know this good man personally; but I did know his moral, social, and intellectual worth; that he was emphatically good in all the relations of life; his heart "open as day to melting charity," earnestly and devoutly desirous to do as much as he possibly could do, for the glory of God and the Heavenward progress of man.

When I wrote the lines, I had little idea that he would go before me; who was so much his senior in years.

I shall probably receive communications from him while I continue earth-bound; for I held him, and hold his memory, in strong esteem and respect.

Yes; another of my friends has preceded me through the dark valley into that sphere where there will be no sorrow or suffering. The links are falling fast from the chain that binds me to life. I quote from my friend, Tom Hood, "I am so near Death's door, that I can almost hear the creaking of the hinges."

Happy are those who know

"There is no death: what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call Death."

I have thought it right to preserve this slight memory of the "good man," Colonel Joshua Brayn, while tendering the "usual condolence" to his (for a time) bereaved family, and myself mourning for the absence of a valued friend, who has passed into higher life from the sphere on which rest

"Shadows, clouds, and darkness."

Happy are they who have a foretaste of Heaven by doing God's work on earth.

S. C. HALL.

MR. D. D. HOME.—Full length portrait of Mr. Home, painted by Pickersgill, R.A., for sale.—Apply to Mr. John S. Farmer, 38, Great Russell-street, Bloomsbury, W.C.

## SPIRITUALISM &amp; OUR ORTHODOX LEADERS.

By F. J. THEOBALD.

## II.

M. Lacroix.

(Continued from page 501.)

M. Lacroix was—like all true Christian Spiritualists—“reverent in his researches,” having a “great dislike to the spirit-rapping soirées in America and the exhibitions of clairvoyance in England.”

This clear testimony to the great value of Spiritualism, coming from the orthodox camp of the London Missionary Society, is really refreshingly in contrast to the bitter denunciations many of our Christian brethren pronounce against us.

The fruit of this belief in the inter-communion between the two worlds on M. Lacroix was, as his daughter declares, “pre-eminent peace,” and an earnest desire to live unspotted from the world, knowing that thereby he would be “fitted to see God.”

In the March of 1859 M. Lacroix heard, as he said, “a distinct voice from Heaven say to him, ‘Set thine house in order, for thou shalt die, and not live.’” He had been somewhat enfeebled in health for some few months, but was by no means in any precarious condition, so as to have reason to anticipate a speedy removal. But calmly and wisely, he so far heeded the spirit-warning as to obey the injunction without delay. Preparing a most clear and elaborate statement of his own affairs and of all other funds in his hands, he explained the whole to his wife, and shewed her where every book and balance was to be found. Before four months had passed he had gained his spirit home.

The account of these last days on earth is most touching. His joy in the anticipation of his passing on was calm and deep. There was “no doubt,” “no fear,” but “perfect peace,” for “Jesus was always near.” As the end of his earthly sufferings approached, his son-in-law writes:—“For two days he was very silent, and then frequently mentioned that he had seen and conversed with his dear friend, Dr. Morison, who, quite unknown to all in India, had died in London three weeks before.” He also spoke of another dear friend (in the spirit-land), saying that he had “seen him, too, and had had much talk with him.”

M. Lacroix was just sixty years of age when he passed away. Upon a marble tablet raised to his memory are the following words:—

“As a preacher to the heathen he excelled;  
As a pastor he was greatly beloved;  
As a man of undoubted integrity, wisdom, and benevolence,  
He was implicitly trusted;  
As a Christian he was universally honoured.”

THE LONDON SPIRITUALIST ALLIANCE.—Our readers will find fresh information respecting this new Society on p. 529.

A TRANCE-MEDIUM AMONGST THE WESLEYANS.—At the conclusion of the usual evening service at the Methodist Free Church, Ironbark, Sandhurst, on Sunday, September 16th, a young man, named Richard Keast, approached the communion table, and falling into a trance saw, and described to the astonished congregation, a vision of Heaven. The form of the vision is in harmony with the doctrines of the church with which in all probability the mind of the sensitive was imbued. From the description of the onlookers, he was evidently in the ecstatic condition; his countenance being transfigured by the psychological impressions. A lengthy account of the matter appears in the *Bendigo Independent* of the 18th ult., and a writer in the *Advertiser* of the following day suggests the utilisation of the spiritual influx by the church. It seems that both minister and congregation were deeply impressed with the occurrence, which they look upon as supernatural, and intend to assist the young man to qualify himself for a preacher. A study of some spiritualistic literature relating to trance and clairvoyance would be of considerable service to them, by shewing that the only requisite is favourable conditions to educe the latent powers of the sensitive.—*Harbinger of Light*.

## SPIRIT TEACHINGS.

## SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

## No. XLIV.

[The fondness of spirits for anniversaries led me usually to expect some sort of retrospect at the close of a year. On the last day but one in the year 1876, I had had some conversation about the then condition of Spiritualism, and its relations to what was at that time making a stir—Occultism. Imperator, from the very first time that I had any talk with him about the old magical and occult lore, seemed to know little, and to care less, about it. That which it concerned was not within his sphere of action: he had not meddled with it, and was plainly too much absorbed in his own work to trouble himself about it. He entrusted to others the task of informing me, so far as was necessary, about such matters. At the same time he always impressed on me the necessity of avoiding one-sidedness: of studying the inherent powers of my own spirit, and of learning whatever old students had to teach. He drew what struck me as a careful distinction between the experience of those who violently assaulted the closed gates—who would take the kingdom of Heaven by storm—and who, if successful, wrested from the Dweller on the Threshold so much as they were fit to obtain, which, at best, was little, and that little of questionable value:—and those who, now that the gates are ajar, approach under quite other conditions to be received and welcomed, guided and instructed by those who, under other circumstances, could not be reached at all. Something of the kind is put in this communication, given nearly seven years ago.]

This is a warning that you may well ponder. It is necessary for you to know and act on it; but for the majority they have not yet reached the plane of knowledge when they can take in this truth. Hence it will come to pass that Spiritualism will be known exoterically as communing with devils, or as a curious form of mental or bodily disease, or as hallucination or fraud. From such a source it can never be known as you know it, can never be lovely or desirable among men, but must ever be a strange and tangled story, which will baffle the acutest among you to unravel by his own unaided powers.

There is another side, the esoteric, where far other evidence is had of the beauty of spirit communion where two or three meet in faith and sincerity to receive the word that comes to them. Where such circles meet, where the mind is pure and sincere, where the aspirations are exalted and the plane of thought spiritual, where due preparations are made to purify the atmosphere and provide conditions into which the higher spirits can come, then results are commensurate. Where the tone is one of pure affection, the friends who have gone before can oft return and identify themselves, or like-minded souls can come and speak words of consolation and good cheer. Or they who, like ourselves, are charged to enlighten and elevate the seekers after truth, can come and instruct you in the science which crowns all other knowledge. This is an atmosphere far other than that of which we have spoken. Into it the undeveloped cannot enter, or cannot come without permission; even as we cannot long breathe the emanations that befall the circles where the unprogressed gather together. With due care, such circles might be made the vehicles for much enlightenment. But, alas! for the frailty of man's purpose. The concentrated aspiration which is needed becomes irksome. The world engrosses, business presses; cares and troubles enter in, and the medium becomes worthless for our purpose; or friends soon learn all they can assimilate, and so our work flags. Hence it is that no circle can long endure unless under circumstances rare to find. Development is slow, and many causes hinder.

But so long as these sacred meetings are perpetuated among you, so long will there be an esoteric band, who know that the

common notion gained in ordinary circles is not the truth, or at least not all the truth. And so long will the aspect of spirit communion which is most associated with the affections, continue to produce the purest and best proof of the holy nature of its faith. You can see now, we hope, why we have always urged on you the esoteric nature of true Spiritualism; why we have warned you to regard the truth as something too holy to be noised abroad and profaned; why we have withheld you from publicity, while we have encouraged you to defend the out-works of the truth. And you can see too, why, now that the truth is in danger, it becomes your duty to do still more for its defence. You can see, too, why we urged you and our friends to withdraw from open communion until the troublous time was past.

This is the risk, and this the blessing of Spiritualism. You knew them before, but it is well they be stated afresh. Observe that we have as yet said nothing of that which you call Occultism. We have spoken of the better side of Spiritualism as founded on the affections. In proportion as the affections are brought into play in pure and sincere aspiration, the best results are obtained. But there are other qualities of your mind which find no place in what you may describe as the sentimental side of the question. We have said that the intellect will find little satisfaction in the study, under such conditions as Exoteric Spiritualism provides, of the occult phenomena he finds there. In the family circle he will have rare opportunity; and there is, consequently, much that should engage his intellect which escapes him. Accordingly, he finds himself either perplexed by contradictions, or puzzled by evasions. He asks in vain for light which he is not fitted to receive, and bewilders himself with questions which he is unable to solve. He has entered on another plane of thought than that of simple faith or affectionate love, in which alone he found satisfaction from the pure atmosphere of the home circle.

The mental attitude has changed, and questions press for solution to which he can find no key there. When he attempts to probe phenomena and grasp the reason and method of them, he finds himself astray. There are questions into which he cannot penetrate without taking up what is practically a new study, the complement of that which he has passed through. This is Occultism, since it pleases you so to call it. It is the intellectual side of Spiritualism, and teaches the student the latent powers of his own spirit, and its place in the great world of spirit which surrounds it on every side. In saturating his mind with the lore stored up for him by many a student who has preceded him, he finds that he has entered on a new domain. For the stored up wisdom of the ancients deals entirely with the investigations and researches of those who would penetrate unbidden into the domain of spirit, and would even bind some of its lower powers to their own service and gain. This is not the side that you and those associated with you have approached the subject from. In your day the gate is opened, and entrance on certain conditions is invited. In the days of old the gate was stormed, and the methods are more or less obscurely written for the guidance of the initiated.

In this, occult lore has passed out of sight and has given place to wisdom. There is no room for affection in its simpler developments, but wisdom governs all. The stores laid up are not simple stories of family love which all may read, but records of mysteries of nature, of latent faculties of spirit to be entrusted only to the pure and good in heart and life. Hence to the esoteric world these books are as idle tales. They gain from them no knowledge because they do not possess the key. To the neophyte as he grows in wisdom, they unfold a view of the hidden mysteries of nature, which makes him marvel at his former ignorance. Step by step he advances on his path, and finds at every turn some one to direct and guide him. By degrees he learns to read the history of the world of spirit in which he is a unit. He gains the knowledge which is power, and he progresses by thorny and difficult paths, in which he is sifted through and through, up to the height where the whole panorama breaks upon his gaze. He has not got these without trial, temptation, risk. None gain anything without risk as you ought to know: and to be always counting the cost is no way to soar. The risks that beset occult studies are proportioned to the value of the truths conveyed.

The neophyte must win them, as you know, by conflict and trial. If he be boastfully over-confident, he will find that his pride will have a fall. If he be timid, he will learn that he who would wrest truth from those who guard it must prove his courage. If he be sluggish, he will learn that the seekers after

truth must be ever on the alert against danger on the right hand and on the left. If he be impure in thought and life—nay, if he be dominated by the flesh, he will learn to subdue it to the spirit. If he be vacillating and infirm of purpose, he will learn that he who climbs a giddy height must have a clear head. If he be worldly and governed by the world's estimates, he will learn to cast them behind his back. And if he fail to learn these lessons, if he temporise and hesitate, if he linger in temptation and look back in longing to the City of the Plain, then not for him the heights where knowledge dwells. Round his neck is a millstone that will prevent his progress. He has intruded where he had no right to go. He has failed where failure means disgrace, and it were better for him that he had not run the risk. A greater risk still hangs over those who would use their knowledge for base and unworthy purposes. On that we do not dwell. It is not one that concerns you; nor need you seek to know the curse that such accumulate for themselves. It were better for them, assuredly, that they had not been born.

As the neophyte progresses he finds that his troubles decrease; the probation time is over, and the lessons learned in it have become habitual. He finds others who are walking with him, and his courage, purity, sincerity, and perseverance have been proven and approved.

It is not permitted us to tell you much that it will be in your mind to ask. Do not be too literal. There are helps and aids that you know not of; and if there be risks too, those are the conditions of knowledge. Never can aught be had without facing danger and risk. It is impossible, even as it is impossible for you to gain knowledge and progress without conflict. We have answered your request: we shall reply as we are permitted to your questions. Remember only that it is the broad lessons that you should learn, and leave the details for the hereafter. We have ourselves written this, lest you should refuse to accept the statement of Magus. But we should not permit any who is unworthy to have influence over you.

+ IMPERATOR.

## WHAT OUR CONTEMPORARIES SAY.

## Spiritualism and Suicide.

The *Religio-Philosophical Journal*, commenting upon the suicide of a woman, who having suddenly been bereft of husband and children, had, in despair, taken her own life, says:—“Reader, if you are a Spiritualist, as we hope you are, you know this poor woman cannot escape from herself neither can she at once be happy by a reunion with her loved ones; but you know that the darkness now enveloping her is not eternal; you know that loving messengers from the realms of light are striving to aid her weary steps towards a higher and a happier condition; you know that some time she will join her husband and child. Let us all unite in heart-felt desires for her progress toward light and happiness. The true Spiritualist learns to act unselfishly for the good of others, whether it bring happiness or unhappiness to himself; to act rightly because it is right so to act, and not because of any anticipated reward here or hereafter. Resting securely in his knowledge of a continuous existence beyond the limits of earth-life, and that he will meet his loved ones there, he is prepared to do his best for his brother man. He bears the hardships and sorrows of this life with philosophical calmness and a resignation not born of despair. He knows that all his trials will in some strange way work for his good. A mediumistic soul with a sweet, all-sustaining faith closes a beautiful allegory thus: ‘Our Heavenly Father wakes us from the slumber of infancy and helplessness and sends us forth alone into the world to learn life's great lessons. When we have learned them well, He sends the pale messenger Death, to take us home. How blessed will be that reunion.’ The same writer ends her allegory of ‘The Two Ways’ with this paragraph: ‘There are two ways of journeying through life: One, like the first pilgrim, who thought only of self and of speedily reaching the vale and the journey's end; the other better and wiser one, productive of greater good to all, of making a path, that all who come after us may be blessed by our labours.’ Our unseen friend, Epes Sargent, on his dying bed with the

hand of Death already upon him wrote us: "... I look upon it all with the utmost reverence, death being to my eyes a gracious, loving angel, ready to let down the bars at the fitting time, and to welcome me to the great realities of the spirit-world. It is no spectral, ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if veiled to me now, will all be very clear soon.' Instead of uselessly throwing away this life, let each nobly struggle on to the end. He who does this, need have no fears that his influence on earth will cease with his departure; his body will return to the dust from which it came, but the spirit of his work, the essence of his life, will remain to strengthen those who fill his place. This should be an ever-present incentive to the highest endeavour."

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"Spirit Teachings."  
To the Editor of "LIGHT."

SIR,—Will you kindly allow me space in your next issue for a very few words on the subject of "(M.A. Oxon's.)" "Spirit Teachings"?

Following them, as I and all your readers must do with deep interest, I have always felt, and increasingly feel, how greatly their interest would be heightened, were the dates of the communications given. For being, as they are, a sort of revision of the spiritual movement and its progress, one longs for the data to accompany such revision, as a standpoint, of which at present one greatly feels the need in perusing the "Teachings."

I venture to think that this need being expressed to "(M.A. Oxon.)" he will kindly and considerably add to the "Teachings" that which will so greatly enhance their value.—I have the honour to be, Sir, your obedient servant,

"LILY."

(Author of "Golden Thoughts in Quiet Moments," and a regular subscriber to "LIGHT.")  
November 21st, 1883.

Miss Corner's Mission Work.  
To the Editor of "LIGHT."

SIR,—Will you kindly permit me to say that I am sending a list of subscribers to "Rhinecland" (2s. 6d.) to the *Medium* every week? Moreover, that my little work of charity promises to be a success. I should be glad, though, of more help. The more I get the more half-starved little guests can I warm, and feed, and clothe, and give comfort to at the forthcoming Merrie Christmas-tide.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, N.E.

Spiritualism in the Unseen World.  
To the Editor of "LIGHT."

SIR,—I have a book filled with automatic writing, from which I never thought to publish one single extract, but I so completely sympathise with your correspondent, "G. D. Haughton," in refusing to look upon it as a blissful idea that throughout eternity we shall never sleep, that I will gladly copy out for him the exact words that answered automatically more than a year ago my question upon the subject. The last two sentences of one of our many conversations I will copy, since both sound to me very pleasant. I had been speaking of the limitations of this, in many respects, most wonderful writing—of the impossibility there seemed to be of writing by my hand things of which I could form no idea, when I added, "But surely you will be able to tell me whether or not in Heaven I shall find again both love and friendship?" and the answer was:—

"Ah! without both, could I have spoken to one who loves so well, of happiness that is 'perfect.' And love and friendship here are without the drawbacks both must ever know on earth. The constant dread of change, of illness, of alienation, and, worst of all, of death! None of the broken-hearted partings are here that make happiness—perfect happiness—impossible on earth! So try never again, dear S., to 'wonder' whether earth or Heaven is the happier place!"

"You have read my answer more quickly than I can write it, that any world will be Heaven to me where there is no more death. But, good-night now, for I am tired. Tell me if in Heaven we sleep?"

"Oh, yes; like you, we rest often, and like you, we sleep. And we not only sleep, but we dream! Dream of the friends

we have left on earth, and wake surprised to find we are not really with them! But now good-night, and may refreshing sleep and pleasant dreams be yours."

Nothing, of course, would have been easier (except for the folly of it) than to have made those simple answers to my own questions myself! But nothing would have been more impossible than for me to have written them in the handwriting I have just copied—a handwriting as exactly like that of the friend from whom they profess to come (when his own hand could hold the pen) as is this writing I am doing now like all my own, in our wonderful book; a book in which there are four or five different handwritings, all simply perfect in their resemblance to the "hands" of those who say they are writing for me; while no amount of practice would enable me to write any hand but my own; and most assuredly I have never copied a single stroke of any writing I ever saw; and so perhaps your correspondent will look upon what I have written as some slight confirmation of his pleasant hope that in Heaven we shall sleep.—I am, sir,

S.W.

## SPIRITUALISM IN THE PROVINCES.

## PLYMOUTH.

Mrs. C. Groom, of Birmingham, paid a second visit to the West of England on Sunday, November 18th, and lectured both morning and evening in the meeting-room of the local Spiritualists, Richmond Hall, Richmond-street. There were very large audiences on both occasions, it being exceedingly difficult to procure seats in the morning, while in the evening many persons had to go away for lack of room, as the place was crowded. Additional *débat* was added to the former gathering by the fact that three children were then publicly named. This ceremony, which was of a simple but impressive character, was somewhat similar to that performed in ordinary Dissenting chapels, with the exception that water was not used. The president of the society, after the opening hymn had been sung, read a selection from the Scriptures bearing upon the event about to take place, and the audience then joined in a hymn appropriate to the occasion. This was followed by an invocation from Mrs. Groom (in the trance state), who then took the children in turn (the two eldest each by the hand, and the third, an infant, in her arms), and named them "in the name of the Cross," at the same time giving to each a spiritual name, accompanied by a white flower as typical of the purity they were intended to attain to. A short address to the audience and the parents, and an earnest aspiration that the newly-named children might be "ever attended by the holy ministers of the Almighty," concluded this part of the proceedings, and the usual service was then proceeded with, the subject for the discourse—"The Two Worlds: Their Influence on Each Other"—being chosen by vote of those assembled out of several subjects handed in. Following the lecture, Mrs. Groom gave a number of clairvoyant descriptions of spirits, seen, as it is alleged, near the persons addressed by her, all of which were recognised. The evening's discourse was on "Spiritualism: The Voice Crying in the Wilderness," and a graphic picture of the woes of human life, concluding with eloquent appeals for purity, justice, and right politically and socially. The attempts to crystallise truth into rigid creeds were condemned, and liberty to think was demanded in order that the world might become wiser and better. As in the morning, poems and more clairvoyant descriptions followed, all of a satisfactory nature, and the service ended with the singing of the hymn "Nearer, my God, to Thee." In the afternoon of the same day Mr. R. S. Clarke lectured at Wood's Coffee Tavern, Stonehouse, to a large audience, the address being a review of recent objections to Spiritualism, and a statement of its probable effects as a movement. Last evening Mrs. Groom delivered her concluding lecture in the Richmond Hall. The subject was "Moses and Carlyle: Were they inspired men?" and the speaker was said to be under the inspiration of "George Dawson." The address was a masterly one, and a large assembly listened with rapt attention. It is quite evident that Spiritualism is making rapid strides in the locality, and sooner or later will have to be dealt with as a power, entirely outside the range of conjurers' *exposés* and theological animosities.—*The Western Daily Mercury*.

## ANSWERS TO CORRESPONDENTS.

J. W. F., BOSTON.—Declined. Too personal, and unsuited to our columns. We have no intention of inserting any such letters.

LILY.—We have made an exception to our hitherto invariable rule in your favour. Names, however, are received in the strictest confidence.

"S."—Thanks for the information you give. We will note any fact about the "Adepts," or the Theosophical Society, but do not see our way to re-opening our columns for the discussion of the subject from a purely speculative point of view.

F. M.—A. G., AND OTHERS.—NEW BOOKS ON SPIRITUALISM, &c. An announcement of several new books will be found on advertisement page II., and a complete list of Theosophical publications on our front page. This notice will be sufficient answer to numerous recent inquiries.

## THE LONDON SPIRITUALIST ALLIANCE.

I do not feel it necessary to add anything material to the circular of the London Spiritualist Alliance which the committee have put forward. But I may be permitted to say, as a matter of personal conviction, that I am strongly impressed with the desirability of providing a meeting-place for Spiritualists, and of keeping together a nucleus of those who have so long acted together. I venture to express great confidence, from letters that I have received, that this will be done. Already the response has been large and very cordial.

It is, I may say, very essential that there should be no delay beyond what is absolutely necessary. The preservation of the library of the C.A.S. depends on prompt action. It is imperative that premises be secured for the publishing-office of "LIGHT," and it is very desirable that the Spiritualist Alliance should be so far assured as to be in a position to take rooms of its own in conjunction with "LIGHT" and the PSYCHOLOGICAL PRESS ASSOCIATION, at once. We act rigidly within our means, and I therefore hope that those who wish to co-operate will signify their intention at once.

I am quite unable, amid the pressure of much business, to reply personally to all the letters I receive on this subject. All of them are couched in terms of cordial sympathy, for which my best thanks are due. Many of them contain valuable suggestions which will receive the most careful attention of the committee over which I have the honour to preside. We invite suggestions. We desire, if possible, so to act as to offend none, and to meet the wishes of all. If we fail, it will be, I beg to assure my many correspondents, from no want of attention to the suggestion offered. Our first need, we feel, is a bond of union, and a regular place of meeting, where we can take counsel together, and break down the barrier of isolation which is so destructive to united and successful effort. We shall keep this in view as a first requisite. Frequent social meetings and personal intercourse will make those who charge themselves with the conduct of the Society acquainted with the desires of the members. Real effort to help by judicious means the cause that we all have at heart will lead, we hope, to most beneficial results.

Apologising, therefore, for inability to reply personally to the many letters that reach me, I will undertake to report progress through the columns of "LIGHT" when some definite point has been reached. The sooner I receive responses from those who are disposed to act, the sooner I shall be in a position to say something definite. At least 100 members are needed before the committee will feel justified in taking action. And that action can not be long delayed without the loss of a great opportunity.

"M. A. (Oxon.)"

"The Council of the C.A.S. has addressed to the Members of that Society a circular intimating that it proposes to dissolve."

"At a Conference lately held at the instance of the Council of the C.A.S., I had the honour to propose a plan for the constitution of a Spiritualist Society, which should represent the views of old Spiritualists who do not now find themselves exactly represented by any existing Society. A Committee was formed for the purpose of giving effect to that suggestion; and it is proposed to call the new Society THE LONDON SPIRITUALIST ALLIANCE."

"It is, in the opinion of a large number of Spiritualists, very desirable that there should exist in the Metropolis a society of the kind proposed. There are, I am aware, various kindred societies already in existence. With these we shall be careful in no way to interfere; and with them we shall hope to work in harmony by friendly counsel and co-operation."

"But there are a number of Spiritualists who have been associated together at various kindred times during the past ten years, who, we believe, would desire to perpetuate or to resume that Association under changed conditions adapted to changed times. Their faith has undergone no modification; and they

consider this a fitting time to express it once more in union with those who are like-minded with themselves."

"For many divergent opinions on spiritual matters are now before the world. Never before was greater attention paid to the claims of Spiritualism. The Theosophical Society, at one extreme, expresses opinions and holds views in which Spiritualists, as a body, are not able fully to acquiesce. The Society for Psychical Research, while doing excellent work in its own way, is concerned solely, at present, with the external aspects of what is an infinitely vast subject. Under these circumstances it will always find a sphere of action distinct from that which we now contemplate."

"Between these poles, Spiritualists pure and simple, of a type that may now almost be called old-fashioned, find their place, and should take up their position, if they desire to be true to their convictions, and to do their duty in influencing public thought."

"Such a position will be in no sense aggressive. It will involve no large outlay, nor necessitate any pecuniary responsibility beyond the small subscription incident to membership."

"The plan, subject to such modifications as experience may dictate, is simple and unpretending, and may be put thus."

"The C.A.S. possesses a unique library, and various objects of interest to Spiritualists; some of them, indeed, historically valuable, and such as should be preserved as heir-looms for the benefit of Spiritualists in the future. It was proposed at the Conference that, if possible, these should be kept intact; that they should become the property of the new Society; and that they should be acquired by it without cost."

"A room large enough to contain this library, to serve as a reading-room, and as a place for occasional meetings, is easily procurable at a small outlay. The necessary expense of rental need not exceed £50 per annum. Under the same roof it is proposed, as a matter of convenience, by the Editor of 'LIGHT' and manager of the Psychological Press Association, to place the publishing office of that journal and Association."

"It will be seen that an efficient system of organisation will thus be secured. Not only this, but Spiritualists as such will have taken a fitting stand in vindication of their faith at a time when such a step is incumbent upon them. It is, in the opinion of those who are acting in this matter, an imperative duty to keep together a nucleus of those Spiritualists who have so long been associated, and to do by united effort what individual energy is powerless to accomplish for the support of the literature of Spiritualism, as well as for the introduction of it in likely quarters."

"Most incipient organisations have been crushed by the necessity for making appeals for money to those who are disposed to interest themselves in their work, but who resent this continual begging, as they consider it. We do not propose to countenance any system of appeals for money. Money will, of course, be needed; and it will be forthcoming. The small subscriptions of our members will furnish us with an income within which our operation will be rigidly confined. As our work is tested, and found to be good, we have no doubt that our income will grow, and with it our opportunity for usefulness. But in no case shall we transgress the bounds of our income."

"The really important thing is that Spiritualists, many veterans among whom have one by one withdrawn into isolated seclusion, to the great detriment of the cause which they all still uphold by their belief, should make some sacrifice, if need be, in order to unite and take counsel together in times of no little difficulty, and to maintain, among other organisations of those who concern themselves with spiritual things, one which distinctively represents, as none now does, their own special beliefs and convictions."

"It may be well to state explicitly that no profession of faith in any set terms is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something behind matter, and that death does not end all."

"I earnestly trust that old and tried friends of Spiritualism, whose faith is no less assured than my own, and who have done such good service in the past, will feel that there is still work for them which they cannot neglect without injuring what they would desire by every means in their power to support and sustain."

"The Society will be in working order by the opening of the New Year. It is proposed to engage rooms at a rental of not more than £50, in the immediate neighbourhood of Charing Cross; to open a reading-room, where the various Spiritualist papers can be read; to make the library generally available to members; to hold periodical social meetings; and to organise a Sunday service if found desirable. The subscription of Members is fixed at a minimum rate of a guinea."

"I trust you will give us the countenance of your support, and that you will enrol yourself and members of your family as subscribers. Kindly address your reply as soon as convenient to 'M.A. (Oxon.);' care of John S. Farmer, Esq., 38, Great Russell-street, W.C."

"Signed on behalf of the Committee,  
"M. A. (Oxon.)"

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Bern; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. O. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.L.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavaire, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Dr. du Prel's suggestion, referred to by "C.O.M." in last week's "LIGHT," is important. "He believes that the greater part of man's individual being belongs to what, in relation to our psychophysiological existence, must be called the unconscious. But the threshold of consciousness is not a fixed limit in sleep and in some abnormal states it is pushed back, and by so much as this is the case is our horizon extended, and a larger portion of our total nature included within our realised individuality." We are "spirits in prison," accessible, most of us, only through the avenues of the senses, and dependent on imperfectly received and understood sensations for our knowledge. So it comes to pass that they who regard knowledge as that alone which can be demonstrated by exact proof are limited by a horizon strictly defined by their bodily environment. They, on the contrary, whose spiritual senses are alert, or who have learned to interpret the signs of the spirit—the flash of intuition, the moral fitness and coherence of a theory, the suggested train of thought that leads the soul to the heights of spiritual knowledge where material or mathematical proof finds no place—these enjoy a horizon which is not dissimilar from that which the enfranchised spirit will gain when it enters into the fruition of its experience. That this result can be got by careful training they who have tried will have discovered. That a similar extension of the horizon attends states such as sleep and trance, when the avenues of outlook are enlarged, is by analogy probable, and this consideration illuminates the dark subject of prophetic dreams, presentiments, and that range of investigation which the Society for Psychical Research is now occupied with.

Another thought that arises from Dr. du Prel's speculations works in with and finds its place in the consideration of man's relations to the universe that surrounds him. "Then (i.e., in sleep and in some abnormal states) we come into transcendental rapports with the universal nature with which we are veritably one, and we attain also a measure of time whereby a vast experience may be transacted in what corresponds to a moment of physical existence." This has seemed to me, since I first dimly grasped its significance, a statement that is inherently and beautifully true. Man, the microcosm, is correlated with

the macrocosm, the universe in which he finds his place. He acts on it, and is reacted on by it. Not only are we "members one of another," but we are integral and necessary parts of a vast machine, the working of which we may know hereafter, though we cannot follow it now. In this way the truth that underlies the speculations of astrology becomes perceptible, or, at least, conceivable. So viewed, man's place in nature gains dignity, and his life nobility of purpose. His immortal spirit, here placed in one of its many schools of training, is not merely "heir of all the ages," but recipient of the influences which universal nature has stored within her, and which she ministers to him as he can receive them; in the waking and working times of life, one set of grosser experiences; in the silence of sleep, when the gates of the prison-house are ajar, some that are finer and more transcendental, more suited to his higher moods, more indicative of his richer developments. The coarser impressions of sense are in no degree more true, are not, in fact, so real, as the knowledge gained by the soul when the avenues of sense are blocked. But each is needed for full development.

In view of this educational growth of the incarnate spirit, by various methods, and through various experiences, the following comments on some recent notes of mine are instructive:—

Pray allow me to vindicate the position ascribed by you to the Theosophists—but which has also been that of all genuine seekers after Divine communication since the beginning until now—from the reproach of selfishness in declining the control of extraneous spirits. The motive is neither a selfish one, nor is it the fear of affording access to low or bad spirits, but the positive knowledge that it is not only dangerous and injurious to oneself to weaken the bond between oneself and one's own animating, indwelling spirit, by suffering another spirit, whether high or low, to enter in and take possession; but it is injurious to the obsessing spirit itself. To use the faculty of holding converse with visitors, whether from the world of men or the world of spirits, is one thing; but to abdicate the ownership of one's house, and suffer another to occupy it, the owner being meanwhile altogether unconscious of that other's character and proceedings, is another thing, and one that is as unwise and perilous in the case of a spiritual as of a material visitor. It is not by seeking outwards that a man can attain the interior unfoldment which alone can advance him spiritually, or qualify him to help others. Only by climbing the ladder within oneself can one reach the kingdom within, which alone is divine. And to seek to climb by the ladder of others is both to fail oneself, and to keep those others back, by strengthening the bonds which bind them to earth. No doubt some of those who speak in trance are really uttering that which they know of their own spirit, even though they may suppose it to be an extraneous one. But in this case the speaker is conscious, and understands that which is imparted. The true spirit of a man never controls his client, nor, if it can help it, steps aside to allow another to enter. It is a common mistake to suppose that all sudden and vivid suggestions of ideas or other intimations, come from without. A spirit does not cease to be a spirit by becoming incarnate, and it is at least more respectful to one's own spirit to give it the credit for what it tells us, than to set it aside in favour of some wandering stranger. No doubt such visitants may and do gain by association with persons of pure and high intent; but it is enough for this end that they frequent the atmosphere of such persons. It is, however, the case that séance-attending spirits are hardly of the kind to derive real benefit; for owing to their unsubstantiality they are little, if anything, else than mere reflects of the sitters, and change according to their mood,—a fact which accounts for many perplexing anomalies.—E. M.

This, with some slight reservation on some minor points, seems to me a fair presentation of truth. But, in the light of my own experience, I can regard it only as one-sided. I have already stated my own belief in the silent development of man's incarnate spirit by its own energising.\* I believe that the recluse, by meditation, by psychical training, by all the methods familiar to the Eastern devotee, can, and does develop the inherent powers of his own spirit. How far he is as really unaided from without as he seems to be, I have not been able to satisfy myself. I am disposed to think that no man is without external help. Certainly I have never felt sure that anything I ever attempted in the direction of personal development, was my own unaided effort. But, however this may be, I have no difficulty in accepting, as a true statement, that man must himself energise, and must not be content with merely being the passive recipient of external influence, if he would "reach the kingdom within which is divine." And while so doing there is no reason to neglect the manifold aids which are ministered to him from without. I do not contemplate the abnegation of that which is my inalienable right—the governance of my own self. I have jealously guarded that right, and have never lost sight of the duty of doing so. But I am none the less conscious of the aid I have received from without, none the less thankful for it. And I do not see how it could be "more respectful to my own spirit," to persist in crediting it with that to which it lays no claim. This, if I may say so without offence, is a fair instance of what I cannot but regard as the one-sided view which the Occultists take of the great questions that equally engage our attention. They are right so far as they go, but they do not go far enough. Spiritualists are in the main right, but they are too apt to ignore what the Occultist exclusively sees. The truth lies four square in a union of the two schemes of opinion.

*Chambers's Journal* has two remarkable cases of what it calls mind-telegraphy "the accuracy and *bona fides* of which can be vouched for." The writer is careful to avow that he is "no believer in every casual instance of visions and presentiments"; that was due to the journal in which his narratives are printed. The first is as follows:—

The wife of the writer has a cousin, a lady of extremely nervous and excitable nature, who many years ago was staying with her husband for the season in apartments near Hyde Park. The landlady was a middle-aged woman, apparently a widow; at any rate, she dressed in black; and no one who could in any way be regarded as a landlady was ever visible. Indeed, except the husband of my wife's cousin and a lad who did odd jobs about the house, there was not one of the male sex upon the premises. For some weeks, no untoward incident of any kind happened; the season progressed merrily, and my wife's relatives, whom I may call Mr. and Mrs. W— (I believe they were upon their honeymoon, or, at all events, in the early and enthusiastic stage of matrimony), enjoyed the round of London gaieties without stint. One evening, however, Mrs. W— was dressing to go to the opera. She was alone in the chamber—her husband having, with the superior celerity that pertains to the masculine toilet, completed his attire and descended to the drawing-room—when, to use her own words, "a strange sensation of terror came over me. For some moments I could not define the feeling; by degrees it appeared to assume shape and concentration. I rushed to the door, and opening it, called loudly down the stairs for my husband. He came up in alarm.

"Alfred," I cried, as I re-entered the bedroom upon seeing him approach, "bolt the door: quick, quick!"

"Why, my dear? What is the matter?" was his very natural question.

"Bolt the door; see that it is fast," I rejoined, almost fainting with the weight of dread at my heart. "There is a mad-man in the house."

Of course, Alfred ridiculed my fears, ascribing them to hysteria, over-fatigue, and all the other sources from which I am aware a good many feminine whims take their origin—at all events, in the estimation of the sterner sex. But although

\* With curious unintentional fitness I pointed out in the last number how this is brought out in "The Spiritual Guide" of Molinos, a typical Quietist. I was in substantial accord with Mr. Shorthorne's estimate of that system.

soothed by my husband's presence, I was not to be ridiculed out of the intense and vivid consciousness which seemed to possess me, that there was in very truth a lunatic beneath the same roof as myself.

We went to the opera, and returned in due course. No tragedy occurred, nor was there any episode of an unusual nature. But the next morning I heard a cab drive to the door, and saw that it was entered by a gentleman whom I had never seen before. I asked one of the domestics who the gentleman was; and then learned that our landlady was not a widow, but that her husband was in — Asylum. From time to time, during lucid intervals he was permitted to return home for a brief visit of a day or so's duration; and he had paid such a visit the previous afternoon."—*Chambers's Journal*, November 17th, p. 735.

The other narrative is not less impressive.

Years afterwards, the same lady, Mrs. W— (now a widow), was residing in a suburb of Liverpool, my wife happening to be staying at the time I am about to mention under the same roof. It was an autumn morning, and the family and guests were at breakfast, when Mrs. W— related a dream she had had in the night. Briefly, it was that Miss T—, a young lady neighbour on the eve of being married, had met with a terrible *contretemps*. She had quarrelled with her brother, who, being exasperated beyond control, so far forgot himself as to strike her a blow upon the face, which greatly disfigured her.

Within half-an-hour, the servant came over from the house of the T—s with a message: "Will Mrs. W— kindly come over to see Miss T— at once? Miss T— has had a bad accident."

My wife's cousin at once went over to the house, and found things in terrible confusion. It was the morning of the wedding, and the party was timed to leave the house almost immediately. But the whole family was in a state of excitement; none were attired for the ceremony; the bride herself was sitting in a chair sobbing hysterically; while a severe bruise upon her face served at once to bring to Mrs. W—'s mind the episode of which she had dreamed. It soon transpired that a quarrel had taken place between the brother and sister—who were foreigners, and perhaps lacked the power of restraint which the cooler-blooded Briton is supposed to possess—in which the young lady had sustained the injury to her face. Her allegation was that her brother had struck her; but his version was that she had fallen against the chimney-piece.

At all events, Mrs. W—'s dream was strangely fulfilled. To complete the story, however, I should mention that the bride's face was judiciously "made up," and a double veil manoeuvred with such dexterity that the wedding ceremony, although delayed, was completed, and the loving pair joined in one without any outsider becoming one whit the wiser as to the *contretemps* of the morning.—*Chambers's Journal*, November 17th, p. 736.

*The Spiritual Record* for the current month gives the commencement of some "Notes towards a History of the Rise in England of Spiritual Manifestations" from the indefatigable pen of Mrs. Howitt Watts. They were written in 1879, and it is wise and well that they should be placed on record. Another historic document receives extended publicity—the report of the committee of the Dialectical Society on Spiritualism. Signor Damiani records a remarkable case of the intervention of a spirit to prevent a ghastly deed of crime. Mr. John Carson sends from Australia an account of experiences eminently worth record. The narrative in which he describes the return of a spirit for the purpose of confessing his sins, and of making peace with his wife, is startlingly true to nature—a story that one cannot conceive of as a rhapsody or romance. He had been a drunkard in life: and had repeatedly promised to reform. "I did intend," he says, "to do so; but the drink-fiend was in me. I was drink-begotten: the curse was on me in my mother's womb: it was impossible for me to reform." How many such miseries are there among us!

*The Record*, while fully and fairly setting forth the difficulties in the way of an effective organisation of Spiritualists which I have never undervalued, and have indeed stated myself at length in these columns, is courteous and friendly in

its commendation of the attempt that I am now making. I wish it were so everywhere. I am unable to conceive what harm it can do to any man that I and those who think with me should unite together for the defence and furtherance of the faith that is the common property of every Spiritualist. If we were setting to work to propagate a special form of belief not held by all, I could understand an attitude of objection. But we are uniting in a profession of the root principles "that there is something behind matter, and that death does not end all." Surely we all believe that—and more. Surely they who unite to further that faith are hurting no one, and are helping that broad Spiritualism which includes within so much divergence on minor points, but none there.

"M.A. (Oxon.)"

### GAMBETTA AND BISMARCK: THEIR RELATIONS TO PSYCHISM.

(Translated from the September number of *Psychische Studien*.)

Of Léon Gambetta, who died at five minutes before midnight on New Year's Eve, 1882, the *Paris Figaro* relates "that even he, Free-thinker and *esprit fort*, supplied the place of religion by a kind of superstition. He believed in two or three prophecies concerning himself, which had already been in part fulfilled. One evening, after dinner at a friend's house, the hostess proposed to tell the guests' fortunes by cards. All agreed, and for half-an-hour were amused at the more or less strange revelations. When Gambetta's turn came, the hostess became suddenly serious, and after spreading out some cards before him, said, 'Strange, that whenever it has occurred to me to deal the cards for you, they have always announced a great danger. To-day, again, they say the same thing.' 'And perhaps they are right,' replied Gambetta, laughing; 'do you know how I am to die, according to a prophecy?' 'No.' 'I am to be killed by a woman.' 'And do you believe that?' 'Yes, and no.' 'You must believe it,' answered the lady; 'just as I am superstitious because I have religion, you must be so because you are Italian. Tell us the story!' Gambetta thereupon informed them that their hostess had been anticipated many years ago by a somnambule, who had told his mother, then childless, that she would have a son, for whom a great career was in store, but an unfortunate end—murder by a woman's hand. Gambetta himself was superstitious, like the Napoleons. He often visited a somnambule in the Rue de Tournon, who predicted to him in the last years of the Empire that he would twice attain to the head of the Government. This witch also confirmed the prediction of her sister at Cahors that he would be killed by a woman. That was two months before his electioneering tour, in which Gambetta obtained so little honour and satisfaction. In Nenbourg the platform on which he was speaking gave way under him, and in speaking of this incident at table, he expressed the apprehension that it might be a sign of his approaching end.

"Bismarck and Religion," by Moritz Busch, in *Die Grenzboten* (Leipzig) of the 14th December, 1882, contains a very attractive study of the character of the great statesman, closing with a quite unexpected and interesting incursion into the Spiritualistic province.

"There are, in gifted men, in the heroes we revere, dark grounds of knowledge and will, to which ordinary understanding never penetrates, how deep soever it may strive to go, and of which, perhaps, they themselves would be unable to give any clear and sufficient account. 'I should like to sleep, but it thinks, it speculates, in me,' said the Chancellor once at Versailles, speaking of restless nights. What that 'it' was, which thought in him against his will, remains conjectural. Solutions have been offered, but not without

doubt.\* So is it also with other questions which here break in upon us. . . . Along with religious belief there is also sometimes found in great intellects, something which, by the enlightened world, is called superstition, and which, little as it is rooted in Christianity, stands in a certain connection with religion. There are traces of this in Bismarck.

"In East Prussia is a castle left uninhabited by the owner because he believes it to be haunted by the ghost of a lady who committed a crime there. The ghost appears in open day. This being mentioned once at Bismarck's house and one of those present jesting upon it, the Prince said gravely that there was nothing to laugh at: there might well be something in it, he himself having had experience of something similar. He did not explain himself further on this occasion, but probably alluded to an incident at Schönhausen, of which Hesekiel gives an account.†

"After the battle of Gravelotte there was a discussion at table of the consequences which would follow a complete conquest of the French, and the Chancellor wound up an explanation of his own views with the words, 'But we are talking of the skin of the bear before he is shot. I confess I have a superstition about this.' Possibly he remembered the old Greek envy of the Gods. At Rheims one day before dinner Count Bismarck-Böhlen counted the covers. 'We are not to be thirteen?' he asked. 'No.' 'That is well; the Minister does not like it.' Another time we actually were thirteen at table, and when I noticed it to my neighbour, Buchor, he told me not to say so aloud, as it would disturb the chief.

"On the 14th October, 1870, General Boyer came to Versailles to negotiate with Bismarck on the part of Bazaine, but was put off. Bismarck asked in the Cabinet, 'What is the day of the month?' 'The 14th, your Excellency.' 'That was the day of Hochkirch and Jena; no business must be concluded upon it.' He may have recollected that this 14th was also a Friday. At least, he said on another occasion during the campaign, mention being made of an unsuccessful negotiation, 'That was because it was on a Friday.' And in 1852 he wrote from Halle to his wife, 'I set out on Friday, which was always a *dies nefastus*,' and went on to recount a succession of vexations on his journey, an inn with bugs and 'infamous coffee,' troublesome companions, &c., &c. When the title of Count was about to be conferred upon him he was for a long time in doubt whether to accept it, a number of noble Pomeranian families so graced having died out in a comparatively short time. 'The land will not endure it,' he said: On the 23rd November, 1870, at Versailles, he spoke in the evening at tea of his death, and gave the exact age which he was destined to attain, and the year in which he should die. When remonstrated with, he replied, 'I know it; it is a mystical number.'‡

"Seven years later, at Varzin, he repeated that assurance to the narrator, with the addition, 'Yet God alone knows.'

"Lastly, it deserves mention that the Chancellor believes the moon to influence all growth, especially of hair and plants. 'You look young again, Counsellor,' he once said jestingly at table to Abeken, when the latter had had his hair cut. 'You have had your hair cut at the right time; the moon is on the increase. It is the same with trees. If it is desired that the stools of birches should strike out and grow, the stem is cut down in the first quarter; if they are to be

\* There is here a reference to Zollner's "Transcendental Physics," in which the problem of this impersonal thinking, so to speak, is discussed. The translator regrets that this interesting speculation is not included in the English version. With much besides from the same work, it remains in MS., no appropriate place having been found for it in the chapters descriptive of the experiments with Slade, to which, and to the hypothesis connected therewith, the published translation is almost exclusively confined.—TRANS.

† Which follows in the text. I omit it, being quite unable to discover any sufficient evidence of the ghostly visitation implied.—TRANS.

‡ I have underlined these words, wishing to call attention to these "mystical numbers" in connection with individual lives. As regards fateful days also, the coincidences recorded in history alone would make an interesting and impressive list, and in private families the same thing is far more frequent than I think the doctrine of chances would lead us to expect.—TRANS.

reduced (geordnet), in the last. Our learned folk will not believe it; but our foresters know better, and proceed accordingly, and the result of their management proves them right.\*

"The clearest thinker in the political world, with a depth and reach of view beyond all his contemporaries, constantly right, and far superior to conventional opinion; at the same time a ghost-seer, a chooser of days, a reckoner with mystical numbers!"

What are we to think of it? Shall we call it with the *Figaro*, 'a kind of superstition,' or with Moritz Busch, a merely 'congenital and developed propensity to mysticism'? Are, then, both these statesmen, the most distinguished of the age, 'ghost-seers'?

We will take first the case of Gambetta, who believed in certain prophecies imparted to him through cards and somnambulists. In the report of the *Figaro* there is no trace of any so-called 'ghost-seeing.' What we have to do with in both cases is only the force or gift of clairvoyance elicited in the persons in question by means of cards or the somnambulist state. Dr. Fahnestock has made us acquainted by his articles with the great range of these statuvolic conditions. In this light we must rather regard as "mere superstition" the supposition that casting the cards is absolutely worthless. It has certainly the same significance as the genuine mediumistic automatic writing, when freed from the ghost idea. We, of course, do not speak of every variety of that phenomenon, but observe that there can be statuvolic conditions in one who seems completely awake. That is often the case with those who tell fortunes by cards. That they may hit upon, i.e., clairvoyantly perceive, the whole life-truth, I can vouch from a personal experience. When, in 1857, I was about to marry my first wife, she induced me to go with her for a jest to a then celebrated Bohemian fortune-teller by cards. I was absolutely incredulous. The woman had not the remotest knowledge of either of us; but as to what she prophesied of my future wife, that she might have drawn from her long experience and knowledge of mankind, perhaps guessing that the lady was a young widow and was to be married to myself, so that when she dealt the cards for me, and of course predicted my approaching marriage with a widow, I was not at all struck by it; but she went on to say 'that in a short time I should be the possessor of many houses.' I was as poor as a church mouse, nor with my betrothed had I the slightest prospect of that. I left the Sybil, shaking my head and incredulous. A few weeks later I was quite unexpectedly offered the post of secretary to an official house-agency, which I accepted, and for ten years I had the management of from twenty to ninety houses!† Was this mere fortuitous guess-work, or was it clairvoyance? The chief, to whom I owed the appointment, was the legal guardian of the children of my wife's first marriage. The psychic nerve-aurea of my betrothed was a mirror of the present and near future presented to the deeply-penetrating glance of the clairvoyant card dealer. This may have been the case also with Gambetta's mother, and with himself. The solution of the riddle lies indeed in the metaphysical cognition of the connection of all things, for which time and space, as we conceive them, are not, all being focussed to a point for the intuitive clear perception.

[After some remarks of no very decided or definite

\* If one can trust statements to be found in astrological books and almanacs, experiments of this kind have repeatedly been made in woods and gardens, and have always proved the fact of the moon's influence. Here, then, is perhaps a case in which the unintelligent and uninformed scepticism of the "enlightened" classes has actually been fatal to the progress of science in a most practical department.—TRANS.

† This article is unsigned, and is presumably by M. Aksakow himself. ‡ Some years ago I was staying with a relative in Wales, and hearing of a lady in the neighbourhood who had a reputation for successful fortune-telling by cards, I obtained an introduction to her, and she obligingly complied with my request for a trial of her skill. Suffice it to say, without going into private details, that she made a prediction of great importance to me, which, as I interpreted it, I knew to be highly improbable and which was exactly fulfilled by an event then so far more improbable, that the possibility of it never occurred to me till it was about to happen, some time after another circumstance foretold in connection with it had actually happened.—TRANS.

character upon the other beliefs attributed to Prince Bismarck, the article continues:—]

Finally, as to Bismarck's belief in the influence of the moon upon growth, this also is not without a certain justification. We live in the universal nexus of things; everything, therefore, so also the moon, has its reciprocity of influence on our earth-life. The old astrologers were not wholly without reason in their belief in the influence of the planets and stars on our birth and life; the fundamental idea upon which they went is still a principle valid for our own thought; but unluckily, their specific applications and calculations were often totally wrong. It is the same with the belief in a spirit-world beyond our own. We must concede its existence theoretically and in general as the foundation of all being and thinking; but we are not in a position directly and specifically to derive certain effects in our organism from the action of extra-mundane spirits. All forces interact so intimately in the universe that a definite personification of them in individual cases is highly misleading.

Note by Translator.

Without disputing that clairvoyance may sometimes and in some degree enter into systems of divination by objective means, I take leave to question the sufficiency of this explanation in general. Cartomancy, for instance, of which there are many systems, has definite significations for the cards, and rules of interpretation which certainly guide the intuition of the practitioner. The latter divines through the cards, which are not mere instruments, like Braid's metal discs, for inducing the statuvolic condition. It may seem to favour the view taken by the author of the above article, that success of this sort cannot be commanded by merely learning the rules of the art, but a natural qualification in the diviner counts for a great deal. And this qualification is something more than mere astuteness. It rather resembles the facility with which one person will grasp the meaning of a sentence in a foreign language, while another, with perhaps even a superior knowledge of its grammar and rules of construction, may puzzle long over it for want of a certain mental sympathy. But how then are we to conceive a real accommodation of such a thing as a pack of cards, dealt by rule, to human life and affairs? Now there is in certain circles at present a fashion, half jocular, half serious, of referring paradoxical difficulties to the "fourth dimension." I find it easy to conceive generally that, given a meaning to be expressed by a definite adjustment of external material objects, that adjustment can be effected with absolutely no trace of disturbance in the space of which we have cognizance. It is, of course, not to be supposed that some individual agent—a "spirit"—is manipulating the cards in the fourth dimension. They will fall into their places in obedience to a law and by a force expressing the all-pervading sympathies and correspondences of nature. (On this subject, see Jamblichus "On the Mysteries.")

The "spiritual" theory, although the simplest and most rational explanation of the phenomena of Modern Spiritualism, appears to be the very last solution to which our opponents are inclined to give credit. They may be anything or everything—but spiritual in their nature and origin. Of all the unpopular subjects which have, from time to time, come under the notice of mankind, Spiritualism has perhaps been accounted for, and explained in the most absurd and illogical manner—by the cracking of knee or toe joints, by electricity, magnetism, mesmerism, psychic force, imposition, imagination, and nothing at all. But the theory which ascribes them to any source save the interposition of disembodied spirits fails to cover all the ground. That this is so we have ample proof in the records of the scientific research of not a few investigators, such as Wallace and Crookes in England, Mapes and Hare in America, Flammarion in France, Fichte, Zöllner, and Scheibner in Germany, and others, many of whom started their investigation in complete antagonism to the spiritualistic theory, but who were in every case driven step by step from explanation to explanation, until at last they confessed that the phenomena could be accounted for in no other way, or attributed to no other source.

## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

By A. J. PENNY.

IV.

The fall of Lucifer is described by Böhme as having been caused by his sense of power leading him to despise "the meekness and lowliness in which consisteth the Kingdom of Heaven, and the virtue of the heart of God." "He saw (he tells us) the greatest hidden mysteries of the Deity stand in such humility, he took offence at it, and entered into the fierce might of the fire, and would domineer with his own self-wit and reason over the heart of God: he would that God should be in subjection under him, he would be a framer and creator in nature, and therefore he became a devil." ("Threefold Life," chap. 4, par. 61.)

I am, of course, very far from thinking that by this crude statement, I convey any adequate notion of what these words were meant to indicate,—as far as I am from thinking that I fully understand them; but I understand enough for my immediate purpose, which is to shew how evil and enmity began among the "throne angels," and let us hear Böhme's account of these before we go further. "Behold, when God set the Fiat in the will and would create angels, then the Spirit first separated all qualities after that manner as you now see there are many kinds of stars, and so the Fiat created them. Then there were created the princely angels and the throne angels, according to every quality out of the source of the Fire, a similitude whereof you have in the stars, how different they are." (Note that the three first forms of Eternal Nature and the darkness they move in are necessarily prior in action to the opening of the "source of fire.") "Now the throne and princely angels are every one of them a great foundation." . . . "Out of each fountain came forth again a centre in many thousand thousands." . . . "Every host which proceeded out of one and the same fountain got a will in the same fountain which was their prince." ("Three Principles," chap. 11, par. 2.)

Now, "when the moving to the creating of the angels was effected, then," . . . "the properties stood in great working and did will to be creatureal. In these properties did the creaturely will of Lucifer create; when he did apprehend the omnipotence therein, and found the wonder doing power in himself." ("Seventh Theosophic Question," pars. 4 and 5.) "And instantly the properties in him became revealed or manifested, viz., the cold fire"—(query, what we mean by negative electricity?)—"also the sharp, hard, bitter, stinging painfulness or torment of the fire: thus became he an enemy of all love, humility, and meek gentleness." (Ibid, par. 7.)

Why thus? "Because every property keepeth its own desire, for a property is nothing but a hunger, and the hunger doth form itself into such an essence as itself is." . . . "The dark hunger desireth essence according to its property, viz., earthly things; and the bitter hunger desireth bitter raging, stinging pain; and the hunger of anguish desireth anxious hunger; also the melancholy taketh the desire to die, and continual sadness." ("Signatura Rerum," chap. 14, pars. 52-56.) (Alas! we have not far to seek for proof of this; we find it in ourselves; we bewail it in other people!)

And, further, Lucifer "desired to be an artist. He saw the Creation, and understood the ground, wherein he would be an own self-God, and rule with the central fire's might in all things, and image himself with all things, in all forms, that he might be what he would, and not what the Creator would; as, indeed, this is still to this day their greatest joy" (the hosts of Lucifer) "that they can transmute themselves into many images, and thus achieve or make fancy." ("Tenth Theosophic Question," par. 1.)

It was just this self-chosen application of power—this willing in opposition to the holy will of the whole of God's

eternal nature, that brought the mighty rebel and all his hosts, in Böhme's language, "out of the temperature." "This is the very abomination before God that the life's forms are gone out from the equal agreement" ("Fourth Text of Apology 3," point 2, par. 66), for "nothing is evil which remaineth in the equal accord, for that which the worst doth cause and make with its coming forth out of the accord, that likewise maketh the best in the equal accord."

. . . "all was very exceeding good, but with its own elevation and departure out of the equality it becomes evil, and brings itself out of the form or property of the love and joy into a painful tormenting form and property." . . . "King Lucifer stood in the beginning of his creation in highest joyfulness, but he departed from the likeness. He forsook his order, and went out of the harmony wherein God created him; he would be lord of all, and so he entered into the austere fire's domination, and is now an instrument in the austere fire's might, upon which also the all-essential spirit striketh and soundeth upon his instrument; but it soundeth only according to the wrathful fire's property." ("Signatura Rerum," chap. 16, pars. 6, 7.) I think we have now sufficient data to understand why, if "out of every form as a well spring go forth spirits" with the same will as that of their awakening Prince, the soul of man, which subsists in the perpetual interaction of the seven forms of Eternal Nature, must live among enemies to peace, externally as well as internally, constitutionally opposed to its welfare, until all are atoned, made one in equal action by perfected evolution. Now, by such unsuitable terms as outer and inner, which in a deeper sense no one could use regarding spirits, I only mean to indicate that enemies arise from the discords of other souls as well as from those beginning in our own.

## PSYCHOLOGICAL EXPERIMENTS.

At the close of my letter in "LIGHT," last week, I referred to a case of exalted sensibility observed by Professor Charcot, Dr. Gamjee, and others at Paris. In the September number of *Psychische Studien*, we read:—"Professor Dr. B. J. writes us: 'In Paris, G. Lyon has for some months been making experiments of extraordinary importance with an hysterical patient, and has carried further Charcot's investigations. The following are some of the results. (1) The sensibility of the hypnotised subject surpasses all previous conception, and is comparable to that of a photographic plate. (2) The so-called magnetism of the glance is an effect of light, the eye serving as a reflecting mirror; no effect in complete darkness. (3) The hypothesis of an actual efflux (Fluidums) in animal magnetism is to be rejected.' [This, says *Psychische Studien*, is not yet quite clear, but adds in a note: Dr. W. Baker Fahnestock, at Lancaster, in Pennsylvania, a high authority in this department, likewise disputes the fluidic emanation, and explains the magnetic phenomena by mere excitation and statuvolic self-activity of the subject.] 'It is my conviction,' continues the correspondent of *Psychische Studien*, 'that we are on the threshold of a colossal discovery, which, however, will exalt to the throne, not materialism with its flat denial of spirit, but the genuine science of spirit, suppressing all contradictions. I will write further concerning Lyon's experiments.'"

It would above all be interesting to know whether the fact of tactual sensibility, excited by objects out of physical contact with the organism, is confirmed. In that case, provided the suggestion that it is only an increase of temperature that is perceived can be excluded, the admission of the mesmeric efflux becomes unavoidable.

C.C.M.

"Inspiration is not different in kind in different ages, but only in degree."—*Spirit Teachings*.

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#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances. The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

## Light:

SATURDAY, DECEMBER 8TH, 1883.

### HINTS FOR INQUIRERS INTO SPIRITUALISM.

In accordance with our policy of occasionally publishing articles suitable for inquirers, we this week print the first of two or three short articles which seem suitable for this purpose. In connection with this the "Testimony to Psychical Phenomena" and "Advice to Inquirers," on page 511, should be read.

#### Home Circles.—Suggestions and Rules by Giles B. Stebbins.

How shall we investigate Spiritualism? is asked from all quarters and from every land. To know more of man's inner life—of his spiritual faculties and relations—is the need and demand of the world; a need more pressing, a demand wider and more urgent, than exists touching any kindred subject.

Public mediumship has done much, and is doing much, to help this investigation, and the genuine and devoted medium is worthy of all commendation, *but we greatly need more home study and experience.* The quiet privacy, the sacredness, the trust which comes with mutual affection and reverence ripened by long acquaintance, the harmony and confidence which banish unjust suspicion yet do not lessen watchful care, all help to the best results, and all exist in the highest degree in well ordered homes. More home sances, and more thoughtful study of psychological laws and powers, will be of great use.

The Psalmist said: "While I was musing the fire burned." If we choose our seasons of quiet thought and self-communion, that sacred fire will burn and the *light within* will be revealed.

To sit in circles, or to witness the best mediumship, as mere wonder-seekers eagerly looking for some test of spirit-presence, but paying no heed, and giving no thought, to the wondrous powers of the spirit in us, is of small benefit—often a positive injury. Such moods and methods darken and belittle, give no inspiration, no inner light, no richer or truer life, no higher comprehension of the grandeur and beauty of immortality.

\* From "Home Circles," &c. Religio-Philosophical Publishing House, or of the Psychological Press Association.

To consult the spiritual intelligences as infallible authority, or to ask their help and weakly rely on them in matters of selfish gain or of ordinary life, is unwise and enervating. As our true friends on earth will help us in sore need, so may our heavenly friends help in like great troubles, but it is best, as a rule, that we help ourselves. No voice of angels which contradicts the reason and intuition of man is to be heeded, for they are fallible like ourselves—often wiser, yet liable to err.

We must always bear in mind that we are dealing with human beings who come back to us from a higher realm of the eternal life. We are spirits clad in mortal bodies; they are spirits clad in incorruptible and immortal bodies, too fine for our dull outward eyes to see. Some of those who come back are below us in honesty and intelligence, others are above us; they all gain and grow in grace in the higher light of their abiding place. The angel is the man reaching toward wisdom and love and harmony,—glorious and majestic, yet not infallible,—*there are no angels, save the spirits of just men and gracious, true women.* Their highest faculties and greatest powers are but the development of like faculties which are in germ in us. Clairvoyance, for instance, is the spiritual sight, not dependent on our outward eyes, but most perfect when those are closed. We get glimpses of clairvoyance here; it may be the common vision of the Life Beyond.

While the circle should be open and friendly to the spirit-world, it can also be a school of psychological or spiritual science,—a help to know more of psychometry, clairvoyance, magnetism, the gift of healing, and all subtle and far-reaching faculties in ourselves. Thus we shall learn a new self-reverence, discover wonderful results of our own powers, and yet witness the finest spirit-manifestations, gain the highest spiritual communion, and learn that *the spirit-world above us is best understood by those who know most of the spirit-life within us.* Self-knowledge brings light, thoughtless ignorance and credulity darken the vision. Intelligent Spiritualists can be the best psychological students. They have, indeed, the only basis for a rational psychology, such as the world needs. While the spiritual philosopher will prize the beauty and significance of the facts of spirit presence, he can understand that back of all outward signs are HUMAN INTUITIONS—the best teachers, with their lessons confirmed by facts. It is the inmost spirit of man which says: "Thou shalt never die!"

To shew the beauty of our interior faculties, and to emphasise the necessity of a culture of these gifts in aid of the finest spiritual experiences, an extract is given from the account by Andrew Jackson Davis of his first clairvoyant vision ("Magic Staff," p. 214, &c.). After describing the room in Poughkeepsie, the persons present and the magnetiser, he continues (in January, 1844, he was seventeen years old):—

"I concluded I was physically in a deep sleep, mentally in a peaceful reverie. \* \* I observed an intense blackness, apparently enveloping the earth for hundreds of miles. Gradually this disappeared; and as gradually my perception was awakened and enlarged. All things and persons in the room were surprisingly illuminated. Each human body glowed with many colours, more or less brilliant and magnetic, \* \* the head was very luminous—the emanations extended from four inches to as many feet. \* \* I was overwhelmed, but continued to observe, as one in solitude, with unspeakable joy and holy reverence. A few moments more, and I beheld the interiors and the hidden sources of these luminous emanations. In my ordinary state I had never seen the human viscera, but now I saw all the organs and their functions. The whole body was as transparent as glass! It was invested with a strange, rich spiritual beauty. Each separate organ had centres of light, besides being enveloped in a general sphere

### CURATIVE MAGNETISM.

The Société Scientifique des Etudes Psychologiques, of Paris, distributes its work among committees, one of which is called the Section Magnétique. The Society's last monthly report informs us that the interest in the practical proceedings of the magnetic section is so increasing that its place of meeting is inconveniently crowded. Physicians and students are among the visitors; they come animated with the ordinary professional notion that all *bona fide* magnetic phenomena can be explained by hypnotism upon hysterical subjects. Being soon disabused of this error, they remain among us as inquirers.

Every séance offers some special points of interest. At that of October 23rd, there was an interruption of the ordinary course of experiment. The reporter says:—

"At this séance I put a photograph into Madame Samier's hand while she was in the magnetic sleep. It was that of a young friend of my own, who, three days before, had, in a moment of despair, shot himself. I had not mentioned anything of the circumstance to anyone. Madame S. described the living original, and said that her feeling was that there had been a vital disruption (*une rupture fluidique*). Conducted by my thought to his abode, she described him as he was there in life—his going out, returning, putting a pistol to his temple, and firing it. She seemed to feel the shock, fell in a fainting cataleptic state, out of which we had some difficulty to draw her. Then followed a scene interesting to students of mediumship. Madame S., who is not only impressible to magnetism but is a seeing medium, seemed to us to perceive the spirit of the unhappy young man, passed into the trance state, addressed him in terms of reproach and regret, then knelt and uttered a most moving prayer in his behalf. At the close of this we recalled her to resume our ordinary course of proceeding.

"We had just terminated our séance, when another incident occurred with Madame Samier. A gentleman, who had arrived in Paris only four days before, was placed *en rapport* with her. She described him as coming from the Ile de la Réunion on the steamer, *Caledonian*, his having an almost fatal faintness in his bath during the voyage; and she seemed to feel the agony which he had then felt. All this, the gentleman said, was exact. We had to be very patient in bringing her out of this state."

Men in practice are invited in this section, on certain evenings, to discourse upon the subject of Curative Magnetism. Addresses by M. Adolphe Didier and M. Hippolyte are reported. The former gave an outline of its progress in England, where he had practised until recently for nearly forty years; spoke of the advocacy of it, under the name of Mesmerism, by Dr. Elliotson and other physicians, by Archbishop Whately, by Miss Martineau, and others. He referred to facts within his own knowledge and to competent authorities, to shew the advantages of surgical operations being performed while the patient is in the magnetic sleep instead of that induced by chloroform and other chemical anesthetics. He regarded the magnetic action in healing, although physical in effect, as spiritual in principle. He believed it probable that spirits participated in the good work of healing. He related that once he received an urgent message from the family of a lady living at a great distance from London, where he resided, for him to go to magnetise her; she was reported to be in a sinking condition from typhoid fever. While hesitating as to the probability of being of service, considering time and the distance, he heard an internal voice bidding him go with courage and good assurance. He went, magnetised at once with faith and energy. The lady rallied and made a rapid recovery. He thought all were endowed, more or less, with the faculty, and that it ought to be fostered and exercised in families.

peculiar to itself. For example the auricles and ventricles gave out distinct flames of light, and the pericardium was a garment of magnetic life, surrounding and protecting the heart. The various air chambers seemed like chemical laboratories. The fire in them, wrought instantaneous chemical changes in the blood; and the great sympathetic nerve whose roots extend through the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and blended with a soft and silvery fire! \* \* The brain seemed like a crown of spiritual brightness, with shining crescents and flaming jewels. \* \* Without conscious effort I could discern the whole mystery and beauty of the human economy—and enjoy that festive illumination which the ten thousand flames of the golden candles of life imparted to every avenue, pillar, chamber, window, and dome of the human temple. \* \* The sphere of my vision widened, the village was open before me, the broad earth for hundreds of miles became transparent. By a process of *inter-penetration*, as I now term it, I was placed *en rapport* with Nature. The spirit of Nature and my spirit had formed what seemed to me a kind of psychological or sympathetic acquaintance—the foundation of a high and eternal communion. The properties and essences of plants were distinctly visible. Every fibre of the wild-flower or atom of the violet was radiant with its own peculiar life. \* \* Earth gave off one colour, stones another, minerals another. Everything had a glory of its own. \* \* In this mysterious vision, gentle reader, I saw everything just as you will—with the penetrating senses of the spirit—after you have passed away from the visible body at physical death. \* \* Every little grain of salt or sand; every minute plant or flower; every tendril of the lofty trees; the minerals and ponderous animal forms—each and all were clothed with a dark or white atmosphere, with an infinite variety of shades and degrees of brilliancy and refinement. \* \* In each mineral, vegetable, and animal I saw something of man! The whole system seemed to me like fragments of future human beings."

We are gaining new evidences that man has a dual body,—an outward and physical form with its external senses, and an interior form, real yet usually invisible, with its finer spiritual senses; and that death destroys the outer body only to release this inner form—which it does not and cannot touch—that it may enter the upward path to a higher life. When the material eye is closed, the clairvoyant eye opens; when the outward ear is sealed, the clairaudient sense awakens, and these inner senses are far-reaching and delicate beyond our outward senses. Sometimes they are active in this life; in the next life they may give broader range and finer perception to the spirit. To understand the co-existence of these two bodies here, their separation at death, and the continued organic existence of the inner, or spiritual body, opens the way for the best spirit communion.

One closing word—last but not least, in importance. For satisfaction or success in the circle, the motive and spirit of the members must be good, their character and conduct true and pure. Vulgar and idle curiosity creates inharmonious, destroys all serenity and sanctity, and makes success well-nigh impossible. Vicious and degrading habits, dishonesty, or selfishness have like untoward results.

Tennyson well says:—

"Do we indeed desire the dead  
Should still be near us at our side?  
Is there no baseness we would hide?  
No inner villainess that we dread?"

\* \* \* \* \*  
How pure at heart and sound in head,  
With what divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all."

M. Hippolyte fully accorded with M. Didier as to the effects of Curative Magnetism being due to spiritual action. He said that, although the power seemed to come at his desire and operate at his initiative, he knew that it could act independently of his will. It might be that the benevolent will of the magnetiser brought good spirits into rapport with him and that they co-operated, through his mediumship, with their clairvoyance and with the forces at their disposal. Being a Spiritualist, he saw nothing marvellous in this. He thought all, with love and good-will for the neighbour, might obtain results similar to those with which he was familiar. Prayer and spiritual sympathy were inseparable from his proceeding. His power had increased in proportion to his exercise of it and his desire to do good. Many of the maladies which came under his treatment, he thought were occasioned by disturbing causes of a spiritual or moral order—the results of previous excesses or evil actions. In such cases he did not expect to relieve the bodily disease unless he could touch and relieve the mind.

#### SOCIETY FOR PSYCHICAL RESEARCH.

Last week we were able to give only a brief report of the general meeting of the Society for Psychical Research, held on the 22nd ult. A somewhat fuller account of what passed may be interesting to our readers. Mr. F. W. H. Myers gave, as forming part of a report of the Committee on Thought-transference, a detailed account of a series of experiments on the transference of the sensation of taste, made by himself, Mr. E. Gurney, and Mr. Malcolm Guthrie, of Liverpool. Special care was taken when odoriferous substances were used that the sense of smell should not be available. But equally remarkable results were obtained with substances entirely destitute of smell. Without having the exact facts before us, we should say, that in considerably more than half the trials the "subjects" accurately detected the substance tasted by the operators; in about a quarter of the number the answers were approximate, and in the remainder quite incorrect. A variety of questions were put from the meeting as to the possibility of the "subjects" obtaining a clue by any ordinary channel, and which were clearly and decisively answered.

Mr. Malcolm Guthrie gave a most interesting account of a few experiments in which attempts had been made by "subjects" to discover a few words, or a proverb, or an historical scene fixed upon and mentally thought of by a company of persons. In one remarkable instance, the scene chosen was Queen Elizabeth going to her State barge, and Sir Walter Raleigh throwing down his cloak for her to walk on. This was, after some difficulty and hesitation, accurately fixed upon and described even to the naming of the two principal personages. This was done under circumstances which seemed to preclude the possibility of the ideas being conveyed by any ordinary means.

At the close of a description of some experiments in Thought-transference, Mr. Guthrie exhibited a large series of drawings obtained in a similar way to those which have been already published in the "Proceedings" of the Society, but with several new "subjects." In all these cases the transferred impressions were produced without spoken word or contact of any kind. A large number of the copies were as accurate as would ordinarily be made from memory by a person who had seen the original.

Professor Balfour Stewart called attention to the difference between assertions which introduce confusion into the recognised body of scientific results, and those which merely require an extension of a working hypothesis. He pointed out that the rejection, as contradictory of known biological laws, of such facts as those which have been under consideration, is illogical. He claimed that the experiments and observations made by the Society do not introduce confusion into the body of science, but they merely require an extension of an existing hypothesis, and that in this respect there is a similarity to what took place on the first introduction of electrical facts. What biologists have to do is to ascertain whether the results obtained by the Society for Psychical Research are realities, and, if so, they must somewhat modify their hypothesis. Professor Balfour Stewart said that as far as the mesmeric results lately brought forward are concerned, it is alleged by certain biologists that those had been investigated many years ago, and were

proved to be due to collusion. With regard to this statement, he might mention that he is well acquainted with one who took a prominent part in those previous observations. His conclusion was merely "not proven," and he takes the greatest interest in the proceedings of this Society, and is quite willing to give them due consideration. In concluding his remarks Professor Balfour Stewart said that if any of their opponents would kindly send in their names, the Society would gladly give them access to the evidence at its disposal, and he submitted that this was the only way in which they could arrive at a legitimate conclusion.

Professor Barrett spoke of the extension of successful experiments in Thought-transference in new quarters, mentioning in particular some which he had received an account of from Sheffield, accompanied with remarkable drawings. He also described a long series of experiments which had convinced him of the extraordinary degree to which "Muscle-reading" could be carried. In one case, if we understood correctly, the point of one finger resting on the left hand was found to convey sufficient indication to guide the movements of the right hand. As evidence that in such cases the effect was really due to Muscle-reading, Professor Barrett said that the interposition of a small piece of cotton-wool was found entirely to preclude the obtaining of any result. Some experiments illustrative of the varying power of the silent will at different distances were very interesting.

The President of the Society, Professor Sidgwick, in the few remarks which he made, dwelt upon the importance both of the accumulation of facts and experiments, and of the extension of the area from which they are obtained, in order, as he said, to force those who deny the genuineness of the phenomena to the logical alternative that a continually increasing number of persons of unblemished character must be "in the trick."

A report of the Committee on Mesmerism, and a report of the Literary Committee (with reference to the replies received to the circular on Dreaming and Allied States), were deferred for want of time.

A second edition of the circular on Dreaming and Allied States has been issued to the members of the Society and for private circulation. Copies of this circular may be obtained on application by post or otherwise, at the Society's rooms, 14, Dean's-yard, S.W.

#### WHAT OUR CONTEMPORARIES SAY.

##### Organisation.

*Light for Thinkers* (Atlanta, Ga.) thinks there can be no mistaking the signs of the times. They, universally, point to the more thorough organisation of Spiritualists. Many arguments have been offered against organisation—but the most prominent one has been that we are not ready for it. The fear of Spiritualists fossilizing upon articles of faith is a fear that no longer haunts the imaginative brain. It is dispelled by the consciousness that Spiritualists can rally only upon a fact.

MR. S. C. HALL.—It will gratify many of our readers to know that this venerable author of so many books—and whose life has been largely spent in works of benevolence and mercy, detailed and described in his latest publication, "Retrospect of a Long Life"—is about to become again a permanent resident at East Molesey. It will be remembered that he did much good service to the locality while residing there in 1880-1, among other things forming a village library, to which he presented over 500 books, with the fittings. His wife, the well-known and greatly-esteemed authoress, whose name is so closely associated with so many valuable and useful charities, died at Devon Lodge, Palace-road, East Molesey, on the 30th January, 1881. But in a letter to a friend, who has communicated it to us, he writes, "The place is by no means, therefore, gloomy, or distasteful to me. Indeed, it is the contrary, for there she passed from earth to Heaven." Mr. Hall adds, "I like the place, the people (high and humble), its peculiarly salubrious air, the vicinity of the Thames, the charming drives or walks in all directions, the view of princely Hampton Court" (from the graceful bridge), "its gardens, and in especial the glorious tree avenue of Bushey, and its close neighbourhood to the railway terminus, that brings visitors in little over half-an-hour from the heart of London. Molesey is in fact a village of villa houses: nothing like poverty assails the ear or eye, while at least once a week there is some festival in the park, to gladden the minds and hearts of those who delight to see crowds in happy holiday enjoyment. I shall be well content, far more than that, to pass the residue of my long life at East Molesey, where I have, thank God, many friends who will cheer and comfort and counsel me as near the end of a very long life, with many blessings, besides that of sound health of body and mind for which to thank an abundantly merciful God."

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

##### The Spiritual Ministry of Healing.

To the Editor of "LIGHT."

SIR,—A few years ago I related in the spiritual journals, how I was cured of a cancerous tumour, of long standing, by spiritual agency, through the healing mediumship of Dr. Mack, a cure which I am happy to say is permanent. It is now my grateful duty to record another and more recent personal experience of a like healing ministry. For a long time, I had been subject to attacks of partial deafness, increasing in frequency, intensity, and duration, and which, at length, culminated in almost complete deafness, accompanied by distressing noises in the head, and especially of a sound like the tolling of a bell, which continued day and night without a moment's intermission, so that for months together I could scarcely get any sleep. Under this strain, my health became seriously impaired, and my nervous system so weakened that I feared insanity might ensue unless some relief could be speedily obtained. As Dr. Mack had left England I applied to a lady who had been his assistant, and who was especially successful in her treatment of this class of cases, Miss Peele, 67, Albert-street, Regent's Park. She consulted her spiritual physician, who said there was paralysis of the auditory nerve, with gatherings in the head from the breaking of an abscess. The case was a very difficult one, but that with patience and perseverance a cure might possibly be effected. I visited Miss Peele for treatment three times a week. During the first week on each occasion a considerable quantity of matter (not serum) was drawn through the ears by mesmerising alone; we then ejected water into the ears by a syringe to facilitate this discharge, the mesmerising being still continued as before. At the end of six weeks of this treatment I was completely cured; my hearing is wholly restored. I have recovered my nervous tone, and my health is very greatly improved. I may mention that Miss Peele said on each occasion of treatment, as soon as she began magnetising, she felt the pressure of invisible hands on her shoulders, and that she ceased the moment the pressure was withdrawn. I had ample corroboration of the co-operation of an independent intelligence; raps were heard upon my chair and all around us, responding to questions and giving directions as to treatment. During the last week of my treatment Miss Peele was on a visit to Cambridgeshire, but she said she would make an effort to magnetise me from thence at half-past ten every evening, if I would sit for the purpose. This effort was successful. Every evening I was able to sit alone and undisturbed. I realised a magnetic influence as perceptibly as if she had been personally present. On the Wednesday evening of that week, however, I had no perception of anything of the kind, and went to bed, dismissing the subject from my mind; but soon after I retired, I felt the usual mesmerising, but on thinking of the matter afterwards, it seemed so unlikely that I thought I must be mistaken. On Miss Peele returning to town, I said nothing of this to her, but she told me that on the Wednesday evening she had forgotten to mesmerise me at the usual hour, but that while in bed this omission suddenly flashed upon her mind, and she at once got up and made the usual mesmeric passes, accompanied, of course, as on every occasion, with a strong effort of the will. I may say, incidentally, that this is not the only occasion on which I have been mesmerised from a distance, though never before from so great a distance as this, of 105 miles. To those who ask the *cul bono* of Spiritualism, or who question the beneficence of the spiritual agency at work, I reply, not by verbal argument, but by these and like facts of personal experience—experience which I hope may be shared by many other sufferers.—Yours, &c.,

ELMA SHORTER.

P.S.—To prevent misunderstanding, it may be advisable to state that the co-operation of Miss Peele's spirit physician is strictly limited to assistance in the actual work of healing.

70, Lady Margaret-road,  
Kentish Town,  
December 3rd, 1883.

##### A Wonderful Phenomenon.

To the Editor of "LIGHT."

SIR,—Although to a Spiritualist there is scarcely anything in the way of phenomena apt to surprise him, yet what I am going to relate is so extraordinary, that even the most experienced amongst us must marvel.

A gentleman whose name I am not at liberty to mention, but who moves in the highest circles of society, has shown to myself and to a few confirmed Spiritualists a plaster cast taken from the corpse of a man I have known in the form, but whose name I have promised never to reveal on account of the reluctance his family might feel, but well known in this country as a distinguished author and lecturer. On this cast *hair is growing* on the head, the eyebrows, and beard. Let me be clear. It is *not* the

plaster that grows, but a tolerably thick crop of natural hair. Of course some great luminary of science *who knows* that the thing cannot be, has tried to explain the fact with a "you see, in drawing the mould from the face and head, the hair stuck to the plaster, and was then transferred to the cast where it now appears." But the gentleman to whom the cast belongs assures me that he had the hair *plucked out* of it, and, to the great chagrin of Professor Protoplasterer, in a short time, it *grew again*!

As, however, there is nothing new under the sun, there exists in the Cathedral of St. Stephen, in Vienna, a natural-sized wooden crucifix black with age, and from which the growing hair and nails are cut every year by the bishop that be, and given as relics to the faithful. Being then a Comtist I smiled at the trick and credulity; now I could not with grace disbelieve.—Respectfully yours,

G. DAMIANI.

22, Colville-road, Notting Hill, W.,  
December 3rd, 1883.

##### A Perplexing Experience.

To the Editor of "LIGHT."

SIR,—I have read with interest the pamphlet, "How to Investigate Spiritualism," and have always, for some reason or other, been interested in the subject; I therefore venture to trouble you for advice and information under the following circumstances:—

At the instigation of a chance strange acquaintance some time ago I commenced trying to write with a Planchette, and soon succeeded in making marks which I interpreted into a message, which message was again and again repeated with but little variation. On the recommendation of a friend I discarded Planchette and wrote with pencil and paper alone, but nearly always with the same result, i.e., the single message.

Now I have been at this off and on some six months or more, and am yet still unable to *definitely* and for long decide if I am the victim of "unconscious cerebration," "expectant attention," involuntary "action of the muscles," or any other scientific modes of expressing that one has made a fool of oneself. But the strangest part is to come; when with a view of convincing myself I question the supposed "intelligence," and object to the message on many grounds and also doubt the friendliness and goodness of the supposed external agency, I am subjected to very violent movements of the hand and arm which frequently break the thick point of the pencil and tear the paper.

As a solution to this:—

Now as directly I begin to object and argue with the external (if any) or my own (unrecognised) agency, I have already conceived in my own mind the possible and natural result, viz., that the agency would be annoyed, it is not surprising (under the hypothesis that I am befooled myself) that I should get this displeased and indignant motion, as I construe it.

A friend of mine, who writes freely and always in a high moral tone, at my request asked of his "spirit" (?) why I am thus used, and has always been answered, in the highly complimentary manner (to me), that I am under "hellish influences" or it is "the devil," &c.

And when I further wish to be informed *why*, I am told my scepticism is the cause, and that I need faith, prayer, and purity, to remove the evil spirits by which I am surrounded.

As the whole matter, to my mind, is one in which *only* personal proof will carry conviction to an inquirer, how in reason can scepticism be a cause of want of power to prove the truth of the phenomena? If one were not sceptical, one surely would not inquire?

Can you help me to understand what to me is at present dark, or give me any hints that will be of any use to me, to get the unseen or myself into a rational state?—I am, yours faithfully,

E.D.

P.S.—I should have mentioned that my "spirit" signs "Meno," my friend's "Lizzie," and that *vide* my friend's familiar, I am under the guidance of Sheneli (?), which means "scepticism;" that a friend of mine is under Cigmir (?), signifying "height and purity of purpose;" that my friend is under "Zanta" (?), "bright light," and his friend is under "Copa," which in "human thought" means, as near as "Lizzie" can give us, "the same as the emblem of joy"—all of which is not very intelligible to me.

##### A Query.

To the Editor of "LIGHT."

SIR,—Can you or your readers inform me if the following is a correct quotation from p. 10 of "Natural Religion v. Revealed Religion," by Mrs. Besant:—"I believe in life everlasting. We do not pretend to know anything about it: it is a hope and a trust, not an absolute knowledge. We entertain a reasonable hope of immortality. We argue its likelihood from considerations of the justice and love which, as we believe, rule the universe. We many of us—as I freely confess I do myself—believe in it with a firmness of conviction absolutely immovable."—Yours,

WALTER MELLON.

## "Koot Hoomi."

To the Editor of "LIGHT."

SIR,—The letter of W. T. Brown, F.T.S., Bachelor Legis, dated Madras, October 8th, 1883, and published in your issue of the 10th inst., calls for some comment from me, on account of the singularly incorrect and illogical view it takes of my position in regard to the Sinnett and Buddhistic controversy.

I made no "accusation of plagiarism" in calling attention to the parallel passages found in one of Koot Hoomi's "occult" letters and a discourse of mine of previous date. I simply asked for an explanation. It was, indeed, a great compliment to be quoted (even without the usual marks) by so profound a sage—so great that I almost doubted the existence of the sage. Hence, I desired that existence proved; and I have waited more than three months, anxiously expecting the occult problem to be solved.

But how has it been solved? Mr. Sinnett pleads ignorance; but thinks the question "trivial." Mr. Brown, however, says conjecturally, "Our master has, no doubt, seen the idea [how about the words?] and being tired has written or impressed it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or Plato on the other." Beautiful childlike faith! But does this satisfy the keen intellect of an occultist? If the master was too "tired" to avoid copying without quotation prints, how is it that his mind was so active in adapting the passage to Occultism, while it was meant for Spiritualism? And why did he interject the remark about Plato, attributing to that ancient philosopher what he was copying from my address? I humbly request Mr. Sinnett, Mr. Brown, or Koot Hoomi himself, to shew me by definite citation that the passage referred to was written by Plato. I certainly did not translate it from any of his works. This seems to be an attempt to change the issue by asserting, without any proof, that the real author of the passage in question is Plato. Perhaps he is, but I ask the proof. Then we shall see what the "feelings of Plato" have to do with the matter. As to myself, it is not at all a matter of feeling but of truth. This is what I wrote to obtain; but it is very "occult," I am told; "it deals with an essence known as 'astral light.'" Oh! And then I am somewhat impudently (not pertinently, I mean) informed that "the absence of knowledge on the part of Mr. Kiddle is assuredly his loss." Yes, but when I find my property in the possession of another person, it seems like adding insult to injury to be told, "You are an ignorant fellow, else you would know where and how I got it, and that you have no rightful claim to it. Don't charge me with stealing, but look to my friend and accomplice Astral Light."

Mr. Sinnett may look at this matter as "trivial," and *per se* perhaps it is; but let me remind him that the question, "Is Koot Hoomi a myth?" has not been answered yet, and consequently the authority for "Esoteric Buddhism," and its singular theories and statements is still extremely shadowy.

If the "masters of Occultism" are striving to enlighten the world, they will be willing rather to remove the very natural scepticism that exists than to "quietly laugh" at it, as Mr. Brown puts it; unless to the occult mind a laugh is equivalent to an argument. If the "accepted chelas" know the "Brothers" as they "know their own souls," their testimony would be singularly interesting, if not conclusive.

HENRY KIDDLE.

New York,  
November 21st, 1883.

[By inserting Mr. Kiddle's final reply we must not be understood as encouraging further discussion. We will note facts in connection with this subject if any are brought to our notice.—Ed. "LIGHT."]

## Miss Corner's Mission Work.

To the Editor of "LIGHT."

SIR,—May I inform your readers that I have secured the Memorial Hall, Bethnal Green, for the occasion of my children's treat, January 10th, 1884? All who would wish their names to appear on my list of friends and supporters must kindly send in before Christmas, as a list will be published with each copy of the book, "Rhineland," the entire proceeds of which will be devoted to charitable purposes.

PATRONS AND SUPPORTERS.—Baroness Von Vay, The Lady Helena Newenham, Countess Waldeck, Countess Spireti, Countess Nina Wurmbbrand, Sir Wm. Topham, Bart., Sir Chas. Isham, Bart., Right Hon. Henry Fawcett, M.P., John Holmes, Esq., M.P., Arthur Pease, Esq., M.P., Wm. Crookes, Esq., F.R.S., Captain James, Hensleigh Wedgwood, Esq., J.P., Alderman Peckett, J.P., Edward Corner, J.P., C. C. Massey, Esq., Dr. Wyld, Dr. Corner, &c., &c.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney.

A FACILITY of disposition, and delicacy of feeling, when exposed to a frequent contact with the ungenerous, is one of the most serious misfortunes that can befall humanity. A person so constituted is obliged to endure a thousand affronts; and if, by any means, he is roused to resentment, he is called irritable—for no other reason, but because he is uniformly expected to be submissive.

## THE INITIATE.

Slowly, with day's dying fall,  
And with many a solemn sound,  
Slowly from the Athenian wall  
The long procession wound.

Five days of the mystic nine,  
Clad in solemn thought, were past,  
Ere the few could drink the wine,  
Or seek the height at last.

Then the chosen, young and old,  
To Eleusis went their ways;  
But no lip the tale has told  
Of those mysterious days.

In the seer's seeing eye—  
The maiden with a faithful soul,  
In youth that did not fear to die—  
Was felt that strange control.

Yet no voice the dreadful word,  
Through these centuries of man,  
Made the sacred secret heard,  
Or shewed the hidden plan.

All the horrors born of death  
Rose within that nine days' gloom,  
Chasing those forms of mortal breath  
From awful room to room.

Deep through bowels of the earth  
They drove the seekers of the dark,  
Hearts that longed to know the worth  
Hid in the living spark.

In that moment of despair  
Was revealed—but who may tell  
How the Omnipotent declares  
His truth that all is well?

Saw they forms of their own lost?  
Heard they voices that have fled?  
We know not—or know at most  
Their joy was no more dead.

Light of resurrection gleamed,  
But in what shape we cannot hear,  
Glory shone of the redeemed  
Beyond this world of fear.

Old books say Demeter came  
And smiled upon them, and her smile  
Burned all their sorrow in its flame,  
Yet left them here awhile.

O shadowed sphere whereon we pause  
To live our dream and suffer, thou  
Shroudest the initiate days; the cause  
Gleams on thy morning brow!

—Atlantic Monthly, December, 1883.

MR. D. D. HOME.—Full-length portrait of Mr. Home, painted by Pickersgill, R.A., for sale. Apply to Editor of "LIGHT," 38, Great Russell-street, Bloomsbury, W.C.

THE C.A.S.—A meeting of the Council of the C.A.S. will be held at 38, Great Russell-street, on Tuesday next, at 6.30 p.m., to receive the report of the committee recently appointed to carry out the resolution for bringing the Association to a close.

A GOOD TEST MANIFESTATION.—The *Spiritual Record* for December gives the following:—"Mr. Blackburn, one of the shrewdest, most persevering, and most self-sacrificing of Spiritual investigators, had a good test one night with Mr. Eglinton at Dr. Nichols's. Sitting next his daughter, in the light, they had a small work-box between them on the table. After examining the box, Mr. Blackburn placed in it a blank card, and then, instead of a bit of pencil, a pocket knife, which he borrowed of Dr. Nichols. Then he asked the spirits, instead of writing or drawing on the card, to cut out of it a geometrical figure, such as his daughter should choose. They placed their hands on the cover of the box, so as to make access to it 'impossible,' and she asked that the figure might be a hexagon, a figure with six equal sides, so cleverly made by the bees in honeycomb. In a few seconds they opened the box, and found in the centre of the card a hexagon accurately cut, but kept in its place by two slightly adhering corners."

A READING people will become a thinking people, and then they are capable of becoming a rational and a great people.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

No. 154.—VOL. III.

SATURDAY, DECEMBER 15, 1883.

PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

In "LIGHT" (November 17th ult.) some details were recently given of what has become known as "The Shropshire Mystery." There is, in effect, no great mystery about this story of powerful physical mediumship; but the newspapers have made a wonder of it, and the illiterate and uneducated people of the neighbourhood have magnified reports until it becomes very difficult to know how much is to be believed. It seems clear that the girl, Emma Davies, is a medium, and that various phenomena, familiar to Spiritualists, occur in her presence. The invisible agency is destructive, mischievous, and indulges in the rough horse-play characteristic of the *Poltergeist*. There is absolutely nothing in the accounts given, making due allowance for exaggeration, that differentiates this case from others duly authenticated in days past. But a fiercer light beats upon these matters now, and it is not surprising that the London newspapers should see a possible opportunity for some spicy paragraphs. One of them sent down a representative, selected apparently from the possession of a purely negative qualification. He knew nothing about Spiritualism, but he did know that nothing of the kind had ever taken place in his presence. He had always felt able to dispose of ghosts and psychical phenomena as mere hallucinations of a weak or diseased mind. And so he went off with a light heart to dispose of this new imposture. In due course there appeared in the journal which he represented an account of a confession made by the girl that she had imposed on the credulity of these simple country-folk, and had done by natural means what they regarded as supernatural occurrences. The newspapers rejoiced, for they are half afraid of Spiritualism, and wholly hate what they instinctively fear. And so the matter dropped.

But not for long. From the *Wellington Journal and Shrewsbury News* of November 24th ult., I see that the phenomena have broken out with renewed vehemence. From the account, which is as poor and flippant as can well be conceived, and which I quote, therefore, with much reservation, it appears that the girl when sitting on a chair was raised, together with the chair, a foot from the floor. It is not easy to see how she could have effected this by natural means. Various other phenomena are recorded; and a statement of the girl's is published which throws

some light on the fair and honourable methods by which the newspaper reporters and doctors extracted from her the so-called confession which has so solaced the London journals. These "doctors, newspaper men, &c." (no newspapers are referred to specifically), are charged in this statement with frightening, intimidating, and even striking this poor girl in order to overawe her into saying what they wished. One interviewer represented himself as a police constable, and threatened her with the gaol if she did not tell how the thing was done. They bribed a fellow-servant to worm out the secret. One crafty reporter resorted to the time-honoured plan of making love to the poor girl to get at the truth. The whole story is as pitiful as can be conceived. Whether wholly or partially true it is not pleasant reading, and suggests with startling force the shifts that men of education and position will resort to in order to crush what they detest. The London reporter, of course, neither kissed nor "smacked" this little servant-girl; but, by his own confession, he went down with no qualification but a strong belief that these things never occurred at all, and he found what he carried with him in his own strongly prejudiced mind. The local journal, which prints the statement of the girl, winds up by saying, "The child must be a most accomplished actress!" "The pitiful fact becomes evident that the popular superstition is only too plainly increasing."

Though I by no means attach importance to the *ipsissima verba* of an illiterate girl recorded by a scarcely less illiterate reporter, who suffers from a belief that it is his duty to be funny, I think the statement important enough to be placed on record, and therefore quote it from the journal to which I have referred. It seems to me that this is a case which should be carefully looked into by some experienced member of the Psychical Society. To remove the girl from her environment, and bring her to London would be probably to paralyse the manifestations for a time at any rate. The whole matter should be patiently investigated on the spot by some qualified observer. The statement of the girl is as follows:—

"They fetched a bucket, and shook me, and smacked me. 'Chuck it high over head,' and because I did not throw it high enough they made me do it again. They asked me how these things were done, and I told them I didn't know. They said yes, I did know, and that I should have to tell them, and said what they would do. I told them something. I don't know what I said because they smacked me. I was frightened and told them that I did it. I really don't know how to do them. When anything has happened I haven't known about it till I have seen it. I don't know how the thing is done. I can't move that brush or table or anything else without catching hold of it. (This was said with a smile.) One man said he was a police-constable, and he should take me to gaol if I did not tell him. I thought he was a police-constable. He was in plain clothes. I was frightened into saying what I said. Of course what I told him was not true. I was frightened into it. I can't account for the things in any way. I feel frightened after they have been done. Dr. Corke gave me a shilling, and said it was 'to keep the devil off.' I don't know how the things happen. I want them stopped. They upset me. The one who said he was a policeman asked me how to make the knife fly off the table. They tried to make me do something with the knife, but I wouldn't; they locked the doors to keep me in. They followed me all about the house. They gave the other girl something to ask me to shew them how to do the knife trick. I never saw it

till they shewed me. (A smile.) One slapped my hands and held them behind my back. The others said it was too bad. I did no tricks with the knife or anything else. I couldn't. A chair, and a thing they hang clothes on, a clothes horse, moved about, and a pair of slippers went from the hearth on to the sofa. Miss Turner did not see it, but she was trying to do it herself. I cannot tell you how the things are done, nor anything about it. Dr. Corke was very kind. He said he should tell mother he thought I was tricky. Dr. Mackay was also very kind. More things happened at home than at Wem. I can't account for it. While I was there the housekeeper's dress flew off the bed. Jane was there then, and she said she would not stop if I did. One of the reporters asked me to kiss him before he went. I wouldn't, but (smiling) he kissed me. When I was washing my hands in the yard the bucket moved. They said I did it, but Dr. Corke's boy, who was in the yard, said I didn't touch it. I've had nothing to do with these things at all."

The *Spectator* (November 24th ult.) has a very fair review of the Lourdes cures, of which an account has been recently published by M. Henri Lasserre. This gentleman had been recommended to try the Lourdes water by M. de Freycinet a Protestant, and since then Prime Minister of France. In September, 1862, M. Lasserre had so far lost his eyesight (from hypertrophy of the optic nerve) that "he could not read three or four lines of the largest print without an excessive fatigue in the upper part of the eyes, which rendered it quite impossible for him to continue." It was when he had been deprived of his sight for all reading purposes for nearly three months, that M. de Freycinet urged him to try Lourdes. M. Lasserre was unwilling; not that he feared failure, but success. The responsibility is tremendous (he said in effect); with a doctor, the fee would quit me; but if God cures me, I must give up all in the world, and lead a saintly life. M. de Freycinet, however, overcame his scruples, and himself wrote to the curé of Lourdes for a bottle of water for his friend's use. The letter was signed by M. Lasserre, and a photograph of it is given in his book. "The cure was sudden and complete, though there was some threat of a relapse, which M. Lasserre ascribed to a conscious moral failure of his own, following directly on the cure—a threat of relapse which was averted, as he believes, by the prayers of M. Dupont, and his own penitence. Twenty years have elapsed and M. Lasserre, who has become the historian of the Lourdes wonders, has never found his eyesight fail him again."

That is, in itself, a strong case, and the testimony is unimpeachable. But physicians would, I presume, refer the cure to the stimulating effect of faith acting on a nervous disease. But the following case cannot be included in any such category:—A carpenter of Lavaur (a town some forty miles from Toulouse) was cured of an exceedingly aggravated disease (varicose veins) of thirty years' standing. First of all, to establish the reality of the case, three elaborate certificates are given from two local physicians, and from Dr. Bennet, of the Faculty of Paris. They are too long for citation, but I give the comparatively brief one of his regular attendant:—

"I, the undersigned, declare that for about thirty years Mr. Francis Macary, carpenter, has been suffering from varicose veins in the legs. These varicose veins, which were of the thickness of a finger, and complicated with *de cordons noueux et flexueux très-développés*, compelled him to wear up to the present time a regular compression (*une compression méthodique*), exerted partly by means of twisted bandages, partly by means of dog-skin stockings. In spite of these precautions, ulcers frequently shewed themselves on both legs, and, whenever they did, compelled complete repose and a long course of treatment. I have visited him to-day, and although his under limbs were stripped of all clothing, I have only been able to discover a few traces of these enormous varicose veins. This case of spontaneous cure appears to me all the more surprising, that the annals of science record not a single fact of this nature. — (Signed), SEOUR, Doctor of Medicine, Member of the Mutual Aid Society of Saint Louis, Lavaur, August 16th, 1871."

Dr. Bennet's testimony is far more minute; and none of the physicians conceal their astonishment at this cure of a man of sixty, whose disease, of thirty years' standing, was of such an aggravated character. Nor can they in any way explain what they nevertheless attest.

Society journals reflect, in a certain way, the floating opinion of what in London passes for fashionable life. It is so far interesting, therefore, to find the *World* concerning itself with what it calls "The New Religion." "Aestheticism is becoming obsolete, and the new gospel of Buddhism is rapidly supplementing it in drawing-rooms and boudoirs." "The modern Leuconœ," it seems, "reads 'Isis Unveiled,' and fervently accepts the new revelation, according to Mr. Sinnett and Madame Blavatsky. . . . Few male worshippers are associated with her in the new religion, and these few are of the weak-kneed race. . . . The new religion is essentially feminine. . . . The air is heavy with aspiration (*sic*), ghostly forms sweep round the threshold, and the astral body of Madame Blavatsky stands within before the vision of the sacred Lotus." And so forth. The stuff is poor enough, and the writer is ignorant of what he (or is it she?) deals with. The fact is that some very powerful and robust intellects have been and are influenced by this new religion. The dealing at all with the subject in a society journal is the only point worth noting, unless I except the admission that "literature and conversation witness on all sides to a decay in the general conviction of immortality." This note of the age is beginning to strike even observers so superficially flippant as the writer in the *World*. What he calls "the preposterous imposture," which he fails to understand or appreciate, is not the only answer to this craving for new spiritual food.

Mr. im Thurn, an Oxford graduate (I wonder of what nationality), recently appointed a special magistrate among the Indians of the Pomeroon River, has gathered together and published\* a vast amount of information about the Indians of Guiana. A reviewer in the *St. James's Gazette*, who is apparently not well informed as to the subject of Spiritualism or Thought-reading, which he seems to regard on synonymous terms, thus comments on a very interesting part of the book. It is easy to ignore his preconceived ideas and to recognise among these primitive people the presence of what is ubiquitous and protean in its manifestations.

"Every one who has been in British Guiana has heard of the Kenaimas, human and spiritual powers of evil, who are the bane and terror of the Indian's existence. To counteract the malefic influence of the Kenaimas, each larger Indian village keeps its peaiman or medicine-man. One of Mr. im Thurn's most interesting adventures was that in which he placed himself in the hands of a peaiman, who undertook to cure him of a headache, and who, to judge from the author's description, had in him the making of an admirable Spiritualist professor or of a thought-reader. Mr. im Thurn submitted for six long hours, in a hut on the savannah, to the process of 'peai-ing.' By ventriloquism were produced the most terrible noises, and an extremely clever imitation of the animals of Guiana in whose bodies the Kenaimas who had bestowed the headache were supposed to lurk. The patient describes himself as being all the while in a sort of mesmeric trance, feeling at times the air driven over his face, 'as if some big-winged thing came from afar toward the house, passed through the roof, and then settled heavily on the floor; and again, after an interval as if the same winged thing rose and passed away as it had come.' It was interesting, even wonderful; but he was not cured. He rushed at last into the open savannah and 'a wild and pitch-dark night; and, 'bare-headed, bare-footed, and coatless,' with the lightning flashing now and then behind the distant mountains, waited for the dawn. The peaiman insisted that a cure had been effected, and demanded payment; and as he produced in proof the kenaima, a caterpillar which had been extracted from Mr. im

\* "Among the Indians of Guiana." By Everard im Thurn. (Kegan Paul and Co., 1883.)

Thurn's body, his fee, 'a looking-glass which had cost four-pence,' could not be denied. Concerning the folk-lore of the Indians it is somewhat difficult to come to any certain conclusion; for there can be little doubt that it has been mixed with stories told by white men. The chapter on Animism—that is to say, the assumption of the Indian that there is a soul in everything, from the bird overhead to the weirdly-shaped stone by some waterfall—is very entertaining and suggestive. To the Indian, dreams and visions are realities. 'To him, dream-acts and working-acts differ only in one respect—namely, that the former are done only by the spirit; the latter are done by the spirit in its body.' Consequently, if an Indian dreams he has been ill-treated by any one, it is an injury that actually occurred, and has to be avenged accordingly; for the *vendetta* is the police of the Indian's world. This dream-life is a source of much that is ludicrous, and also of a good deal that is tragic, as may readily be imagined."

M.A. (Oxon.)

### INSTANCE OF DOUBLE-CONSCIOUSNESS IN DREAMS.

THE SLEEPING MUSICIAN.

(From article on Dreams in "The Occult Sciences," by the late Elihu Rich.)

"It was observed by the ancients that a certain class of dream occurs in the transition between sleep and waking, but they were far from supposing that this discovery explained the mystery of dreaming in general.

"Such an opinion, however, has obtained currency, chiefly, we believe, on the authority of Lord Brougham, and it forms a part of that sensational philosophy which recognises in sleep nothing more than the repose of organisation. . . . So far from the notion of Lord Brougham and his followers being true, the very reverse is the fact. The more profoundly we sleep the more perfectly we dream, for the degree in which the spirit is remitted into freedom, and into the exercise of its proper faculties, is proportionate to its separation from the body; or if the body remain active (as in some states of clairvoyance), to its distinct consciousness. In proof of this distinct consciousness, how often do we suddenly remember having dreamed, though previously the night had appeared to us a perfect blank. Frequently the dreamer awakes at the instant when a whole train of circumstances or a scene vanishes, not by a decay of memory or deficiency of impression, but in all the vividness of life, and as instantly as if a door were closed against him which opened into another world. In such cases no volition can recover the momentary glance that alone seems necessary to restore the vision. Children, also, wake up in excitement often immediately after talking in their sleep, and yet, however closely questioned, they have no recollection of having dreamed. Beyond these significant facts there are certain vague impressions of another field of memory, the objects of which seem to float in some indistinct shadowy outline before the mind's eye, and every instant we expect these impenetrable little mysteries to blossom into life, until expectation may, under peculiar circumstances, become agony. There are feelings that nearly all must have experienced, and the inference we draw from them is, not that volition ever ceases, but that the objects that occupy it are not always impressed upon the material memory. In other words, that the memory, so far from being one distinct organ, is the activity of all the faculties, which activity is resolvable into two or more distinct states of consciousness.

"The double consciousness is recognised by Dr. Moore in his 'Power of the Soul over the Body.' He cites a few cases from Pritchard, Abercrombie, and others. The following instance, abbreviated from the account of Dr. Abercrombie, is most interesting:—'A girl, seven years of age, employed in tending cattle, was accustomed to sleep in

an apartment next to one which was frequently occupied by an itinerant fiddler, who was a musician of considerable skill, and who spent a part of the night in performing pieces of a refined description. These performances were noticed by the child only as disagreeable noises. After residing in this house she fell into bad health, and was removed by a benevolent lady to her own home, where, on her recovery, she was employed as a servant. Some years after she came to reside with this lady, the wonder of the family was strongly excited by hearing the most beautiful music during the night, especially as they spent many waking hours in vain endeavours to discover the invisible musician. At length the sound was traced to the sleeping room of the girl, who was fast asleep, but uttering from her lips sounds exactly resembling those from a small violin. On further observation, it was discovered that after being about two hours in bed she became restless, and began to mutter to herself. She then uttered tones precisely like the tuning of a violin, and at length, after some prelude, dashed off into elaborate pieces of music, which she performed in a clear and accurate manner, and with a sound not to be distinguished from the most delicate modulations of that instrument. During the performance, she sometimes stopped, imitated the re-tuning of her instrument, and then recommenced exactly where she had stopped, in the most correct manner. These paroxysms occurred at irregular intervals, varying from one to fourteen or even twenty nights, and they were generally followed by a degree of fever. After a year or two, her music was not confined to the imitation of the violin, but was often exchanged for that of the piano, which she was accustomed to hear in the house in which she now lived; and she then began to sing, imitating exactly the voices of several of the family. In another year from this time she began to talk much in her sleep, in which she seemed to fancy herself instructing a younger companion. She often descanted with the utmost fluency and correctness on a variety of topics, both political and religious, of the news of the day, the historical parts of Scripture, of public characters, of members of the family, and of their visitors. In these discussions she shewed the most wonderful discrimination, often combined with sarcasm, and astonishing powers of memory. She was fond of illustrating her subjects by what she called a fable, and in these her imagery was both appropriate and elegant. She has been known to conjugate correctly Latin verbs, which she had probably heard in the school-room of the family, and she was once heard to speak several sentences correctly in French, at the same time stating that she heard them from a foreign gentleman, but could not repeat a word of what he said. During her paroxysms it was almost impossible to awaken her, and when her eyelids were raised and a candle brought near her eye, the pupil seemed insensible to the light' (Chap. x., pp. 220-223.) Corroborative facts may be found in most works which treat of mental philosophy or physiology connected with mental states."

Take from the Bible what is termed miraculous or supernatural, and you have nothing but history left. Spiritualism shews how all this is possible, through natural laws, and gives a reason for everything; so that no more is it supernatural, but rational and tangible to our senses. To know that death is but a *change*—a vacating of the old home of the soul, for a new and spiritual one; a leaving the old chrysalis state to emerge a bright and radiant being in the natural element of the spirit, is a joy unspeakable to mortals here below. It is not death, but life; not destruction, but a new birth into a changed condition of existence—an immortal one, with glorious possibilities of growth toward the Infinite, of which we, as children of our Heavenly Father, are an epitome creation, made and fashioned in His own image.—*Mizpah*, in *Saratoga* (N. Y.) *Sun*.

Parnassus has its flowers of transient fragrance, as well as its oaks of towering height and its laurels of eternal verdure.

# "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

By A. J. PENNY.

V.

Very significantly does Böhme say in his "Aurora," to which I must refer the student for copious (and to a patient mind fairly intelligible) teaching about Lucifer, "In his pride he smote himself with darkness and blindness, and made himself a devil. He knew in God only the *majesty* and not the Word in the centre. He would needs inflame himself and rule in the fire over the meekness." ("Aurora," chap. 15, par. 12.) To the present hour how incessantly we make the same mistake! The dignity of pride, the superb stateliness of indignation, the forceful bluster of wrath, how much stronger and more availing they feel to every angry human heart! It knows the majesty, i.e., the might of the kindled aching forms of nature, but not "the Word in the centre," the meek light of love escaping from the fire, and shining far beyond the lurid prison where only wrath and pain can be generated, and never the waters of eternal life and the imperishable substance which it forms. The forces of Eternal Nature are mighty, but to the Word in the centre alone was *all* power given in Heaven and in earth.

In the 1st book of Kings, chap. 19, the agency of the powers of Divine Nature, as contrasted with that of the Word of God, is marked emphatically. We read there that "The Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small voice." To this the negative is not added, and we are led to suppose that the God of Israel was in that voice made known. Again, when the disciples of Jesus proposed to bring fire from Heaven to punish the Samaritans, His gentle monition, "Ye know not what manner of spirit ye are of," suggests Divine knowledge of the evil source of a wish for exercising resistant *power* even with good intentions. "The devil sought great strength and power, as also the present world doth great might and honour and despiseth the light of love" ("Third Great Point," chap. 4, par. 31), and until Jesus Christ came to this earth and shewed the majesty of humble self-sacrifice, the power of meekness was unknown, and to this day so contrary is it to our natural ideas of greatness that very generally it is mistaken for defect of force.

"Learn of Me for I am meek and lowly of heart" was the new and wonderful teaching of Him Who gave for His last and all-embracing commandment, "Love one another." And now we know that "in love and meekness we become new-born out of the anger of God; in love and meekness we must strive and fight" . . . "for love is the devil's poison, it is a fire of terror to him wherein he cannot stay." (Second part of "Treatise on Incarnation," chap. 7, pars 44, 45.) "Therefore it is that Christ so earnestly teacheth us love, humility, and mercifulness; and the cause why God is become man is for our salvation and happiness sake, that we should not turn back from His love." ("Threefold Life," chap. 14, par. 71.) In this passage the connection of ideas is not evident until we remember the office of imagination in re-moulding the attitude, and hence the "spirit of the soul;" for, "mark this, every imagination maketh an essence." ("A Warning from J.B.," par. 2.) To say nothing here of the far less comprehensible effects of the Word taking flesh upon Him, we can easily see how much a fellow creature's example, greatly admired, tells upon the ideal of his admirers, and consequently upon their self-conduct. Jesus Christ gave the human race an absolutely new ideal. His forerunner announced that the Kingdom of

Heaven was at hand, but He revealed the more important truth, "the Kingdom of God is within you." Into that Kingdom we enter so soon as we surrender ourselves to meekness and love; "in the love the fire dieth and transmuteth itself into joy." (Apology 3, Text 1, par. 58.) Yes! and therefore is the joy resulting in proportion to the dying of the kindled fire.

But the habitual maintenance of love and meekness is, I suppose, a difficult achievement even to those who are constitutionally placable; to people of irascible nature so extremely difficult as to call for the Biblical proviso, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. xii. 18.) With all men and at all times it is not possible, and for such exceptional cases Böhme gives a recipe which no one will ever try in vain. "If a fire riseth up in one qualifying spirit then that is not concealed from the soul. It may instantly awaken the other qualifying spirits which are contrary to the kindled fire, and may quench it. But if the fire will be, or become, too big, then hath the soul a prison, wherein it may shut up the kindled spirit, viz., in hard astringent quality" (which here I venture to explain to myself as *inaction* and *silence*)—"and the other spirits must be the jailers, till wrath be allayed and the fire be extinguished," . . . "but if the spirit breaketh out of prison, then put it in again, *make good* thy part against it as long as thou livest." ("Aurora," chap. 10, pars. 85, 86, 90.)

I must diverge a little from the main line of this chapter to call attention to the way Böhme here contrasts the power of the seven fountain Spirits with that of the soul, taking for granted its possible supremacy in every conflict. He here identifies the *soul* and the *will*; now as elsewhere the soul is spoken of as *one* with the seven Spirits of Eternal Nature, confusion of thought will result unless we carefully bear in mind that he has shewn that this Eternal Nature was, and is, the consequence of the Abyssal Deity willing to manifest itself: the original of the human soul also was prior to its manifestation, for we are told that God breathed into man the breath of life—a life that must have preceded all nature and creature since it emanated from God, and made man to be in the likeness of God. Hence the much contested free will of man which now fights at such tremendous odds against what we call fate; i.e., the forces of inferior beings raised by his fall, and insubordination to comparatively superior power, nay, in time, and as regards his external life to most undeniable superiority. Yet, notwithstanding all the opposition of the stars and the elements in his outer life, in the life within "all is possible; as soon is the good changed into evil as the evil into good. For every man is free, and is as a God to himself, he may change or alter himself in this life either into wrath or into light." ("Aurora," chap. 18, pars 42, 43.)

An assertion that many will contradict, but one that should be taken as bearing upon the generality of human beings; not those who by long continued indulgence of lowest instincts have lost, or by the hereditary penalties of ancestral vice have hardly ever attained, consciousness of their human birth-right.

In one short sentence Böhme sums up what is in the power of every human being whose spiritual degradation is not yet complete. "Man hath the death in him, whereby he may die unto the evil." ("Signatura Rerum," chap. 16, par. 28.)

Incapable as the deeply corrupted may be of doing or feeling anything right, *ceasing to do evil* remains possible, and when this—the whole of man's share in working out his own salvation—is persisted in, the Divine spirit begins and carries on the new creation of regenerate life. This habitual death to the instigations of the *divided* properties or forms of nature in us, is the indispensable condition of any true life. "The curse of God" (i.e., the

withdrawal of God's holiness—wholeness of action) "is come into the seven forms so that they are in strife and enmity, and one form doth annoy the other, and can never agree unless they all seven enter into death and die unto the self-will. Now, this cannot be except a death come into them, which breaks all their will; as the Deity in Christ was a death to the human selfhood." (Ibid, chap. 12, par. 30.)

And had not Jesus Christ broken the rebellious will of the human selfhood in a true human soul, this death had not been possible to us: "For the soul having sprung out of the Eternal source, and having its originality out of the eternity, none can redeem it in its own root of eternity, or bring it out of the anger, except there come one who is love itself and be born in its own very birth, that so he may bring it out of the anger and set it in the love in himself, as it was done in Christ." . . . "We know very exactly that we could not be redeemed except the Deity did go into the soul, and bring forth the will of the soul again out of the fierceness in itself, into the light of the meekness; for the root of life must remain or else the whole creature must be dissolved." ("Three Principles," chap. 25, pars. 6, 8.)

## AN ANCESTRAL GHOST.

The following singular story was related to the writer in 1865 by a gentleman who shall be called Major Hammond.

He was born, he said, in an ancient house in one of the Midland counties, a curious place which for many generations had been in the possession of his family. It had originally been surrounded by a moat, which possessed the reputation of being haunted. The story of the haunting was current amongst the country folk; nevertheless my informant, as child and youth, had heard no description of the ghost. "In fact I did not in those years," he said, "give credit to such tales." During his boyhood the moat was filled up. When the water was drawn off, the workmen came upon a strange thing lying in its bottom, namely, a log of wood, rudely carved, and chained to stakes firmly planted in the mud. As soon as the workmen came upon this thing they, in great confusion, rushed from the spot. They had come upon the ghost's effigy chained and "laid" by seven clergymen, according to the prescribed formula of exorcism and "ghost laying." No one, at first, dared to touch or to remove this effigy from its chains, lest once more the ghost should "walk."

The father of the Major, from home at the time of the discovery, upon his return forthwith ordered it to be removed. The informant well remembers that the uncouth log lay disregarded afterwards for years, in an outhouse.

Time passed on, and the ghost was no more talked about. One night, however, the Major, then grown into a young man, whilst on a visit at home, dreamed a most vivid and frightful dream. The impression was so strong and disagreeable that he found it impossible to again fall asleep. What with the horror which he had passed through and his sleepless night, when he appeared at the breakfast table his countenance betrayed that something was grievously amiss with him. His mother anxiously demanded an explanation from her son.

"It was only a dream, mother," he replied; "never mind it."

The mother, however, not easily satisfied, pressed the youth again so earnestly for an explanation that, at length, he told her what had been his "vision of the night."

In his dream he had seen a relative, lately deceased, whose death had been caused in a frightful manner, and whose life, unhappily, had been one of violence and dissipation. He beheld the deceased precisely as when still upon earth, only with a countenance expressive of direst misery. The expression of anguish of mind was such that once beheld it could never be forgotten. Beside

the dead man stood a lady clothed in a long white garment of most peculiar fashion. Her tawny-coloured hair hung in heavy, loose, trailing masses around her, nearly to her feet. Her face was beautiful, but sad and stern; a countenance to turn the on-looker almost to stone, as if she herself had been Medusa. Her keen, pitiless blue eyes were fixed upon her companion in unflinching gaze, as if conveying to him an unspoken judgment. With her right hand she repeatedly struck him with a switch. This lady had no left arm; it was cut off at the shoulder, leaving only the stump.

No sooner had the son described the left arm as being wanting, than the mother exclaimed with terror, "You saw, then, the White Lady, the ghost of the family! Some misfortune surely must be about to happen!"

The youth in his dream had thus beheld the ghost, said to have haunted the house in former generations, and the effigy of whom he had seen raised out of the moat! No misfortune, however, so far as he remembered, appeared to have followed upon his sight of her in this dream. But the dream itself left behind it an indelible impression. The idea remained ever with him, that this ancestress of the family, herself in a state of purgation, was made, by an irresistible decree, the agent of purgatorial suffering for her descendants. Possibly the vision of the stern, avenging spirit had been granted to the young man as a salutary lesson for future guidance.

A. M. H. W.

## THE PHENOMENA OF SPIRITUALISM: CONCESSIONS TO SCEPTICS AND POSTULATA.

### "CONCESSIONS TO SCEPTICS."

"I grant of the facts affirmed to be real, many are very strange, uncouth, and improbable; and that we cannot understand them or reconcile them with the commonly received notions of spirits and the future state.

"I allow that there are many over-credulous persons; and that frauds, impostures, and delusions have been mixed up and confounded with real facts in Spiritualism.

"I grant that melancholy and imagination have very great force, and beget strange persuasions; and that many stories of apparitions have been but melancholy fancies.

"I know and yield that there are many strange natural diseases that have odd symptoms, and produce astonishing effects beyond the usual course of nature; and that these are sometimes quoted as explaining preternatural facts.

### "POSTULATA."

"Having made these concessions, the postulata which I demand of my adversaries as my just right are:

"That whether our phenomena occur or not is a question of fact, and not of *a priori* reasoning.

"That matters of fact can only be proved by immediate sense, or by the testimony of others. To endeavour to demonstrate fact by abstract reasoning or speculation is as if a man should attempt to prove by algebra or metaphysics that Julius Cæsar founded the Empire of Rome.

"A certain amount and character of human testimony cannot be reasonably rejected as incredible, or as supporting facts contrary to nature, since all facts within the realm of nature must be natural.

"That which is sufficiently and undeniably proved ought not to be denied because we know not how it can be; that is because there are difficulties in the conceiving of it; otherwise, sense and knowledge are gone as well as faith. For the *modus* of most things is unknown, and the most obvious in nature have inextricable difficulties in the conceiving of them."—EPES SARGENT.

A SPIRITUAL ROMANCE, by W. J. Colville, is announced, and "will be, in all essentials, based on actual history: setting forth the leading features of the Spiritual Movement during the last ten years. The relations of Spiritual Truths to the notions of every section of society will be vividly portrayed. The Spiritualists will recognise glimpses of the most prominent workers in the cause, in the actors who appear on the stage thus delineated. All phases of Spiritual Teaching will be introduced, in such a manner that the general reader will be well informed on Spiritualism without intention on his part of such a result."

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## NOTICE TO CORRESPONDENTS.

The Editor of "LIGHT" will esteem it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

## Light:

SATURDAY, DECEMBER 15TH, 1883.

M. AKSAKOW'S EXPOSURE  
OF THE

## ST. PETERSBURG COMMITTEE ON SPIRITUALISM.

An interesting letter from a Russian Prince (signed Fürst D.K.) appears in the October number of *Psychische Studien*, calling attention to a recently published work by M. Alexander Aksakow. This book is entitled "The Exposed Intrigue (Die entlarvte Absicht), a history of the scientific investigation of mediumistic phenomena by the Committee of the Physical Society of the University of St. Petersburg." It is another record of the inveterate prejudice and even bad faith so frequently betrayed by the materialists who speak in the name of science, when dealing with facts beyond their intelligence, and fatal to their views. In May, 1875, the Society for Physical Researches in the University of St. Petersburg named twelve of its members, including Professors Mendelejew (chemistry), Petrow (mechanics), Petruschewsky (physics), &c., for the investigation in question. Messrs. Aksakow, Butlerow and Wagner were invited to assist. The Committee met and unanimously agreed to hold forty sittings up to May, 1876, before coming to any decision; and that every report, document, communication, &c., referring to the subject should be imparted to all the sitters. M. Aksakow came to England and, acting on the advice of Mr. Crookes, and 1 other friends in London, engaged the Petty Brothers and Mr. Clayes as mediums for the investigation.

The committee held four sittings in November, 1875, with the Pettys, and four in January, 1876, with Mr. Clayes; and we are told that the phenomena were fully exhibited. Nevertheless, on March 5th, 1876, the committee resolved, contrary to the agreement, to close its sittings. Reports and protocols subsequently issued were not communicated to Messrs. Aksakow, Butlerow, and Wagner, also in contravention of the express condition to which all were parties.

As early as the 15th December, 1875, while the investigation was actually in progress, Professor Mendelejew, who seems to have been the most influential person on the committee, actually called a public meeting to denounce

Spiritualism and mediumship; and on the 20th March, 1876, long, therefore, before the agreed term of investigation and reserve had expired, he obtained the signatures of all the committee (except Aksakow, Butlerow, and Wagner) to a report which is said to have "bristled with errors," and which he forthwith published in the *Golos*. This report elicited a protest, which appeared in the *Moniteur* of St. Petersburg, signed by 150 persons belonging to the educated classes in the Metropolis, against the unwarrantable proceedings of Herr Mendelejew.

The latter then published a book entitled "Materials for an Estimate of Spiritualism," in which, adopting a tone of authority, he declared "Spiritualism and mediumship to be quite unworthy of study and serious examination"; "terribly stupid humbug"; "the Spiritists simpletons; and the medium's charlatans," concluding, "Spiritualism darkens the understanding of the persons who occupy themselves with it, confuses their conceptions, and obliterates their intelligence, as I can certify." M. Aksakow has now replied in the book above mentioned, the publication of which has been unavoidably delayed. Prince D. K. describes it as written by a master-hand, in a style attractive and convincing; appealing to documents, and logically yet courteously demonstrating that the Professor's treatment of the subject "is neither scientific nor honourable, and is even contrary to truth." The writer quotes a forcible passage in which M. Aksakow exposes the true character of this pretended judgment, as an attempt to suppress inquiry, and an abuse of the authority of science in the same sense and for the same purpose for which the authority of the Church was abused in past times. The parallel is perfectly just, making due allowance for the diminished resources of intolerance, the spirit of which is precisely the same, whether the dominant preconceptions are those of priests or of exceedingly arrogant men who may, nevertheless, ably and faithfully represent our limited stock of exact physical knowledge. Nor are the means of repression at all dissimilar, save in the inability to persecute in the old-fashioned way. It was not upon the latter method that the power of the Church to retard intellectual advance ever really depended. It was the authority which its judgments commanded in the then state of public opinion that made it really formidable to progress. Now the tables are turned; and the spirit of the priest, passing into the recognised representatives of modern attainments, has at its disposal all the respect and deference transferred from religion to science. And that is a great power.\* We did not destroy the effective force of intolerance with the repeal of the Test and Corporation Acts.

In the preface to his book, M. Aksakow puts aside all theories, confining himself to facts, and leaving their explanation to follow their recognition. This has been the usual line of writers who address the general public on the subject. It has not been a very successful one. I doubt if a fact out of all relation to either custom or intelligence can be impressed upon the human mind. On the other hand, it is instructive to see the facility with which evidence will be accepted by a theorist. Dr. Carpenter, for instance, admits some phenomena probably true in fact, but individually resting on evidence which would hardly be passed by the Society for Psychical Research. And this is what is really meant by the plausible but fallacious proposition that evidence should be

\* For instance, to be identified with a highly discredited belief is often very injurious to a man's prospects in life. My own experience, not very long ago, supplies an illustration. I was at the Bar, and a friend wished to secure for me the business on my circuit of an important firm of solicitors, then unappropriated, owing to a recent legal appointment. I knew nothing about it, till my friend met me one morning, as I was going down to my chambers, with a volley of humorous imprecations. I soon gathered that it was my notorious connection with Spiritualism of which he was complaining. He told me he had actually obtained the promise of employment he sought on my behalf, and was just leaving the office of the solicitors, when he was recalled by the question, "By the bye, there is a man of that name in the profession who goes in for Spiritualism; your man, of course, is not the same?" My friend had reluctantly to admit that indeed he was, and all his assurances that, notwithstanding, I was not an absolute fool, could not avert a prompt and emphatic refusal to have anything to do with me.

proportionate to probability. When we speak of the probability of a fact we are thinking of its intelligibility. A short time ago, the *Saturday Review* informed us that science does not concern itself with mysteries; the real question being, of course, whether science has any concern with facts which it is not ready to explain. If not, it is evident that science is either *a priori*, or is unprogressive. When a mind is so constituted or limited as to be unable either to conceive or to admit an hypothesis adequate to the fact, the latter is violently thrown up by a sort of mental indignation similar to the rejection by the stomach of some unwelcome food. Yet the food may not be noxious, only the stomach weak or diseased. So with the mind. And then this mental incapacity is called the "improbability" of the fact. I have come to doubt very much whether the world will ever be converted by the accumulation and critical presentation of mere evidence (though this is indispensable) without a corresponding advance of psychological conceptions. Of course it may be otherwise if (as seems not impossible) the facts become so obtrusive as to take rank in the stock of notorious experience. In the meantime, what we want quite as much as evidence for the public is a few books of the character of "The Unseen Universe," written by men of established reputation, and familiarising the "educated" classes with conceptions into which the facts will fit.

Prince D. K. (who avows himself a Re-incarnationist of the school of Kardec) adverts to "the false circle of mysticism and dogmatic sectarianism in which the Russian Spiritists are too often confined." He mentions an article by M. Aksakow lately published in the Moscow journal *La Russie*, replying to another by Dr. Saloviev entitled "The Heresies of the Russian Aristocracy." The Prince concludes a letter of considerable length with a passage of some eloquence, which I fear might be missed in my translation.

C. C. M.

HINTS FOR INQUIRERS INTO  
SPIRITUALISM.

## No. II.

Cultivation of Mediumship.—By Hudson Tuttle.

The prevalent conception of mediumship is: a state of passivity in which the individual can be used by spirit intelligences as an instrument, and as such, of necessity, the medium is wholly irresponsible. As a general statement, this view outlines the truth, but is insufficient and misleading, and conveys an inadequate, unsatisfactory, and erroneous impression of the phases and conditions of spirit control.

The faculty or state of mediumship is not a freak of nature, nor a gift from a Divine source, but like the senses is common to all human beings. As the senses vary in different individuals, and at different times in the same individual, so sensitiveness varies. Some persons have exquisitely keen sight, while in others it is dim; some hear the slightest sounds, while others can hear only the loudest reports; some catch the faintest perfumes, while others are able to sense only the most pungent odours. In the same manner, while all possess the quality of sensitiveness, in some it is dormant; in others indistinctly blended with their physical senses, while in a few it is dominant. It is a faculty capable of cultivation, and also of nearly complete extinction.

There are two methods of its cultivation: The first is what may be called the negative or passive, by which the medium is led to merge his identity in that of the controlling intelligences, and become a mere puppet to do their bidding. Astonishing results are often produced by this method, but the medium yields his individuality, and becomes the sport of unknown and irresponsible influences. The passive condition which allows pure spiritual beings to come *en rapport* with such, opens wide the portals for the

approach of the low and depraved, and what is of more vital consequence, to mortals of every grade! The position which such mediums at last attain is one of greatest danger. They have lost self-control, the power of will, and are as magnetic needles trembling to every influence, good or bad. If a spirit can entrance them and make them utter its thoughts, it can compel them to act as it desires. They may be carefully attended and guarded by good intelligences, and their friends may surround them, but the time will come when the guard will be broken and the lower influences gain sway. The stronger magnetic power of some mortal may lead wide astray and leave the medium a despised victim of the most degrading passions.

Examples of this method will at once suggest themselves to the experienced reader. They are only too many, and the once shining lights now in darkness present the saddest picture in the pages of Spiritualism.

The second method for the cultivation of mediumship is that of individual growth, which may be called the positive method. Individuality is not yielded, nor the will benumbed. The sensitive faculty becomes a means of receptivity, instead of passivity. It is like a new sense, yielding its proper mental stimulus, as the hearing or sight. Such mediumship is strengthened by study and thought. It may come unrecognised, or like a flash of light bear great thoughts to the mind. The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption, unconsciously to them prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation.

Often it is said in sorrow or with a sneer, that if the utterances of the trance-speaker are those of Webster or of Parker, they have lost their wits; and that the prescriptions of once eminent physicians are the recipes of quacks and pretenders. Think of this subject for a moment! Would the spirit Webster follow the wanderings of a frail woman, for the purpose of speaking to an audience, affected only with wonder, or his name? Would he not rather find the Senate Chamber the most agreeable, and if he had a measure to suggest, would he not find a receptive mind on the floor, to whom he could impart it?

Is it not correct in reason to suppose that the statesmen of the past will gather at the Capitol, and impart their ideas to those who can at once place them before the country? But it is said in reply, the senators and representatives are not mediums. True, not the passive tools such are popularly supposed to be, but who shall say that the far-reaching statesmanship, which at times cuts through the fog and darkness, is not an impression from a superior source. The spirits of statesmen would be drawn to those who made government a study, and to them would they impart their ideas.

In the same manner the spirit of the skilful physician returns, not to further the selfish ends of some ignorant charlatan, but to the thoughtful practitioner, and astonishes him with the accuracy of diagnosis or effect of prescriptions which the recipient thinks are from his own mind.

The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read or listen, and Spiritualism is scorned for the barrenness of thought and rudeness of expression. Not so fast. The spirit poet would seek the poet, and with responsive soul, enlarge and beautify his thoughts. When the exquisite verse crystallises, and on winged words departs as a messenger to the world, the astonished poet trembles with delight at the beauty of what he supposes his own creation, while really it is a joint product.

Hence will be seen the absolute necessity of thorough culture of all the faculties of the mind conjointly and harmoniously with the receptive or sensitive state

Mediumship should be a state of exalted concentration, hence mediums have great need of self-control and self-reliance. The mistaken ideas of the character and requirements of mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away the accumulated rubbish, but bear the cause to higher grounds.

[The following letter contributed by Mr. Tuttle to the *Harbinger of Light* is also to the point, and should be read in conjunction with the above.—ED. OF "LIGHT."] Hudson Tuttle.

Mediumship.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I find in reading the pages of your excellent journal, a constant demand for mediums, and regrets that mediumship is not more common. I am deeply impressed by this state of affairs, to write a brief communication on the subject. The desire for foreign mediums about whom wonderful things are recorded, is well enough, and perhaps should such be secured good results might follow. Yet as the conditions of mediumship are so varied, evanescent, and as yet undetermined, no one can safely predict results. I have watched with great interest the effects of public mediumship, and contrasted it with what may be called that of home growth, and I am in favour of the latter. While public mediumship has its place, and has accomplished a great work, I think the home circle is the more appropriate place for satisfactory investigation.

All are more or less sensitive, and it would be difficult to select six or eight persons, without securing at least one whose sensitiveness would develop into noteworthy mediumship.

Now I have to recommend this to the Australian friends who are seeking for light. Do not wait the coming of some remarkable personage; they may not come, and should they the chances are you will be disappointed. Form a circle of your family, or such friends as sympathise with you. The arbitrary rules laid down are of little force, in regard to numbers, arrangement in the circle, &c. Of course true and worthy persons should be selected, who are in earnest and desirous of arriving at the truth. The number of ladies and gentlemen should be equal and not to exceed ten or twelve, nor less than six. The circle should be formed around a table by resting hands on its top; joining hands is not especially recommended; singing is of benefit by its harmonising influence; an eager, over-expectant state of mind is to be carefully avoided, and in order to do so, light conversation and a happy disposition are to be cultivated. The circles should be held with stated regularity, for it is presumable the engagement will be kept on the part of the spirit-friends, who form a most important element in the result.

We have known circles receiving excellent manifestations, some member being at once developed as a speaking or writing medium, at the first séance, but such a result is not to be expected. The members ought not to become discouraged if they meet many times without receiving any manifestations. The spirit-friends are quite as anxious to give as we are to receive, but they are as unacquainted with the laws of control, perhaps, as we, and time is necessary. A person may have the possibilities of sensitiveness, yet uncultivated, and it is only by means of sitting that a higher sensitiveness can be gained. A certain relation must become established between the medium and the spirit.

Then an important element of success is patience; we became acquainted with a circle of twelve earnest people who met once each week for a year before they received the least sign, and then it seemed as though a flood of manifestations came. The fact was their earnestness was a bar against them, which required time to wear away.

There is probably a medium in every family in Australia, and if proper means be employed to develop their latent faculty, the effort will be repaid many fold.

There is far more satisfaction in sitting in a circle with relatives and known friends, than with strangers. When will our departed friends come, if not to the home circle? If they come and communicate with us through strangers, it is because they have no choice, they not being able to approach the dearer friends. It is a duty we owe them to provide the means for their communion with us by forming home circles. Then we shall find that the vacant chair holds unseen the dear one gone, with heart tender and true, anxious to make known to us his presence.

Hudson Tuttle.

Berlin Heights, Ohio, U.S.A.,  
July 24th, 1883.

### VOICES IN THE AIR.

I have, bound up with other curiosities of occult literature, a pamphlet, published in London in 1706, entitled, "A Wonderful Account from Orthez, in Bearn, and the Cevennes, of Voices heard in the Air, Singing the Praises of God, in the Words and Tunes of the Psalms used by those of the Reformed Religion, at the time of their cruel and inhuman Persecution, and the Destruction of their public Worship, by the French King. Credibly attested by the Certificates of Monsieur Jerien, and many other Ministers and People, Inhabitants of those Places, who heard the said Singing in the Air, which some of them call the Singing of Angels."

As I do not remember to have seen this record elsewhere cited, I will give the substance of the account, which is too long to be copied entirely. (Compare it with a similar manifestation which brought comfort to the monks of the Charterhouse, on the eve of the suppression of their establishment. Froude's History of England, ed. 1870, Vol. II. c. 9.)

It seems that the report of these mysterious singings had been already prevalent after the suppression of the public worship of the Protestants at the Revocation of the Edict of Nantes, in many places, before M. Jerien, one of the banished French ministers, made from Holland a particular inquiry into the evidence for the phenomenon at Orthez and parts of the Cevennes. Several original testimonies of persons of credit and repute, who themselves heard the voices, are printed at length, as well as much general hearsay. The singing was heard usually in the night-time, but occasionally at mid-day. It attracted multitudes of people, who resorted every night to the parts of the city where it was to be heard. These assemblies were prohibited by the magistrates. Not only the Protestants heard it, but even bigoted Papists, as they were constrained to admit, ascribing it (of course) to the devil. Every precaution is said to have been taken against artifice; but the character of the phenomenon, and the places where it was heard, made this supposition quite inadmissible. The singing is described as up in the air, consisting of many voices in harmony. The tunes were identified as those of the psalms and hymns usually sung in the Protestant churches, and many of the witnesses professed to distinguish the words. "I confess," says one of the witnesses, "I only heard a charming music that represented a great number of voices that agreed exceedingly well, but I could not distinguish the words; there was one that raised his voice above the rest, and made himself observed when the rest had done. After I had a long while heard the melody with ravishment, I perceived that these voices drew off, and abated by little and little, till they were insensibly lost in the air. The same evening, returning to my own house, and discoursing at the gate with many of my neighbours of the marvellous things we had heard; on a sudden the same voices again saluted our ears, and filled us with new delight for a quarter of an hour, and then withdrew as before. The Tuesday following, in the

evening (being calm), being with one of my relatives at the door of my own house, we both heard a number of voices in the air, which resounded with strength, and made themselves heard with greatest clearness." One of the witnesses estimated the voices at two or three thousand. "After the church at Orthez was razed to the ground, this singing ceased, till about October following, and then was again heard by many of that city, and by many that came out of the country to market, and stayed all night on purpose. It ordinarily happened about the same hour, between eight and nine at night; some heard the words, others the tune of the psalms; and there is scarce a house in Orthez in which some of the family hath not heard it. . . . To conclude, it is impossible to doubt of a truth, which the far greatest part of the inhabitants of Orthez are able to certify, and to which the Parliament of Bearn have also given their testimony by a decree, which forbids men to hear these psalms, or to say they have heard them, on the forfeiture of 500 crowns, and the Councils of Orthez published these ordinances in their city." (That is how unacceptable evidence was dealt with in the seventeenth century. *Mutatis mutandis*, the same spirit is alive now; though it is the bigotry of a shallow "enlightenment" that issues its decrees; and its penalties—ridicule and scorn and pseudo-scientific denunciation—are more dreaded by many than would be "the forfeiture of 500 crowns.")

"The same thing hath happened in the Cevennes. As this country is full of mountains, where there are echoes, which multiply and return the voice, and as night assemblies have continually been made there, where they sing psalms with a loud voice, therefore the relation of singings [in the air] may seem the more doubtful. But the affair of Orthez, which is a close country and without mountains, being well proved, I see no reason" (says M. Jerien) "to question that of Cevennes; and shall therefore without scruple produce the certificates which come from that country."

"But as to the business of singing the praises of God," writes one of M. Jerien's correspondents from the Cevennes, "it is necessary that I speak to you of the miracle which makes so much noise in this country. Which is, that since the entire loss of our church's and our pastors, there has been heard in the air, voices and sounds of instruments, very melodious; and that which is most extraordinary is that many persons distinguish the tunes of the psalms. I can assure you of the truth thereof, since I myself have distinguished more than thirty. It has been told me that my brother, M. de Mont Vaillant, distinguishes them all perfectly well. . . . I had forgotten to tell you that the noise of a drum is here heard so clearly, that nobody can doubt thereof, no more than about the singing of psalms; for there are so many persons of good understandings convinced thereof that we ought to give up ourselves to the power of truth. I do avow that the thing passes all imagination; but be assured that all care imaginable has been taken to prevent delusion."

I have given but fragments of the evidence printed in this pamphlet. C. C. M.

### INTERESTING MANIFESTATIONS.

Since the publication of Mr. S. C. Hall's account of "Interesting Manifestations," in our issue of November 17th, he has received the following letter bearing upon the subject, and has kindly forwarded it to us for publication:—

DEAR MR. HALL,—Thank you very much for sending me "LIGHT," containing your very interesting letter. It has given me great comfort, for I have long seen the same sort of things, and have been puzzled to account for them, half fearing that the lights were the imaginings of my own brain, but I am learning now to distinguish between the two.

There is a white light, which seems to come from my own eyes in regular beats sometimes, but every night I see a great deal of clear light, filled with innumerable pin points of greater light, and flashes like miniature lightning and sudden stars, and across the light go backwards and forwards faint shadows; and

one night I saw for one instant, close to me, a lovely face behind the moving air, which was like a cloud over it. I do not know the face—a woman's—but I saw the shining brown hair in a low knot at the back of the head, and the perfect forehead, nose, and mouth, and wonderful clear eyes—all like a living face, not shadowy. Your letter makes me hope that I, too, shall be privileged to see my dearest husband, who, I know, is with me continually. Why, even as I write in broad daylight, a beautiful white star flashes out before me, and often I see an intensely blue star. My medium (my daughter) is gone, so I have no séances, but the lights increase more and more. Ah! how good is God to give us so much.—I am, dear Sir, yours very truly,

November 23rd.

Mrs. A. M. Howitt Watts has also written to Mr. S. C. Hall as follows, respecting his recent article on "Children":—

I have just finished reading your most touching and truly heavenly-spirited paper on "Children" in "LIGHT," and cannot resist my impulse to tell you how beautiful and true I feel it!

The words given from my dear father are very beautiful, and from their likeness to himself I recognise at once his identity in them. He loved children with all his heart, and nothing would be more accordant with his spirit than to comfort you by speaking of your charming daughter. This paper of yours I trust will bring conviction to many hearts.

In the set of spirit communications which my parents received (many years ago), professing to be from their children in Heaven (reference to which is made in my biographical sketch of my dear father), there are descriptions of the life in Heaven, identical with the glimpses you give in this paper. Infants who had passed from earth—having only breathed its atmosphere for a few hours or days—were there encountered as spirits of a most innocent and celestial order—having gone on maturing in the sunshine of God, and under the instructions of angels, and awaiting reunion with their relatives in the completed circle of love. "Eye hath not seen, nor ear heard (fully), nor hath it entered into the heart of man to conceive what God has prepared for those who love Him." But we do have glimpses indeed granted us: and not far-off glimpses either.

Of course you know Miss Theobald's little book about children in Heaven—one of the series called "Heaven Opened." Her descriptions are also in entire accord with yours.

### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Popular Life of Buddha.

To the Editor of "LIGHT."

SIR,—After the sympathetic, and I must add highly flattering, notices of the "Popular Life of Buddha" that have been printed in "LIGHT," it seems to me that I must appear to their authors (the editor and "M.A. (Oxon)") the most ungrateful of mortals if I utter a word of protest; but I wish to point out that the work has a higher aim than merely to correct the Buddhism of the Christian Knowledge Society.

For many years I had studied the question, what were the ancient "mysteries," and the ancient "wisdom"? In this fascinating quest I had ransacked many works on the Rosicrucians, the Gnostics, the Kabbalists, and the Magicians. I had dived into T. Taylor and the Mysteries of Eleusis, and seen the "Apocalypse," "Isis," and "Freemasonry" unveiled over and over again. Gleams of light flashed about here and there, no doubt; but when the "Adept," the "Occultist," the "Esoteric" teacher approached the Adytum of the temple he always put on a look of alarming profundity and announced that some secrets were too great for mortal utterance. This proceeding suggested a doubt that was rife when a certain lawyer was Chancellor of England: "It is impossible for anyone," said Pitt, "to be so wise as Thurlow looks!" I must confess that until I was fortunate enough to read M. Foucaux's translation of the Lalita Vistara, or Life of Buddha, I made little progress in my occultist studies; and it was not until I had read it carefully two or three times over when preparing my most recent volume that its full importance dawned upon me. I consider it by far the most valuable work that the student of ancient mysteries can study.

In very plain language, the work itself makes this claim. It professes to "reveal" the "secrets" of the Adepts or Buddhas. It professes to shew a mortal how to gain "supernatural powers," the "divine vision," calmness, purity, self-mastery. It professes to shew him how to gain the eight spiritual, or as modern mystics would say, the eight interior states, the "Kusa mat of Indra, the Conqueror" ("he who overcometh" of the Apocalypse), the "Kusa mat of Brahma," and so on. (Foucaux's translation, pp. 7, 401, et seq.) Oddly enough, too, it exhausts

all the vocabulary of Christian mystics and talks of the "mystical annihilation," "the mystical death," like Madame Guyon and St. Francois de Sales. My work is an attempt to give a digest of it, elucidated with extracts from other prominent Buddhist and Brahmanical mystical works; but I recommend everybody to study the work itself in Foucaux's translation.

From the earliest days, man knew that he had a great destiny before him. This was to unite himself at length, without loss of individuality, with the Great Spirit of the Universe. Thus a delicate problem arose, namely, how to find some analogy or symbolic connection between the bifurcate mammal, man, and the splendid mountains and seas and stars that clothed the Great Spirit. The solution was twofold:—

1. The mystic got to image God as a transcendental man in whom vicegerency of the universe, the fatherly and motherly principles, and the seven legions of immortal spirits were combined. This is the Adam Kadmon of the Kabbalist, who united in his person the ten Sephiroths. This is also the Purusha of India.

2. The second solution took for symbol that portion of heaven seen by night with the ecliptic for rim and the Dragon for apex, and called it the Temple of God. This accounts for the ecliptic being the point of departure for all the symbolism of the mystic. In Buddhism he is called, "He who has turned in the Zodiac." The early Christians according to Bingham were called "Temples of God." The culminating point of the year was the Feast of the Tabernacle, the Feast of the Tree. It was feigned that an imaginary diameter passing through Virgo (the Indian Tree) divided the circle of the ecliptic into two kingdoms, or cities of the soul, the Kāmaloka, the domain of the mystic Jezebel, and the Brahmaloaka, the Apocalyptic New Jerusalem. Buddhism throws a valuable light upon the way in which the Essenes and early Christians viewed these two mystic domains, and on an infinity of mystical ideas. In one city was wealth, luxury, and rich food, palaces, jewelled wives, the cringing of courtiers and the proffered sceptre of Kapila vastu. The other city promised famine, beggary, and nakedness, "blows with a stick," say the Buddhist books, and "persecutions without end," the terrible visions of the fasting ascetic, the forms that in marble and jade still grotesquely guard the portals of Christian and Buddhist temples. An absolute line of demarcation was drawn between these two cities by Christ and Buddha because each knew the peril of attempting to enter the mystic portal without the pantafoes and tetra grammations of continence and self-mastery. The "mystic contemplation," as Clement of Alexandria calls it, the self mesmerism of Yoga that induces visions and occult powers, was under each system merely means to an end. Buddha's movement was not Quietism but a protest against the Quietism that he found in India. His "beggars" in rags were ordered to march forth and preach Dharma to every nation under Heaven. A second school of Buddhism by-and-bye arose which restored the ancient Quietism and Occultism. If the "Brothers" of Tibet are due, as claimed, to the movement of Tsoukhapa, they must belong to this school. I know that my exposition of Buddhism is called "Exoteric" by the Theosophists. I might turn the tables and shew Tibetan books which lay down the mystifications which the tyro is to be first of all amused with, before he is told much. I will, however, content myself with pointing out that my "Exoteric" Buddhism won India and the "Esoteric" Buddhism lost it.

ARTHUR LILLIE.

#### A Perplexing Experience. To the Editor of "LIGHT."

SIR,—May I send a few words to your excellent paper, with a view to throwing light upon the perplexity of your contributor, "E. D."

His patience in continuing to sit for writing under such annoying difficulties deserves high praise. As my own experience was very similar, I will briefly relate it, and trust to your kindness to insert my remarks.

A few years ago, without the least expectation or wish on my part, my hand and arm were controlled to write. It would be tedious to relate all the particulars, suffice it to say that I was seized upon and made to write, but only the most confused stuff. I came to the conclusion that I would consult an experienced Spiritualist who had written books, automatically. I did so, and he very kindly advised me to put myself into the hands of a developing medium, and he gave me the name of one. I followed the advice, and after (I think) two or three sittings with the medium, I could write quite legibly in what I should describe as a large round hand, not my own writing at all. My writings used to remind me of telegrams—no stops, &c.

By this means I got a coherent message from a departed friend, and when it was finished the control left me, and has not returned.

If "E. D." will try the plan, I think he would at least get to know if the spirits had anything to say through him.

As to "hellish influences," the devil, &c., it is well known that undeveloped spirits often call themselves freely by the name of that mythical personage, as they use the names of Robert Burns or Martin Luther. They seem to think it makes them important to use the names of distinguished persons.—I remain, Sir,

ONE OF YOUR SUBSCRIBERS AND ASSOCIATE OF S.P.R.

#### Hair Growing from Casts. To the Editor of "LIGHT."

SIR,—Signor Damiani will be interested to learn that the above is by no means a singular phenomenon, nor is he the first who has observed it. The fact has been repeatedly noticed, and has given rise to some interesting discussion by correspondents in "Notes and Queries." Not to occupy your space with the pros and cons, and the various suggestions offered, I will give Signor Damiani the following references which I have noted on the subject:—*Notes and Queries*, Fourth Series, Vol. VI., p. 524; Vol. VII., pp. 66, 83, 130, 222, 290, 315, 476; Vol. VIII., p. 335; Vol. XI., pp. 106, 186. Fifth Series, XI., p. 507; XII., p. 293 (in which last place appears a letter on the subject from Mr. Henry G. Atkinson). "Is it likely," writes "G. H. H." (last reference but one), "that a distinguished sculptor and myself are labouring under delusion in half believing that human hair grows long after death, and under the following peculiar circumstances? The friends of a nobleman who died about five years ago, employed the sculptor to make a bust of their deceased relative. For this end a mould was taken, shortly after death, of the head and face, and from this mould a cast was made. It came out clean, and with no sign of hair adhering to it. About three years ago the sculptor first mentioned to me as a matter of common occurrence, not only observed by himself, but by others, that hair often grew from casts. I smiled at the idea, of course, as many of your readers will doubtless. Taking up a cast—the one referred to—and holding it to the light, I saw numerous hairs, about half an inch long, springing in, apparently, a natural manner from the head and face, chiefly on the temples and eyebrows. A week ago we examined this cast again, and we both at once remarked that the hair had increased in length, particularly over the eyebrows. I may add that we examined other casts, made under similar conditions, and found hair on nearly all of them. I enclose, with his permission, the sculptor's name."

I shall cut out Signor Damiani's communication in "LIGHT," and forward it to *Notes and Queries*, as the latest contribution to this curious discovery, though I am myself far from attributing the fact to "spiritual" agency. C. C. M.

#### Resurrection. To the Editor of "LIGHT."

SIR,—I have constantly read "LIGHT" since the first copy was issued, and have never found a number without interest. May I ask you to let your readers know of a book lately put into my hands, which I am convinced will give immense satisfaction to the students of Spiritualism in its highest aspects. It is by the Regius Professor of Divinity, Cambridge, B. Westcott—"The Gospel of the Resurrection." A short quotation may allow your readers to judge of what manner of book it is. (P. 50, paragraph 28) "While we admit that the tendency of a scientific age is adverse to a living belief in miracles, we see that this tendency is due, not to the antagonism of science and miracle, but to the neglect, and consequent obscuration by science, of that region of thought (in which the miraculous finds scope). And even here, the power of feeling makes itself most distinctly felt, against the power of abstract reason. Exactly when material views of the Universe seem to be gaining ground, and an absolute ascendancy; popular instinct finds expression, now in this form of extravagant credulity, and now in that Arrogant physicalism is met by superstitious spiritualism; and there is right on both sides. The harmony of a true faith finds a witness to its fulness in this independent assertion of the antithetic elements, which it tempers and refines. There are causes which impress a very distinct character on different cycles of miracles, and on the form which the belief in the miraculous assumes at different periods. This investigation is full of interest, and contributes in a remarkable degree to illustrate the progressive forms of revelation. If miracles are neither unnatural, nor impossible, it follows that the record of them cannot be inherently incredible."

"Is the present and the finite the definite limit of (not only the mode) but of the object of humanity? Is there no faculty by which a man can contemplate the temporal a true image of the eternal? Is there no fact which unites the seen and unseen? Can the soul reach forward to fuller forms of being?—Can it with joy regard its proper heritage, a future appearance in the fulness of a glorified humanity before God?"

J.E.F.

MRS. HARDINGE BRITTEN'S APPOINTMENTS.—Mrs. Hardinge Britten will lecture in Manchester, Tuesday, January 6th, 1884; in Newcastle, Sunday, January 13th and 20th; and Manchester, the 27th inst. Also in Liverpool and Manchester on the alternate Sundays of February.

GATESHEAD-ON-TYNE.—On Sunday evening last the Spiritualists of Gateshead listened to a farewell lecture on the "Immortality of Man," which was given in the Central Buildings, by Mr. Henry Burton, who leaves during the week for Queensland. The lecturer from three premises, viz., nature, reason, and revelation, proved admirably that man enjoyed an innate immortality and that behind all evanescent forms of matter there ever existed distinctive permanency. One word expresses the influence of the lecture; it was "masterly." Affectionate and hearty votes of thanks were accorded to Mr. Burton at the close.

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The Indians of British Guiana seem to be attracting attention. Last week, I referred to a book by Mr. im Thurn, in which some interesting psychological details are given. Since that time I have come upon another book of legends and myths, collected by a missionary,\* who has spent some time among those aboriginal peoples. It has unfortunately occurred to the collector of these legends to adopt what he calls a metrical form, and to embody what is often charming and beautiful in spirit in doggerel that disfigures it utterly. A simple recital of these primitive legends would have been full of interest. As now presented they are intolerably wearisome. The head men of the tribes were, it seems, mostly sorcerers, and have "in the vicinity of our missions, nearly all passed away." With them, many a legend has died, and many that remain have received an admixture of what the missionaries have superficially taught. They are concerned with God and the future of the soul, which, in the case of the Arawaks, was singularly simple and pure:—an universal Father, a future of light and life for those who have done their duty here, a hell of woe and possible extinction for the wicked.

The Waraus, more concerned with warfare, had bow and arrows buried in their graves to fight their way into the spirit-land. Those of them who settled in Trinidad (as Kingsley mentions in "At Last," ch. 8), conceived with poetic beauty that the pure souls of the good were enshrined in the bejewelled body of the humming bird, and spent an eternity of bliss in darting from flower to flower. It is curious to note that among all these tribes the legends shew a belief in a descent from a higher state of existence. The Caribs tell how, in a superior state, the first men saw this world that it was soiled and stained, and descended to purify it. A cloud conveyed them, but, as they toiled, it receded and left them helpless in a world of sin. Other legends are less poetical, but all shew a similar tendency, and a curious parallelism with the Mosaic records. We have the Fall, or Descent into Matter: the subjugation of the animals to man: a Deluge: and many other parallelisms in legends which are stated to be primitive and antecedent to the introduction of Christianity.

When an Arawak suffers from pain or disease he summons a sorcerer. The medicine man appears with a large

\* "Legends and Myths of the Aboriginal Indians of British Guiana." By W. H. Brett. B.D. London: Gardener, 2 Paternoster Buildings.

rattle called a "shok-shok" and some tobacco. With the rattle he creates a dreadful din, while he roars his incantations, and shouts at the fiends of disease. He puffs the smoke of the tobacco up the nostrils of the sick man, and then proceeds to pound and rub the part affected. This done he applies his mouth, and sucking hard, removes from it a nail, or thorn, or claw, or some such thing which he declares the fiend has put into the sick man. The mesmeric pounding and rubbing are common, I believe, to most primitive peoples as a cure for pain.

The University of Pennsylvania, which it will be remembered, lately received a large bequest under the will of Henry Seybert for the impartial investigation of the phenomena of Spiritualism, has appointed a committee for that purpose. Dr. Pepper, Provost of the University, is chairman, and the Rev. G. S. Fullerton is secretary. It has been decided to commence with "the collection of authoritative and representative literature" of the subject. Dr. Fullerton has been "entrusted with the main work of accumulating the necessary literature, and he will also prepare a suitable historical sketch of modern Spiritualism." Dr. Fullerton, it is to be hoped, has nothing else to do, and is in the enjoyment of vigorous health. For he has his work cut out, and will need a long time to complete it. The literature of Spiritualism in English, German, French, and other tongues to say nothing of that which lies closer to Dr. Fullerton's hands in his own country, is vast in bulk, and will need careful sifting. It is characteristic of it that a few grains of wheat are often buried beneath a mountain of chaff; but the Committee wants the wheat, and the chaff must be winnowed. This will involve a far greater expenditure of time than "the entire winter," which is prescribed as sufficient. The members of the Committee are laudably anxious that it should be known that "no one of them have any bias nor prejudice existing in their minds which would prevent them from joining in a thoroughly impartial examination." It would be unfair to hold them responsible for this remarkable piece of grammar. It is the Philadelphia Press's way of putting it. It is well, however, while giving all credit for impartiality to these gentlemen, to note also that no one of them has any knowledge of the subject which would qualify him to conduct so delicate an investigation.

Professor Max Müller contributes to the *Pall Mall Gazette* an account of one whom he calls "a great religious reformer,"—Dayānanda (or Dayānund) Sarasvatī, the founder of the Arya Samāj, who has recently died. Dayānund was a scholar deeply read in the theology of his country, and profoundly possessed with the belief that the Vedas were the final and complete revelation of the Divine will. For him a question was absolutely settled by a reference to the Vedas, just as for many amongst us a text from the Bible clinches an argument. "Whatever was not to be found in the Vedas he declared to be false or useless: whatever was found there was to him beyond the reach of controversy." It is instructive to note that like Western believers in the verbal inspiration and plenary authority of Scripture, he was acquainted with no sacred writings but those of his own religion. Like them, too, he spent infinite pains in twisting words from their plain meaning in order to bolster up a preconceived theory. Since the Vedas were

(*ex hypothesi*) the word of Brahma; and since nothing could (of course) be hid from the infinite Wisdom, it followed that the Vedas must contain all knowledge. "To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam engines, railways, and steamboats, all were shewn to have been known to the poet of the Vedas, for Veda, he argued, meant Divine knowledge, and how could anything have been hid from that?" It matters not where a man is born. Dayanund has many Western parallels, who regard our Bible as the encyclopedia of all possible knowledge, and even find in the recent atmospheric phenomena a literal fulfilment of prophecy. Are not, they say, the heavens literally "turned into blood," and is not "the great and terrible day" at hand?

Foolish as Dayanund's Vedic beliefs may seem when analysed, we have no right to cast a stone at them; nor to doubt the honesty of the man who professed them. Professor Max Müller compares him with Dr. Pusey; but he was differentiated from the great Anglo-Catholic in that his mind was set on reform, while Dr. Pusey's aim was to revert to the old ways, and to the faith of primitive Catholicity. Dayanund was before all a reformer, and he shared the fate of all his kind. "The aid of the police had often to be called in to protect him from the blows of his conquered foes" after some successful public disputation with learned Pundits at Benares or elsewhere. The pioneers of unpopular truth fare as badly in India, it seems, as in England. "This blasphemer" is the ready response now and there, as it was in the days of the Christ. But Dayanund left his mark on his age, and the Arya Samaj is one of the most influential Protestant bodies (if I may be allowed the expression) in India.

Professor Max Müller makes a very brief and passing allusion to Dayanund's connection with Theosophy. It was short and stormy, and there is no reason to recall the story. "There is," the Professor writes, "a curious autobiographical sketch of his life published in an Indian journal, *The Theosophist*. Some doubts, however, have been thrown on the correctness of the English rendering of that paper." The autobiography thus referred to was published in *The Theosophist*, of October, 1879, and subsequent months. It was written expressly for that journal, and I have never heard that its accuracy was impugned by the Swami or by any of his friends. It is an extremely interesting and instructive record of a great and single-minded life. Whether the Arya Samaj will long survive its founder is not doubtful. The true life is in the Brahma Samaj over which Chunder Sen presides. Its contact with Western knowledge keeps it fresh and free from stagnation. Though I am aware this is a heretical utterance, I entirely believe that free intercourse between members of various forms of faith, and a comprehensive grasp of all religious systems, is productive of a breadth and largeness of view which the profoundest study of one aspect of truth is unable to afford. If Dayanund had realised the fact that God had revealed Himself outside of the Vedas, he would have saved himself a terrible waste of time and energy in tortuous exegesis. If he had recognised the fact that the Vedas contain much childish nonsense he would have been a wiser man. But then "if one chapter, one verse, one word of the Vedas had to be surrendered as coming from a human source, the whole edifice of his faith would have crumbled to pieces." And so in East and West alike men shut their eyes, and as children say, "make believe very much," lest they should cease to believe at all!

It has been suggested to me that the case of healing

by means of Lourdes water which I noted last week is important enough to warrant the preservation in full of the medical testimony. I think it is, and accordingly append the two certificates to which I referred.

The second certificate is as follows:—

"I, the undersigned, certify that for about thirty years Mr. Macary, carpenter, of Lavaur, has been attacked by varicose veins with enormous nodosities in the legs, frequently complicated by large ulcers, in spite of the compression exerted by appropriate stockings or bandages, that these symptoms have disappeared suddenly, and that to-day there only remains a nodosity, sensibly diminished, in the inner and upper part of the right leg.—Lavaur, August 25th, 1871 (Signed), ROSSIGNOL, Doctor of Medicine."

The third medical certificate is as follows:—

"François Macary, sixty years old, carpenter, of Lavaur, member of the Society of Saint Louis, consulted us about twenty years ago for varicose veins, which filled up the left popliteal hollow and inside of the knee and of the leg. We then observed towards the lower third part of this limb a varicose ulcer, with thickened edges, with considerable and painful engorgement of the tissues. There was besides, both in and outside the upper part of the calf, two large old scars, which had nothing to do with the affection for which we were consulted, and which were the result of a gunshot received by the patient twenty years previously. There were so many enlarged veins, and they were enlarged to so great an extent, that so far as we were concerned, the surgical means with which one treats this disease were formally contra-indicated. Macary appeared to us to be the victim of an infirmity which would last him his life, and we advised only palliatives which several of our brethren had already advised. Eighteen years later,—that is two years ago,—Macary presented himself to consult us again. The state of his leg had grown much worse. We confirmed our former prognosis, and told him it was of urgent necessity for him to get the ulcer to cicatrise, to submit himself, as the only means, to absolute and prolonged rest in bed, and to the application of regular dressings. To-day, August 15th, 1871, Macary appears for the third time. The ulcer is perfectly cicatrised. There is nothing compressing the leg, and nevertheless there does not exist the shadow of engorgement. What surprises us, above all, is that the varicose knots (*poquets*) have entirely disappeared; and that where they were before, one can feel some small strings, hard, empty of blood, and yielding under the pressure of the fingers. The interior saphene vein has its normal direction and volume. The most attentive examination affords no trace of a surgical operation. According to the account of Macary, this radical cure was produced in the course of a single night, and under the influence of nothing but the application of some compresses wetted by water drawn from the Grotto of Lourdes. We conclude that, apart from Macary's story, science is impotent to explain this fact; for [medical] authors give us no experience of anything at all similar. They are all unanimous on this point, that varicose veins, left to themselves, are incurable; that they are not cured by palliatives, and still less spontaneously; that they go on getting worse steadily, and that one can only hope for any radical cure by the application of surgical means which involve grave dangers to the patients. And though the fact asserted by Macary would not be proved by evidence taken from any one else, still it would not the less remain for us a fact of the most extraordinary kind, and—let us say it out plainly—a supernatural fact. In which faith we sign the contents of the present report.—BENNET, M.D., of the Faculty of Paris, August 15th, 1871."

M.A. (Oxon.)

#### BACK NUMBERS OF "LIGHT." SPECIAL NOTICE.

The Editor will be obliged if any subscriber, having copies of the following numbers of "LIGHT" to spare, will kindly forward them to the office. They are urgently required for sets. Full price will in each case be given for them.

No. 105 for January 6th, 1883.	
" 106 " " 13th, "	
" 128 " " June 16th, "	
" 127 " " August 18th, "	

A cloud upon the soul shrouds and darkens the earth more than a cloud in the firmament. The spectacle is in the spectator.

#### POETRY OF THE HON. RODEN NOEL.\*

##### FIRST NOTICE.

The poetry of Mr. Noel has met with extremely high encomium from contemporary criticism, both abroad and at home. It has been compared in various of its qualities to the compositions of Wordsworth, Coleridge, Shelley, Blake, and Heine—poets assuredly of very diverse orders of excellence—all, however, united in the one master attribute of the poet, namely, Imagination which deals with the deep things of the mind. It may interest the readers of "LIGHT" to make acquaintance with the writings of this warmly praised author.

We will, therefore, consider the two volumes which may be regarded as typical of a special gift possessed by him; the presentment of some metaphysical idea or true experience of the soul-life within the external form of verse, glowing and enriched with an almost super-abundance of poetical illustration; his imagination teems with images of great variety and beauty drawn from the worlds both of Art and Nature.

"A Little Child's Monument," was noticed in "LIGHT" upon its first appearance. Owing to the peculiar nature of its subject, which must appeal to the sympathies of so many readers, and to the genuine expression of deep human suffering which gave rise to this volume, "The Little Child's Monument" will ever remain one of the most popular of the author's productions. The reviewer in the *British Quarterly* aptly characterises this volume as "a wail of human anguish; in part a triumphant song of human faith," adding that here "we have an expression unique in its penetrating simplicity of the manifold torment of a great bereavement," and "that the simplest and the subtlest grief-stricken souls may find sustenance in its pages." Having passed out of the heart's earthquake, where, stunned by the blow, the brain reeled at first in the darkness of a sceptical questioning of Love-Divine, the ineffable beauty and tenderness of the external world, and the very reaction of grief itself, bring the poet gradually forth, step by step,—but ever and again for a time falling back into the desert of despair—into calm and holy contemplation of the Life-immortal. Gradually arises for the stricken hearts of the parents, the dawn of the new day, wherein is revealed in its transfigured and changeless beauty the abiding presence of the arisen spirit of their idolised child. For them has begun life also, in the true Paradise of God; and into this glory of the Resurrection they recognise that for all equally stricken human hearts, "a little child shall lead them."

"Cette sincérité, cette absence de toute pose dans l'expression de la plus intense douleur on la trouve à un degré peu commun dans 'A Little Child's Monument'; Lament,' qui dans sa simplicité presque sacrée est d'une incomparable beauté de forme," says a French critic, writing in *Le Parlement*. (Paris, June 10th, 1882.)

As a specimen of one of the most simple and touching of these poems, one of a Blake-like character, entitled "Music and the Child," we will extract a few stanzas, since the conviction comes to the reader irresistibly, that the experience of the symbolic dream is real, and was a dream-picture sent to comfort the human sorrow with a tenderness superhuman.

"An organ-player comes rarely round  
To our lone moorland place;  
My darling at the welcome sound,  
Runs, with laughter in his face,  
To the nursery window, hailing  
With melodious mirth unfailing.  
The sun-burnt, black-bearded man,  
Who greets him in Italian.

\* "A Little Child's Monument," "The Red Flag, and Other Poems," "The House of Ravensburg," "Beatrice, and other Poems." May be obtained of the Psychological Press Association.

Then he brings and sets a chair,  
Humming over every air,  
Feigns to turn a handle deftly,  
Feigns to talk Italian swiftly,  
Fair, in little blouse of blue,  
Sweet of heart and form and hue.

Pale, my love, with dews of anguish  
From the night beneath the curls,  
Lies asleep; and while we languish  
In despair, behold! there purls  
A rill of music from afar:  
Can the favourite organ jar  
So upon our hearts? We fear  
Lest it waken him; yet hear  
Him, waking, pray for it to come  
Under the window of his room,  
Asking that his friend, the player,  
May have food; we grant the prayer  
Then he lists to every tune,  
Growing very weary soon.

Baby lies upon the bed,  
And our hearts with him lie dead.  
Baby lies with fair white blossom  
In his hair and hand and bosom;  
Only he is lovelier far  
Than earth's fairest flowers are!  
And while we cower, smitten low  
By our baby boy's death-blow,  
Draws again the organ near . . .  
Ah! Baby never more may hear.

Then in the depth of our despair,  
A vision found we lying there.  
She and I were cowering  
Before the swoop of Death's dark wing  
That, sweeping him to nothingness,  
Plunged our souls in the abyss.  
Stone-eyed, to stare upon the gloom  
Frantic, to challenge the deaf tomb,  
Beating upon its iron door  
For him who shall return no more.

But I dreamt that she and I  
Were gazing very mournfully  
On the organ, as we deemed  
Disused and broken. Then it seemed  
That his dear nurse, who loved him well,  
And cherished more than I can tell,  
Came unawares, and on her breast  
She bore him whom we laid to rest,  
Our darling, glorious, health-rosed,  
Whose dark, dewy eyes reposed  
On some far-off, enraptured vision  
Of the children's realm elysian.  
Ah! with what transport we kissed him!  
Not dead! not dead! how'er we missed him.  
Heaven, too, vouchsafes another token;  
The little organ was not broken!  
Lo! baby turns it round and round,  
Rejoicing in the wonted sound,  
Yea, singing in his blouse of blue,  
Lovelier than we ever knew."

We have yet to speak of the most sustained production from the pen of Mr. Noel; that which, so far, has given most scope to the unquestionably weird powers of a singularly wild and fertile imagination—"The House of Ravensburg."

LIVERPOOL.—Last Sunday, at Rodney Hall, in this city, Mrs. Emma Hardinge Britten delivered two orations to highly appreciative audiences, the subject in the morning being "Occultism, Witchcraft, and Spiritualism," and in the evening "The Church of 1883 and 1884." At the close of the evening service, on the Chairman proposing a vote of thanks to Mrs. Britten for her services during the past year, she received quite an ovation, every evidence being given of the deservedly high estimation in which she is held here as elsewhere. Mrs. Britten will resume her services in Liverpool on the first Sunday in February, and we hope that she will continue them every alternate Sunday during the remainder of her stay in England.—*Correspondent*.

LEICESTER.—Mr. John Bent, of Town Hall-lane, a well-known Spiritualist, entertained a large number of friends at his residence, recently, on the occasion of his son, Mr. John Bent, jun., having attained his majority. Music, singing, games, and hearty congratulations occupied the evening. After supper an adjournment was made to a large room in Silver-street, where dancing and games were indulged in. Mr. and Mrs. Bent, with their children, are teetotalers, Mr. Bent having been a teetotaler forty years, and the secretary to the local Tent of Rechabites nearly thirty years.

BOOKS, PAMPHLETS, &c., RECEIVED.—"How the Poor Live." By G. R. Sims. All the Year Round Christmas Number.

# "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

By A. J. PENNY.

VI.

I hope that to any attentive reader of these attempts to explain the source of evil and sin, it may be said, "Seeing now we thus know what we are, and that God letteth us know it, we should now look to it and generate some good out of us, for we have the centre of Eternal Nature in us. If we make an angel out of us, then we are *that*; if we make a devil out of us, then we are *that*." ("Incarnation," part ii., chap. 9, pars. 12, 13, 14.) The all important question is *how* to make the angel. Let not our ability be doubted, if only the will be constant, for the spirit of man "is a son of the properties, and also a lord of the same, for in him consists the power; he may awaken which he please." ("Signatura Rerum," chap. 2, par. 25.) "For thou must know that in the government of thy mind thou art thine own lord and master, there will rise up no fire in thee in the circle or whole circumference of thy body and spirit unless thou awakenest it thyself." . . . "In whatever quality soever thou excitest or awakenest the spirit, and makest it operative, according to that same quality the thoughts rise up and govern the mind. If thou stirrest or awakenest the spirit in the fire then there ariseth in thee the bitter and harsh anger, for as soon as the fire is kindled, which is done in the hardness and fierceness, then springeth up the bitter fierceness or wrath in the flesh." ("Aurora," chap. 10., pars. 69, 70, 81.) . . . "Be it in love or in anger, that which thou liftest up thyself towards or against, thou kindest the quality of that, and that it is which burneth in thy compacted incorporated spirit. For when thou lookest upon anything which doth not please thee, but is contrary to thee, then thou raisest up the fountain of thy heart as when thou takest a stone and therewith striketh fire on a steel, and so when the spark catcheth fire in the heart then the fire kindleth. At first it gloweth, but when thou stirrest the source or foundation of the heart more violently, then it is as when thou blowest the fire, so that the flame is kindled, and then it is high time to quench it, else the fire will be too great and then burneth and consumeth, and doeth hurt to its neighbours." (Ibid, chap. 10., pars. 71, 72, 73.)

A more wordy exposition of a notorious fact than the Apostle's "Behold how great a fire a little matter kindleth!" But he spoke of the effect of sparks escaping in utterance; Böhm's object was to expose the forge on which they are first struck out. And here we have to remember that the kindling of wrath is not a mischief confined to one part of our being: in the words of St. James "it setteth on fire the whole course of nature," (wheel, or birth of nature, it is in the revised translation of the New Testament, and this precisely harmonises with Böhm's account of it. See "Aurora," chap. 16, pars. 11, 12, 13.) "If a creature which is like or as the whole being of God, spoileth, elevateth, or kindleth itself in a qualifying or fountain spirit, yet it kindleth not one spirit alone, but all the seven spirits." (Ibid, chap. 10, par. 7.) But how to prevent this kindling!—"For out of the essences go the senses or thoughts; they are and have their origin out of the harsh astringency; for they are the bitterness and run always into the mind as an anguish wheel, and seek rest to try whether they may attain to the liberty of God. They are they which strike up the fire in the anguish wheel. . . . "They are the mind's servants and are the subtlest messengers; they go into God, and again out of God into necessity. And whereinsoever they kindle themselves, either in God or in necessity, viz., in falsehood or wickedness, that they bring home to the mind. Therefore must the noble mind often be lord over the evil and stifle it in its anguish, when the thoughts have entertained or laden in false or evil imaginations into the desire." ("Treatise on the Incarnation," part 2, chap. 10, pars. 12, 17, 18.)

But the exceeding difficulty of that stifling! For while wrath lasts, we are animated by the eternal nature of wrath, which is incessantly giving birth to and substantialising its

own creations, by reinforcements of justifying fancies; and "in the eternal nature of the wrath, the light or the kingdom of Heaven is not known, and also in the eternal kingdom of light, the kingdom of wrath is not known, because each kingdom is in itself. So is the soul of man also: it hath kingdoms in it; in which it tradeth, in that it standeth. If it trade in the kingdom of Heaven, then the kingdom of Hell is dead in it, not that it ceaseth, but the kingdom of Heaven is predominant, and the kingdom of fierceness is changed into joy; so also if it trade in the kingdom of wrath, then that is predominant, and the kingdom of Heaven is, as it were, dead; although, indeed, in itself, it doth not vanish, yet the soul is not in it." ("Three Principles," chap. 22, par. 90.) And this trading of the mind is for the most part so blindly eager! "If one property or quality ariseth and getteth above the other, then presently something followeth, so that the mind collecteth all its thoughts together and sendeth them to the members of the body, and so the hands and the feet, the mouth, and all go to work and do something, according to the desire of the mind, and then we say that form or property that directeth the work is predominant, qualifying, and working above other forms, wherein yet all other forms of nature lie yet hidden, and are subject to that one form; and yet the mind is such a wonderful thing that suddenly (out of one form that is now predominant, and working more than all others) it bringeth forth and raiseth another and quencheth the form that was kindled before, so that it becometh, as it were, a nothing, as may be seen in joy and sorrow." (Appendix to the "Three Principles," par. 3.) And in what is technically called *conversion* also. Transition from a hopeless sense of being driven to commit sin, and so strong a fear and loathing of it, however habitual, that it is shunned as the worst of evils, little as it is believed in by careless observers, is an historic fact in human nature, and is often as complete as it is sudden:—complete as regards a totally new starting point for the will, of course pitifully and most painfully incomplete as regards achievement of perfected conduct. Nor, when the dominion of each divided property is better understood, and the tyrannic power of rulers in their darkness more justly estimated, will the suddenness of conversion be so much a matter of surprise.

Just in that power of suddenly eliciting the influences of quite another world of thought and feeling, i.e., another property of our nature, lie at once our greatest danger and our greatest ability to escape from it. As to the danger, let a lucifer box remind us how destructive a force may lie still and harmless while untouched,—force that once kindled by the slightest accident, will suffice to destroy in a few moments the noblest handiworks of many a toilsome year. An angry word, a scornful look can as quickly set the whole mind aflame: and then one mind sets fire to another, and all former growth in love or holiness seems for the time as if it had not been; as we calm we are ready to think all goodwill and trust destroyed as well as present peace. But though much is lost, and future risk greatly increased, relief may be as sudden. The anger into which we have entered is God's anger, and must therefore scourge and plague us powerfully. "His anger is His strength and omnipotence and consuming fire; and His heart is His love, is His meekness, and so now that which approacheth and entereth into His anger is captivated in the anger. But it is possible to go out of the anger, as His dear heart is generated in the anger, which stilleth the anger and is rightly called the Kingdom of Heaven." ("Three Principles," chap. 20, pars. 60 and 61.)

Go out! And how! "When the soul inclineth itself at all towards God's face and doth but a little imagine into God's love, then the Divine life becometh stirring." (Apology 1, par. 2, part 553.) And "then the anger of God sinks down from the soul and so it is released or delivered in the love spirit from pain and lives in God." ("Doctrine of Election," chap. 10, par. 102.) "Hold fast," said Gichtel in one of his letters, "to love in your imagination; nothing can take it from you but your own imagination. As soon as our imagination goes out of the love, darkness enters into the imagination, and the devil then has access." And again, "they knew from experience how easy it was to stumble and to fall by a thought from love into wrath, when the soul being plunged into a violent struggle has very hard work to recover its balance."

## HYPNOTISM AND MESMERISM.

By G. WYLD, M.D.

With reference to the interesting remarks by "C. C. M.," and "M.A. (Oxon.)," in recent numbers of "LIGHT," on the sensibility accompanying the hypnotic state, I should like to make a few observations, and first let me ask—

What is the hypnotic state and wherein lies the distinction between hypnotism and mesmerism?

It seems to me that the hypnotic state is one more or less of *self-entrancement*, produced by fixing the mind on a *point*, and thus excluding all circumferential action. The mesmeric condition, as entrancement, is the same, and is likewise produced by the sensitive fixing his mind on the eye of the operator, as on a *point*; or it is produced by the *monotonous* manual action of the operator, paralysing as it were all circumferential mental action.

As an illustration: the Oriental fakirs produce *self-entrancement* by fixing their eyes on the tip of the nose or on the navel, the ears, at the same time, sometimes being closed by the thumbs.

The self-entranced soul then acts independently; while, on the other hand, the sensitives mesmerically entranced become the *mediums* for the will of the operator.

Both states are states of more or less entrancement, but what is entrancement?

Entrancement is a state in which the soul or mind or *ego* has more or less left the body—so that the body can be cut to pieces without experiencing pain; because the *ego* is outside, and is acting independently of the senses, as an autozoetic power, clairaudient and clairvoyant, and at times controlling its vacant body automatically.

What is the difference between trance and ordinary sleep? I conceive it to be one of degree, which I have attempted to shew by a diagram in my book on Theosophy, which diagram I beg now to reproduce.

This diagram is a modification of one I got from my friend, the late John Dove, about 1840, and I may add that Mr. Dove's knowledge, experience, and power in mesmerism, much exceeded that of any man I have known.

This diagram illustrates what I mean by the relative position of soul and spirit and sleep and trance.

A B C D below the line × × represent the soul in its various states of vigilance at A; reasoning faculty at B; imagination at C; reverie and abstraction at D.

This state of *abstraction* immediately precedes the plunge which the soul takes into sleep at the point × at which point, namely at dead sleep, the soul and spirit are separated by "the middle wall of partition," the "river of oblivion" × ×

The soul may rest in this oblivious sleep, but if it cross the line it awakes on the other side in the spirit world as a spirit.

As a spirit it may ascend no higher than D', namely, the region of spirit reverie or abstraction.

But, if the soul as a spirit ascend to C', it becomes clairvoyant, and if it ascend to B' it exists as a reasoning spirit, and if it aspire and ascend to A' it becomes one with the Divine.

This diagram illustrates the mystic saying "As above, so below."

When the soul is in the region of reverie at D below the line, or as spirit in the region of reverie at D' above the line, it is readily controlled by spirits or by the mesmerist, and acts the folly or madness called electro-biology; and I conceive this is the region from which emanate most of the phenomena of modern Spiritualism, and it is to a great extent a region of confusion, and delusion, and lies. I have said the condition of electro-biology is one of temporary madness, induced by the mesmerist, and this may suggest how many cases of *permanent* madness may be produced by bioligising spirits.

The region of spirit clairvoyance C' is also the region of prophetic dreams.

To be in high trance is "to be dead in the flesh but alive in the spirit," the soul being then, if holy, in a state of actual regeneration by the Holy Spirit.\*

But as "spiritual things can only be spiritually discerned," all remembrance of this heaven is forgotten, except, it may be, as a faint dream, on the soul's return to waking life. But some have remembered, and have said, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive" the glory of the beatific life.

As to the sensibility of sleeping children alluded to by "C. C. M.," I believe this will depend on the depth of the child's sleep. If the child be "dead asleep," I believe there will rarely be any sensibility manifested, but if the child be in "light sleep," or if the child be in a condition of Spirit reverie as at D', then it may be conscious of mesmeric passes.

When the soul is in its normal state of vigilance, it can resist mesmerism, but if it submit and pass to the region of soul reverie at D below the line, or pass still further as in light trance to D' above the line, then the will of the mesmerist becomes the will of the sensitive, as in electro-biology, and as in sympathy of mental sensation, and touch, and hearing, and seeing. Then the sensitive becomes the *medium* for the will of the operator, just as the semi-entranced spirit medium is the victim of the obsessing spirit.

It will be thus seen that I regard mesmerism as the action of mind on mind, of which we have an illustration in "Mind-transference" or in the "Willing Game."

But is there such a thing as the mesmeric aura? Sensitives have often said that they see lights of various colours emanating from mesmerists, and they say that certain individuals have distinctive colours. They also declare that they experience sensations hot or cold, pleasant or disagreeable, as emanating from the fingers of the operators, and for myself, I have when mesmerising, often experienced pricking sensations as of something streaming from the tips of my fingers, and sensitives have generally concurred in giving my aura a distinctive colour; and it must be remembered that there may be colours both above and below the range of the spectrum, invisible to us but visible to sensitives.

I believe, then, that there is an aura; but I am still inclined to believe that it is not the aura chiefly which heals diseases, but I rather believe that it is *the will, the desire, the sympathy, the love*, which heals disease, and that the vibrations, so to speak, of these emotions are conveyed to the sensitive by a magnetic current, polarised by the will of the operator, much as the human voice can be conveyed to a distance along the ray of light in the photophone.

But what is the source of this magnetic aura and current?

For three years I have believed that the *cohesive force* in atoms, molecules, and masses was magnetic attraction, and that electricity, as the instrument of God's Will, was the substance of matter.

If so, then all chemical solution and mechanical fracture must be accompanied by a liberation of electricity or magnetism, and therefore the solution of food in the stomach, and the oxydation of the blood in the lungs, and the deoxydation of the blood in the concretion called nutrition, must be accompanied by a liberation of magnetism.

The blood is the life, and the healing power of magnetism is the vital magnetic *emanation* from this blood polarised and directed by the will, the desire, the love of the healer.

That it is the will and not the magnetism only which heals is shewn by the fact that passes made without the desire are not healing passes, and because it is also found that mesmerism is soothing or the reverse according to the mental character of the operator.

If, then, the healing is from the will and the blood, then those who in love, truth, and holiness magnetically heal diseases are thus so far Christ-like and may sometimes even be said to lay down their lives for others, but if wisdom be used there is no waste but rather that personal, cosmical, and spiritual circle of magnetic power "which blesses him who gives and him who takes."

\* But parts of the body may be, independently of this entrancement, killed, as it were, for the time by the sensibility being driven out of the part by the mesmerist.

In the *Times*, 17th and 18th inst., will be found letters from Mr. Preece and Mr. Crookes, attempting to give a reason why the pulverised matter thrown into the higher atmosphere by the explosion in Java last August, may still, contrary to the law of gravity, be floating there, being magnetically repelled from the earth. This is the explanation I gave some weeks ago on reading Norman Lockyer's letter in the *Times*, on our recent sunsets, my theory of electricity being the cohesive force in matter having suggested to me this explanation.

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Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

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## Light:

SATURDAY, DECEMBER 22ND, 1883.

## EXPERIENCES IN SPIRITUALISM.

No. I.

By H. T. HUMPHREYS.

In proposing to give you some of my experiences in Spiritualism, I think it will probably be the best way to furnish a history of my acquaintance with, and study of, the subject.

It was not till the latter end of the year 1864 that I took any interest in Spiritualism. I had heard of it, but while I formed no opinion upon what I had heard, I never either sneered at it, or questioned the possibility of the phenomena. My previous knowledge of mesmerism prevented my doing this, but as I knew something of the mesmeric phenomena of clairvoyance, thought-reading, and prevision, what I said as to Spiritualism was that I could not see how the visits of spirits were proved by what had been told me, as mesmerism appeared to be sufficient to account for what I had heard.

It was then in the latter part of 1864 that an acquaintance, who has since passed from earth, came into my chambers and told me he was going to see the Davenport Brothers next day. He said he meant to be on the platform, and to expose them. He boasted that he had exposed every mesmerist whom he had come across. I told him that I was also going to see the Davenport Brothers on the next day, but that I much doubted that he would expose them, and I told him the history of a case of clairvoyance, which you have lately published in "LIGHT." On hearing it he told me, in terms which most men would have resented, that I was saying what was not true. However, we were at the Davenport sance next day, and my friend tied up one of the brothers. He tried to catch a hand which protruded from the hole in the cabinet, and was rewarded by a severe blow on the knuckles from the trumpet. After the cabinet sance, on being asked to state his opinion, he said, "I came here to expose the Davenport Brothers, but I am compelled to admit that I can expose nothing. So far as I am concerned, they have passed through the ordeal triumphantly."

Not very long after this occurrence, this gentleman came to my chambers, and said, "Humphreys! Spiritualism is a wonderful reality." He invited me to his apartments, where I was for the first time present at a sance, the medium being his sister-in-law. I then had communications from my sister, who had left this earth a few months previously. After this I sat with my wife, and had many communications, by tilting. I speedily discovered by indubitable tests, that the movements of the table were due to no muscular motion, and I held many sances with my wife, my sister, and nephew, and with personal friends, rarely failing to obtain answers by tilting, whenever I sat with anyone.

In these investigations I can truly say that my conviction of the truth of Spiritualism was wrought, not by what may be called phenomenal manifestations, but by the intelligence which was displayed from sources entirely outside of, and utterly uncontrollable by, any of those present in the body. I began to write under control, but after a time found that frequently the words I wrote passed through my mind as I wrote them, and I gave up trying to write.

At this time, Mrs. Milner Gibson used to hold weekly sances at her house near the Marble Arch, and Mr. S. C. Hall, by her permission, invited me to them. I arrived one evening after those who were sitting had closed the door of the inner room, but I went in there unbidden, and having spoken to Mrs. Milner Gibson, was about to leave, when a message was given directing the son of \* \* \* \* to come to the table. I had to admit that this was my spiritual name as given me at home, and I sat down. We received, during the sance, a message, which I took down, and which now lies before me, though I regret that it is undated. I gave a copy to Mrs. Milner Gibson. A spirit announced herself as Anna B., who when on earth had been known to Mrs. Milner Gibson. The message was as follows:—

"My earth-life was passed in error."

Some surprise was expressed by the hostess at this, but she said to me, "She was intellectual, and attended church" (her brother was a clergyman of the Established Church), "but I think it possible that she had no strong convictions of religion."

An explanation was asked for, and was thus given:—

"I did not believe in God's mercy, nor did I believe in the Lord's sacrifice. Oh! how this sin brought misery on me."

"But the Lord in mercy and love gave me the light that I anxiously sought for in my wretched darkness."

A gentleman who was present asked if the spirit would kindly explain what she meant by the words, "the Lord's sacrifice"? The reply was affirmative, and the following words were then given:—

"Why explain that which needs no explanation to those who search the Scripture with prayer?"

During the year 1865 I was sought out by P. M., an old acquaintance, who had been abroad as an officer in the navy, and he, finding that I was interested in the investigation of Spiritualism, came frequently to my chambers, where he sat with my wife and myself. On two occasions during that year I was told to go to places in town next day. In one of these it was stated that a deed was waiting for my signature, and by post next morning I had an intimation that it was so. In the other case I went to the office, as mentioned in the message, which had told me that A. F. P. wanted to see me, and when I walked in, he said, "I was just going to write to ask you to come."

A letter of mine was published in "LIGHT," No. 25, June 25th, 1881, in which I mentioned some facts which occurred in the presence of this friend, and I here recapitulate these, with one or two others.

On the first occasion of his sitting, which was with Mrs. Humphreys and myself, a spirit announced itself as G. A., an old college chum. He said: "If you are my old friend, G. A., you can tell me the name of a professor to whose rooms in ——— street we used often to go." The name, of which Mrs. Humphreys and I were ignorant, was spelled out (Christian and surname). He then asked for another name, which was at once correctly given. At his second sance his mother announced herself.

He asked her to tell her maiden name, which was given correctly. He then asked, "Where did you go to school?" "At L——." "Where were you married to my father?" "At B——." "Who married you?" "The Rev. Mr. E." He wrote that evening to his father and to his aunt to ask the same questions, as he did not know whether the answers were correct or not. He received a reply from his aunt which said, "Your mother went to school at L——. She was married at B——, by the Rev. Mr. J." He was much annoyed at this contradiction. On the next day he had a reply from his father. "I do not know where your mother was at school. We were married at B——, by the Rev. Mr. E., the curate, because the Rev. Mr. J——, the rector, was from home at the time."

On another occasion he was told at a sitting with me that his father had that evening written to him, enclosing a P.O. order. The letter did not arrive, but a day or two after he had a letter from his father asking him why he had not acknowledged the receipt of the P.O. order which he had forwarded.

On another occasion I was absent. He sat with Mrs. H., when he had a message from Anisi, a negro boy who had been taken from a slave dhow on the African Coast and had served him on board one of H.M.S. He had been suffering from lung disease, and had been left with some friends in the Cape Colony. His first message, after giving his name and stating, in the Galla language, that he was very glad to meet my friend again, was to tell him not to carry out an intention which he had formed, unknown to any one else. This advice was most distasteful to my friend. The message next spelt out was in Arabic, as follows:—

"Il Christ Allah, la Allah il Allah, Mohammed rasul Allah."

The last clause the spirit persistently adhered to.

The following is somewhat interesting. While sitting with my sister at her lodgings, on September 24th, 1865 we received the following message from a spirit who announced himself as Francis Hippolyte:—

"Life-like homes are here; we cannot get into them. Pray for my progress that I may be admitted into one of them."

I asked him if he had not heard of Jesus Christ? He professed utter ignorance even of the name. I told him that Jesus Christ had died to save him, and asked if he would join in prayer in His name. He answered affirmatively. I prayed, and he tilted the table in assent. He then left.

A few days later he again announced himself, and told me he had a house. He thanked me for my aid, and I have never since had any message from him.

It is, perhaps, right that I should say that during this period I had some very curious communications, not unlike some of which certain of your correspondents have told. Most of these were false. I had communications purporting to come from St. Paul, the Virgin Mary, Thomas à Becket (who was very noisy, and at times thumped about the room), and others. My friend, while we were sitting in perfect darkness, would seize a pencil and write a message—in English, Greek, or Latin it might be, but perfectly unknown to him till the gas was turned up. A young lady and myself had our hands on a Planchette, and three attempts were made to write the name of Felice Orsini, with whom she had been acquainted. The third only was successful.

(To be continued.)

## "THE BROTHERS" OF THEOSOPHY.

The following paper was read by Mr. Sinnett at a recent private gathering of Theosophists and their friends:—

I have put down on paper the few remarks I want to make this evening, in order that some views connected with the Theosophical Society may be presented for your consideration in a systematic way.

All persons who become interested in any of the teachings which have found their way out into the world through the intermediation of the Theosophical Society very soon turn to the sanctions on which those teachings rest.

Now the orthodox occult reply hitherto given to inquirers as to the authenticity of any small statements in occult science that have hitherto been put forth, has simply been this:—"Ascertain for yourself." That is to say, lead the pure spiritual life, cultivate the inner faculties, and by degrees these will be awakened and developed to the extent of enabling you to probe Nature for yourself. But that advice is not of a kind which great numbers of people have ever been ready to take, and hence knowledge concerning the truths of occult science has remained in the hands of a few.

A new departure has now been taken. Certain proficients in occult science have broken through the old restrictions of their order, and have suddenly let out a flood of statements into the world, together with some information concerning the attributes and faculties they have themselves acquired, and by means of which they have learned what they now tell us.

It is very widely recognised that the teaching is interesting and coherent, and even supported by analogies, but every new inquirer in turn must ask what assurance can we have that the persons from whom this teaching emanates, are in a position to ascertain so much. Most people, I think, would be ready to admit that persons invested, as the Brothers of Theosophy are said to be invested, with abnormal and extraordinary powers over Nature—even in the departments of Nature with which we are familiar—may very probably have faculties which enable them to obtain a deep insight into many of the generally hidden truths of Nature. But then comes the primary question, "What assurance can you give us that there really are behind the few people who stand forward as the visible representatives of the Theosophical Society, any such persons as the Adept Brothers at all?" This is an old question which is always recurring, and which must go on recurring as long as new comers continue to approach the threshold of the Theosophical Society. For many of us it has long been settled; for some new inquirers the existence of psychological Adepts seems so probable that the assurances of the leading representatives of the Society in India are readily accepted; but for others, again, the existence of the Brothers must first be established by altogether plain and unequivocal evidence before it will seem worth while to pay attention to the report some of us may make as to the specific doctrine they teach.

I propose, therefore, to go over the evidence on this main question, which certainly underlies any with which the Theosophical Society, so far as it is concerned with the Indian teachings, can be engaged. Of course, I am not going to trouble you with any repetition of particular incidents already described in published writings. What I propose to do is briefly to review the whole case as it now stands, very greatly enlarged and strengthened as it has been during the last two years. The evidence, to begin with, divides itself into two kinds. First, we have the general body of current belief, which in India goes to show that such persons as Mahatmas or Adepts are somewhere in existence; secondly, the specific evidence which shows that the leaders of the Theosophical Society are in relation with, and in the confidence of, such Adepts.

As to the general body of belief, it would hardly be too much to say that the whole mass of the sacred literature of India rests on belief in the existence of Adepts; and a very widely-spread belief, covering great areas of space and time, can rarely be regarded as evolved from nothing,—as having had no basis of fact. But passing over the Mahabharata and the Puranas and all they tell us concerning "Rishis" or Adepts of ancient date, I may call your attention to a paper in the *Theosophist* of May, 1882, on some relatively modern popular Indian books, recounting the lives of various "Sadhus," another word for saint, yogee, or adept, who have lived within the last thousand years. In this article a list is given of over seventy such persons, whose memory is enshrined in a number of Marathi books, where the

"miracles" they are said to have wrought are recorded. The historical value of these narratives may, of course, be disputed. I mention them merely as illustrations of the fact that belief in the persons having the powers now ascribed to the Brothers is no new thing in India. And next we have the testimony of many modern writers concerning the very remarkable occult feats of Indian yogees and fakirs. Such people, of course, are immeasurably below the psychological rank of those whom we speak of as Brothers, but the faculties they possess, sometimes, will be enough to convince anyone who studies the evidence concerning them, that living men can acquire powers and faculties commonly regarded as super-human.

In Jaccotot's books about his experiences in Benares and elsewhere, this subject is fully dealt with, and some facts connected with it have even forced their way into Anglo-Indian official records. The report of an English Resident at the court of Runjeet Singh describes how he was present at the burial of a yogee who was shut up in a vault, by his own consent, for a considerable period, six weeks, I think, but I have not got the report at hand just now to quote in detail—and emerged alive, at the end of that time, which he had spent in *Samadhi* or trance. Such a man would, of course, be an "Adept" of a very inferior type, but the record of his achievements has the advantage of being very well authenticated as far as it goes. Again, up to within a few years ago, a very highly spiritualised ascetic and gifted seer was living at Agra, where he taught a group of disciples and by their own statement has frequently re-appeared amongst them since his death. This event itself was an effort of will accomplished at an appointed time. I have heard a good deal about him from one of his principal followers, a cultivated and highly respected native Government official, now living at Allahabad. His existence and the fact that he possessed great psychological gifts, are quite beyond question.

Thus, in India, the fact that there are such people in the world as Adepts is hardly regarded as open to dispute. Most of those, of course, concerning whom one can obtain definite information, turn out on inquiry to be yogees of the inferior type, men who have trained their inner faculties to the extent of possessing various abnormal powers, and even insight into spiritual truths. But none the less do all inquiries after Adepts superior to them in attainments provoke the reply that certainly there are such though they live in complete seclusion. The general vague, indefinite belief, in fact, paves the way to the inquiry with which we are more immediately concerned,—whether the leaders of the Theosophical Society are really in relation with some of the higher Adepts who do not habitually live amongst the community at large, nor make known the fact of their adeptship to any but their own regularly accepted pupils.

Now the evidence on this point divides itself as follows:—

First, we have the primary evidence of witnesses who have personally seen certain of these Adepts, both in the flesh and out of the flesh, who have seen their powers exercised, and who have obtained certain knowledge as to their existence and attributes.

Secondly, the evidence of those who have seen them in the astral form, identifying them in various ways with the living men others have seen.

Thirdly, the testimony of those who have acquired circumstantial evidence as to their existence.

Foremost among the witnesses of the first group stand Madame Blavatsky and Colonel Olcott themselves. For those who see reason to trust Madame Blavatsky, her testimony is, of course, ample and precise, and altogether satisfactory. She has lived among the Adepts for many years. She has been in almost daily communication with them ever since. She has returned to them, and they have visited her in their natural bodies on several occasions since she emerged from Tibet after her own initiation. There is no intermediate alternative between the conclusion that her statements concerning the Brothers are broadly true, and the conclusion that she is what some American enemies have called her, "the champion impostor of the age." I am aware of the theory which some Spiritualists entertain to the effect that she may be a medium controlled by spirits whom she mistakes for living men, but this theory can only be held by people who are quite inattentive to nine-tenths of the statement she makes, not to speak yet of the testimony of others. How can she have lived under the roof of certain persons in Tibet for seven years and more, seeing them and their friends and relations going about the business of their daily lives, instructing her by slow degrees in the vast science to which she is devoted, and be in any doubt as to whether they are living

men or spirits? The conjecture is absurd. She is either speaking falsely when she tells us that she has so lived among them, or the Adepts who taught her are living men. The Spiritualists' hypothesis about her supposed "controls" is built upon the statement she makes that the Adepts appear to her in the astral form when she is at a distance from them. If they had never appeared to her in any other form, there would be room to argue the matter from the Spiritualists' point of view, or there might be, but for other circumstances again. But her astral visitors are identical in all respects with the men she has lived and studied amongst. At intervals, as I have said, she has been enabled to go back again and see them in the flesh. Her astral communication with them merely fills up the gap of her personal intercourse with them, which has extended over a long series of years. Her veracity may, of course, be challenged, though I think it can be shown that it is most unreasonable to challenge this, but we might as reasonably doubt the living reality of our nearest relations, of the people we live amongst most intimately, as suppose that Madame Blavatsky can be herself mistaken in describing the Brothers as living men. Either she must be right, or she has consciously been weaving an enormous network of falsehood in all her writings, acts and conversation for the last eight or nine years. And the plea that she may be a loose talker and given to exaggeration will no more meet the difficulty than the Spiritualists' hypothesis. Pare away as much as you like from the details of Madame Blavatsky's statement on account of possible exaggeration, and that which remains is a great solid block of residual statement which must be either true or a structure of conscious falsehood. And even if Madame Blavatsky's testimony stood alone, we should have the wonderful fact of her total self-sacrifice in the cause of Theosophy to make the hypothesis of her being a conscious impostor one of the most extravagant that could be entertained. At first when we in India who specially became her friends, pointed this out, people said, "But how do you know she had anything to sacrifice? she may have been an adventurer from the beginning." We proved this conjecture, as I have fully explained in my preface to the second edition of the "Occult World," and from some of the foremost people in Russia, her relations and affectionate friends, came abundant assurances of her personal identity. If she had not given up her life to Occultism she might have spent it in luxury among her own people, and in fact as a member of the aristocratic class.

Difficult as the hypothesis of her imposture thus becomes, we next find it in flagrant incompatibility with all the facts of Colonel Olcott's life. As undeniably as in the case of Madame Blavatsky he has forsaken a life of worldly prosperity to lead the theosophical life, under circumstances of great physical self-denial, in India. And he also tells us that he has seen the Brothers both in the flesh and in the astral form. By a long series of the most astounding thaumaturgic displays when he was first introduced to the subject in America, he was made acquainted with their powers. He has been visited at Bombay by the living man, his own special master, with whom he had first become acquainted by seeing him in the astral form in America. His life, for years, has been surrounded with the abnormal occurrences which Spiritualists again will sometimes conjecture—so wildly—to be Spiritualism, but which all hinge on to that continuous chain of relationship with the Brothers, which for Colonel Olcott has been partly a matter of occult phenomena and partly a matter of waking intercourse between man and man. Again, in reference to Colonel Olcott, as in reference to Madame Blavatsky, I assert, fearlessly, that there is no compromise possible between the extravagant assumption that he is consciously lying in all he says about the Brothers, and the assumption that what he says establishes the existence of the Brothers as a broad fact, for remember that Colonel Olcott has now been a co-worker of Madame Blavatsky's, and in constant intimate association with her for eight years. The notion that she has been able to deceive him all this while by fraudulent tricks, apart from its monstrosity in other ways, is too unreasonable to be entertained. Colonel Olcott, at all events, knows whether Madame Blavatsky is fraudulent or genuine, and he has given up his whole life to the service of the cause she represents in testimony of his conviction that she is genuine. Again the spiritualistic hypothesis comes into play. Madame Blavatsky may be a medium whose presence surrounds Colonel Olcott with phenomena; but then she is herself deceived by astral influences as to the true nature of the Brothers who are the head and front of the whole phenomenal display, and we have already

seen reason, I think, to reject that hypothesis as absurd. There is no logical escape from the conclusion that things are broadly as she and Colonel Olcott say, or they are both conscious impostors, rival champions of the age in this respect, both sacrificing everything that worldly-minded people live for, to revel in this life-long imposture which brings them nothing but hard living and hard words.

But the case for the authenticity of their statement, far from ending here, may in one sense be said to begin here. Our native Indian witnesses now come to the front. First Damodar, of whom the well-known writer of "Hints on Esoteric Theosophy" speaks as follows in that pamphlet:—

"You specially in a former letter referred to Damodar, and you asked how it could be believed that the Brothers would waste time with a half-educated slip of a boy like him, and yet absolutely refuse to visit and convince men like — and — Europeans of the highest education and marked abilities. But do you know that this slip of a boy has deliberately given up high caste, family and friends, and an ample fortune, all in pursuit of the truth? That he has for years lived that pure, unworldly, self-denying life which we are told is essential to direct intercourse with the Brothers? 'Oh a monomaniac' you say, 'Of course he sees anything and everything.' But do not you see whither this leads you? Men who do not lead the life do not obtain direct proof of the existence of the Brothers. A man does lead the life and avers that he has obtained such proof, and you straightway call him a monomaniac and refuse his testimony . . . quite a 'heads I win, tails you lose' sort of position."

Damodar has seen some of the Brothers visit the headquarters of the Society in the flesh. He has repeatedly been visited by them in the astral shape. He has himself gone through certain initiations; he has acquired very considerable powers, for he has been rapidly developed as regards these, expressly that he might be an additional link of connection, independently of Madame Blavatsky, between the Brothers, his masters, and the Theosophical Society. The whole life he leads is impressive testimony to the fact that he also knows the reality of the Brothers. On any other hypothesis we must include Damodar in the conscious imposture supposed to be carried on by Madame Blavatsky, for he has been her intimate associate and devoted assistant, sharing her meals, doing her work, living under her roof at Bombay for several years.

Shall we, then, rather than believe in the Brothers, accept the hypothesis that Madame Blavatsky, Colonel Olcott, and Damodar, are a band of conscious impostors? In that case Ramaswamy has to be accounted for. Ramaswamy is a very respectable, educated, English speaking native of Southern India, in Government service as a registrar of a court in Tinnevely, I believe. I have met him several times. First, to indicate the course of his experience in a few words,—he sees the astral form of Madame Blavatsky's Guru, at Bombay; then he gets clairaudient communication with him, while many hundred miles away from all the Theosophists, at his own home in the South of India. Then he travels in obedience to that voice to Darjeeling; then he plunges wildly into the Sikkim jungles in search of the Guru, whom he has reason to believe in that neighbourhood, and after various adventures meets him,—the same man he has seen before in astral shape, the same man whose portrait Colonel Olcott has, and whom he has seen, the living speaker of the voice that has been leading him on from Southern India. He has a long interview with him, a waking, open-air, daylight interview, with a living man, and returns his devoted chela as he is at this moment, and assuredly ever will be. Yet his master who called him from Tinnevely and received him in Sikkim, is of those who on the spiritualistic hypothesis are Madame Blavatsky's spirit controls.

Two more witnesses who personally know the Brothers next come to me at Simla, in the persons of two regular chelas who have been sent across the mountains on some business, and are ordered *en passant* to visit me and tell me about their master, my Adept correspondent. These men had just come, when I first saw them, from living with the Adepts. One of them, Dhabagiri Nath, visited me several days running, talked to me for hours about Koot Hoomi, with whom he had been living for ten years, and impressed me and one or two others who saw him as a very earnest, devoted, and trustworthy person. Later on, during his visit to India, he was associated with many striking occult phenomena directed to the satisfaction of native inquirers. He, of course, must be a false witness, invented to prop up Madame Blavatsky's vast imposture, if he is anything

else than the chela of Koot Hoomi that he declares himself to be.

Another native, Mohini, soon after this begins to get direct communication from Koot Hoomi independently altogether of Madame Blavatsky, and when hundreds of miles away from her. He also becomes a devoted adherent to the Theosophical cause; but Mohini must, as far as I am aware, be ranked in the second group of our witnesses, those who have had personal astral communication with the Brothers, but have not yet seen them in flesh.

Bhavani Rao, a young native candidate for chelaship, who came once in company with Colonel Olcott, but at a time when Madame Blavatsky was in another part of India, to see me at Allahabad, and spent two nights under our roof there, is another witness who has had independent communication with Koot Hoomi, and more than that, who is able himself to act as a link of communication between Koot Hoomi and the outer world. For during the visit I speak of, he was enabled to pass a letter of mine to the master, to receive back his reply, to get off a second note of mine, and to receive back a little note of a few words in reply again. I do not mean that he did all this of his own power, but that his magnetism was such as to enable Koot Hoomi to do it through him. The experience is valuable because it affords a striking illustration of the fact that Madame Blavatsky is not an essential intermediary in the correspondence between myself and my revered friend. Other illustrations are afforded by the frequent passage of letters between Koot Hoomi and myself through the mediation of Damodar at Bombay, at a time when both Madame Blavatsky and Colonel Olcott were away at Madras, travelling about on a Theosophical tour, in the course of which their presence at various places was constantly mentioned in the local papers. I was at Allahabad, and I used, during that time, to send my letters for Koot Hoomi to Damodar at Bombay, and occasionally receive replies so promptly that it would have been impossible for these to have been furnished by Madame Blavatsky, then four or more days further from me in the course of post than Bombay.

In this way, my very voluminous correspondence is, demonstrably as regards portions of it, and therefore by irresistible inference as regards the whole, not the work of Madame Blavatsky, or Colonel Olcott; which, if the Brothers are not a reality, it must be. The correspondence is visible on paper, a considerable mass of it. How has it come into existence; reaching me at different places and times, and in different countries, and through different people? I do not quite understand what hypotheses can be framed by a non-believer in the Brothers about my correspondence. I can think of none which are not at once negated by some of the facts about it.

It would be useless to copy out from statements that from time to time have been published in the *Theosophist*, the names of native witnesses who have seen the astral forms of the Brothers—spectral shapes which they were informed were such—about the headquarters of the Society at Bombay. Quite a cloud of witnesses would testify to such experiences, and I myself, I may add, saw such an appearance on one occasion at the Society's present headquarters in Madras. But, of course, it might be suggested of such appearances that they were spiritualistic. On the other hand, in that case the argument travels back to the considerations already pointed out, which show that the occult phenomena surrounding Madame Blavatsky cannot be Spiritualism. They can be, in fact, nothing but what we who know her intimately and are now closely identified with the Society, believe them to be with full conviction, viz., manifestations of the abnormal psychological powers of those whom we speak of as the Brothers.

#### "YES" OR "NO."

The following letter appeared in several of last Monday's London daily papers. Perhaps some of our readers can assist Mr. Gurney in the matter:—

"SIR,—The Society for Psychical Research has collected a very large number of cases where some marked event—usually either death or serious danger—happening to a person at a distance has coincided either with the apparent perception by some friend or relative of that person's bodily presence, or with an exceptionally vivid and haunting dream of him. The reality of these coincidences is beyond dispute, and their number, also, is far greater than any one can be at all aware of who has not taken special pains to procure first-hand evidence of them. It may, however, be argued that the coincidence, though real, is in every case due to chance. Now, the force of this argument must clearly depend on the frequency of hallucinations of the

senses, or of this particular sort of haunting dream, among sane and healthy persons.

"If they fall to the lot of every one, or nearly every one, then their total number must be enormous; according to the law of chances, it might naturally happen that one of them here and there would fall on the same day or night as the real event. If, on the other hand, such experiences are comparatively rare, then the cases which have been simultaneous with the actual event form too large a proportion of the whole number for the coincidence to be attributable to chance. For the decision of this point, it is of fundamental importance to ascertain how far the number of those who have not had these experiences exceeds the number of those who have had them. An accurate result is far from easy to obtain, however wide the range of inquiry be made; for those who have nothing of positive interest to relate are naturally less communicative than those whose experience has been to some extent remarkable. For our purpose it is, of course, essential to obtain the due proportion of negative answers; and with this object we have framed our inquiries in such a manner as to require no answer but 'Yes' or 'No.' The questions to which we are desirous of obtaining a very large number of such monosyllabic replies are—

"1. Hallucinations.—Have you ever, when in good health and completely awake, had a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?"

"2. Dreams.—Can you recall that you have ever in the course of the last ten years, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for as long as an hour after you rose in the morning?"

"If any reader of this letter, in the course of the next six months, will repeat these two questions verbatim to twenty, fifty, one hundred or more trustworthy persons, from whom he does not know which answer to expect, and who have not already been interrogated by someone else, and if he will communicate the result, these will be most gratefully received and acknowledged, and he would render further aid by inducing others to do the same. In any case where a vivid impression or dream has coincided with the real event, it is particularly requested that the person who has had this experience will send me an independent account of it. In every other case where the answer is affirmative, a simple 'Yes' will be sufficient; but I should desire to have (not for publication) the name and address of any person who answers 'Yes,' as well as of the collector. In case of negative answers, it will be sufficient if the collector will send (not for publication) his own name and address, with the words, 'Hallucinations, twenty noes;' 'Dreams, one hundred noes,' or whatever it may be, on a post-card.

"I am, Sir, your obedient servant,

EDMUND GURNEY, Hon. Sec.

"No. 14, Dean's-yard, Westminster, S.W.,  
"December 15th."

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

#### Hair Growing on Plaster Casts.

To the Editor of "LIGHT."

SIR,—Even before reading the interesting communication of "C. C. M." in your last issue, I had been told of another case of hair growing on a plaster cast. But the sculptor who has taken the cast he has shewn me avers that in the very great many taken by him, this alone has exhibited the extraordinary phenomenon; nor has he ever heard of a similar case.

The hair in the cast I have seen has even grown in the cavity of the nose, and on a mole on the cheek. But whether the strange occurrence be repeated or not, unless it be scientifically explained as a physical fact I do not see why it should not be attributed to spiritual agency.—Yours very truly,

29, Colville-road, Notting Hill, W.,  
December 14th, 1883.

#### Physical Manifestations.

To the Editor of "LIGHT."

SIR,—I find in an article by Mr. Peter Lee, in "LIGHT," November 10th, the following:—"I furnished you with my experience of the folly of attempting to get satisfactory physical manifestations in promiscuous or crowded circles." It may be of advantage to investigators to state what I have witnessed in "promiscuous circles." To be sure, there was in no instance a crowd, as the room we occupied was very large and the number of attendants did not average, I think, over twenty. For seven consecutive evenings, no matter what the weather might be or how varied the character of the attendants, fully materialised forms appeared to the number of ten or a dozen. These consisted of white persons and Indians, men, women, and children. The last one who generally came, and always

addressed us in a kind fatherly manner, was a Mr. Brown. He was quite tall and well dressed, and was recognised by his son, who was generally present. We were favoured also, invariably I think, with the presence of an Indian girl, Honto, who came close to us, danced slowly and gracefully, and made long shawls of very delicate lace (seemingly) as she danced. Often a little woman came who was recognised by her daughter, who was a boarder in the house where the manifestations took place, and who stood at her side and said to the audience: "This is my mother."

The country house, the room, the various scenes so well depicted by Colonel Olcott in his "People from the Other World," as also the face and figure of the medium, the country farmer, William Eddy, I need not enlarge upon, as they are those referred to above and to which the Colonel has done full justice.

With the Fox sisters, at my own house, when some of the sitters were somewhat rude in character (though this was only once or twice allowed), the manifestations were noisy and boisterous. It was easy to see the cause. In forty other sittings with these distinguished mediums, harmony reigned, flowers were brought from my garden (all doors and windows being closed), the guitar was played upon (an illuminated hand being seen, in one instance, sweeping over the chords), a portrait was drawn, and we were favoured with many pages of direct spirit writing—all in the dark. But these are only a few of the marvellous manifestations accorded to us in the sittings referred to.

Another article in "LIGHT" informs us that the writer had had the power of seeing the interior framework of a human body and its organs in action, they being illumined from within. One night, when my wife was suffocating with diphtheria, I applied my hand to her throat, and after a while quite relieved her. During the application of the hand (which was probably accompanied by a strong will power and prayer), I saw for an instant an ethereal finger moving over the part affected. The throat was transparent to my spiritual perceptibility.

40, Board-street, Marcell.

G. L. DITSON, M.D.

#### The Shropshire "Mystery."

To the Editor of "LIGHT."

SIR,—There is one aspect in which the case of the mediumistic Shropshire girl presents itself to my mind, which seems to have been overlooked by Spiritualists, and that is the splendid opportunity it furnishes for spiritualistic propaganda in the district in which the phenomena have occurred. It appears that the greatest excitement, even yet, prevails there on the subject, and we are told that at the White Horse Inn, Wem, animated discussions upon the matter have nightly taken place. Indeed, the *Standard* has assured us that the people in the quarter where the girl lived are divided into two parties, one holding that the manifestations were spiritual, and the other that they were mere imposture; and violent quarrels, we are informed, ensue when the subject is broached. The Psychical Society have made an application to be permitted to investigate the case, but they do not appear to have met with any encouragement. It was probably feared that a full and careful examination into the affair would be too much of an exposure of the methods adopted to extort a confession from the poor girl, even to the seeking by one of those hocus-pocus reporters from London to betray the child, Judas-like, with a kiss. But nobody can prevent a spiritualistic lecturer going over to Wem, and there delivering a discourse explaining the true rationale of the strange occurrences. I firmly believe that such a lecture delivered there at the present time would do an immense amount of good, the more, probably, because it would be pretty sure to be reported fully in the local Press, and, perhaps, under the circumstances, in the London newspapers also; and a new impetus might be given to Spiritualism. If Spiritualists took as much advantage of occasions favourable to their cause as their opponents do of others which are or appear unfavourable to it, the glorious triumph which they desire and believe to be its final destiny would be brought materially nearer. Who knows but that the furniture movings and stone throwings in the little village in Shropshire may prove, like the rappings in the obscure hamlet of Rochester, the commencement of a new era for Spiritualism? But this may depend on whether the Spiritualists of England avail themselves of the former as those of America did of the latter, as an occasion for advancing the spread of their principles. Many Spiritualists act almost as though they believed about Spiritualism as the Quietists did about conversion, that because a work is spiritual it needs not about conversion, that because a work is spiritual it needs not and must not have human co-operation. But surely the spirits desire us to co-operate with them, and that we should be the almoners of the bread of life, which thousands, weary of the barren husks of conventional doctrine, are famishing for. And never was there a time when the comfort derived from belief in Spiritualism would have come as a more consoling and brightening influence than it would come now to myriads of hearts— hearts crushed down with the weight of despair and misery which the poverty caused by the present industrial depression has brought upon them. Let Spiritualists be up and doing, remembering that the injunction given by St. Paul to Christians has equal application to themselves—faith without works is dead.

—I am, Sir, yours truly,

DIAPLETIKOS.

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gæthe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

#### NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Mr. Labouchere is vexed because Mr. Gurney is inciting people to ask questions on psychical matters. He sincerely trusts that people will not "pester all their acquaintances" in the way suggested. By way, apparently, of avoiding cross-examination, Mr. Labouchere volunteers such evidence as he has to give. It is not much, and leads but to a lame and impotent conclusion. He took, once upon a time, a lease of a house near Piccadilly, the last occupier of which had cut his throat in the drawing room, "a matter of absolute indifference to me," as Mr. Labouchere characteristically remarks. "I generally sat in a room on the ground floor, and late at night I used to hear all the crockery and pots and pans in the basement rattling as though some one were pushing them about. After this a step, as of a heavy person, would slowly advance from the basement up to the top of the house. At first I thought it was a robber, and went down into the kitchen, but having done this once or twice, and finding no one, I occupied myself no further with these strange noises. Well, the curious thing was that I learned that the servants also heard the steps of what they were pleased to call the ghost. I suppose there was some natural cause for these noises, though I did not discover it." Was ever such lame stuff! Mr. Labouchere was incurious enough to leave a curious problem untouched; therefore, all the rest of the world must do the same! He "supposes there was some natural cause" for what he did not care to probe. Therefore, the numberless records of a similar character are to go for nothing, and we are to cease our researches. On this principle all investigation into the unknown and unexplored regions which science is constantly penetrating should be abandoned. The conclusion of a "natural," indeed, but not a natural or even a rational conclusion.

A journal of a very different calibre—the *Lancet*—is also sorely distressed that any encouragement should be given to what it has decided to be hallucination. The whole paragraph is worth placing on record. The arrogant tone, the calm assumptions, the Pharisaic boast of exclusive possession of the key of knowledge, and not least the impotence which drags in an appeal to moral sanctions to prevent what it fears, are extremely suggestive. Here is the paragraph:—

"A body calling itself 'The Society for Psychical Research,' [and why not? I ask parenthetically, without the permission of a paper calling itself the *Lancet*] 'is addressing a series of what

must surely be serio-comic interrogatories to the public in relation to 'hallucinations' and 'dreams.' An invitation is thrown out to all the weak-minded people who think they have seen 'ghosts' or 'spectres,' or been 'touched' by mysterious shades, and to all the dreamers who dream dreams of the nature of 'coincidences,' to state their experiences. Here is a grand opportunity for the mad folk outside Bedlam. If it were not for the trouble involved, we should like to peruse the mass of 'communications' these invitations will be certain to call forth. There are, however, two preliminary questions which ought to be asked. First, has any 'society' of presumably sane men a moral right to instigate the crazy public to formulate its 'mysterious' experiences? We know that the most disastrous consequences sometimes ensue to weak brains from dwelling too intently on subjects of the nature of 'fixed ideas.' It is, therefore, doubtful whether this sort of thing ought to be allowed. No sober-minded person can doubt that all impressions of seeing, or hearing, or feeling spiritual manifestations must be morbid. Such things exist only in the imaginations of the persons who are subject to them."

"Has any society a moral right to instigate the crazy public?"—"crazy" is a good word well slipped in—"to formulate its mysterious experiences!" Suppose we put it the other way. Has any journal a right to use its influence to keep men on the dead level of a blank materialism, and to close the avenues of spirit whereby man may gain glimpses of his own true nature, and of the realm of spirit in which even now he dwells? It is unworthy of the *Lancet*, which has been honourably distinguished on more than one occasion for its recognition of something in man that is not mere matter, to write in this hysterical style. So flurried is the writer that he has forgotten his second question altogether: but if it were anything like the first, that is not of much consequence.

To turn, however, from these unworthy utterances, I hope that the readers of "LIGHT" will do what they can to make this census a wide and complete one. Its value depends, as Mr. Gurney points out, on the width of the area covered; and the opportunity, which lies ready to our hands now, if lost, will not recur. It is not a serious demand on time, and readers of "LIGHT" must, at any rate, appreciate the importance of what they are asked to do. At the risk then of coming upon some who will be cantankerous, I ask my readers to get their fifty replies to the following questions and to send them, as requested, to Edmund Gurney, Esq., Hon. Sec., S.P.R., 14, Dean's-yard, S.W.:—

"1. Hallucinations.—Have you ever, when in good health and completely awake, had a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?"

"2. Dreams.—Can you recall that you have ever in the course of the last ten years, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for as long as an hour after you rose in the morning?"

The Warden of Keble College, Oxford, contributes to the *Pall Mall Gazette* (December 18th) an interesting paper on "Quietism," apropos of a book to which I have already referred in these Notes—"The Golden Book of Molinos." After a graceful compliment to Mr. Shorthouse, he sets himself to find out what Quietism has to offer to an age, one of the dominant notes of which is hurry, push, competition, strife, in one or other of their Protean forms. In

similar epochs, though the stress has never been so great as it is now, men have found peace and repose of spirit in a recognition of a neglected side of their nature. To go aside from the din of strife, especially of theological strife, from hair-splitting over the letter that killeth to the inbreathing of the Spirit that giveth life, was true rest of soul. The inward communion of the soul with God, and the accessibility to all of this spiritual refreshment—these were the cardinal doctrines of Quietism. They are, in their own way, medicinal of the ills that our poor souls inherit and propagate in this age of hurry-scurry and superficial practicality. For, as Mr. Talbot well points out, many a soul, nurtured on the husks of external form, is starved in the midst of its ceaseless round of religious ceremony. The development of the *Ego* is not compassed by any such means. Growth comes from within: the spirit is nurtured by the things of spirit, and man grows as much by meditation and prayer, as he does by leading the active life of piety and good works. "Life and strength may be gone before, by the complicated roads of evidence from result, we reach the truths to which no doubt ultimately they converge. Thought may be dissipated into a number of *aperçus*. We may be always abroad, collecting, observing, organising, and acting: never at home, musing, realising, imbibing, and being." . . . "The Quietist corrects and calms our practical ways by his serene concentration on the one thing needful: he makes us aware of the confusion and blindness of the life immersed in detail. He shews us that though we may be learning much, and doing much, we have forfeited our most imperial endowment unless we see through all learning and doing to a central Being and Thought and Purpose, which is the true One in the many." Mr. Talbot's paper does not bear condensation, but it amply repays study.

With this number the third year of "LIGHT" closes. A retrospect of the year now passing will be found in another column. Here I may perhaps be permitted to refer with some satisfaction to the fact that these notes on current events connected with Spiritualism, and notices of books and facts old and new that have come under my view, have now issued in unbroken continuity during the whole of that time. My correspondence witnesses to the great kindness with which they have been received, and to the interest which their varied subject-matter has excited. They cannot pretend to any exhaustive treatment of even current events. For the Press is crowded with matter that ought to be at least referred to. Already the announcements of the January magazines shew that the supply will be maintained. I shall hope to utilise it hereafter.

Mrs. Oliphant is to give us another treat by contributing to *Blackwood* another "Story of the Seen and the Unseen," which is to deal with "the Higher Spiritualism." And the Bishop of Carlisle is to discuss "Apparitions" in the next number of *The Contemporary*. In the face of all this, the author of "Vice-Versâ" is discoursing in *Longman's* on "The Decay of the British Ghost." He does not make much out of it, and the ghost will not decay—bodies decay, by the way, not ghosts; like John Brown they "go marching on"—the ghost will go on in spite of the author of that topsy-turvy but most funny book. I cannot profess to find out all that I should notice. Perhaps any of my readers who catch me in the act of omission, will give practical proof of their approbation by sending the material to rectify it addressed "M.A. (Oxon.)," care of "LIGHT."

M.A. (Oxon.)

INDEX TO VOLUME III.—For the convenience of those of our readers who bind their sets of "LIGHT" we have prepared the usual index and title page for the volume which closes with the current number. This will probably be published in our next issue.

## CLAIRVOYANCE IN DREAMS.

By ELIZA BOUCHER.

The following curious clairvoyant dream was experienced many years since by a fellow townsman of my own, whom I knew, though not intimately, as long as I can remember, and up to the time of her death. The account was given by the niece of the dreamer to my sister, who most kindly, knowing my interest in psychological subjects, sent it to me in writing, some few months since. I copy the narrative from her letter (which I have preserved) almost verbatim, but I am not at liberty to publish names, and will therefore call the clairvoyante Miss M., who, when young, was apprenticed to a milliner residing in a neighbouring town. The latter had for sale a handsome lace veil, price £5, which, being unable to dispose of it, she determined to put up for a raffle. So numbers were fixed on, and a list prepared accordingly. Whilst the affair was pending, Miss M. told the principal that she had dreamt of having taken a certain number which she had seen over a *Miss L.'s* seat in a Dissenting chapel in her native town of W., and had won the veil. The principal replied, "That number is not on the list, but I will put it down and you shall take it," Miss M. having had no previous intention of putting into the raffle. She, however, took the number and won the prize, which being of little use to her, she again offered for sale, but failed to obtain a purchaser. Time passed on, and she returned to her home. A good while afterwards Miss L. called on the young milliner and asked whether she had not a veil she wished to dispose of, and being answered in the affirmative, the veil was purchased at the original price, £5, and was worn by Miss L. at her wedding, the bridegroom being the minister of the very chapel in which the winning number had appeared so plainly visible to the dreaming eye of the young sensitive. Another singular phenomenon of the same class happened during the current year, the dreamer in this case being a servant in the employ of a member of the family; the lady whose death has so strangely fore-shadowed that of a cousin of my own. One night, the above domestic told her mistress she had dreamt that Mrs. C. was dead, and that the news had been conveyed in a square black-edged envelope by *afternoon post*. The mistress begged her not to mention the subject, and endeavoured to set aside the melancholy fancy, but, strange to say, within a day or two, a letter of the exact description arrived by *afternoon post* with the sad news that the poor girl, who had only been married about a year, had died quite suddenly, and, before her husband could be summoned from the chapel, a short distance off, where he was that morning either preaching or reading prayers.

The above two cases, from private sources, are doubtless but as a drop in the ocean, in comparison with the vast number of similar phenomena which probably are nightly happening among us, and are lost to psychological science either through ignorance of their true value, or that culpable idleness and indifference to matters connected with the higher nature of man which the intensely material life we are all too prone to lead causes us almost naturally to fall into.

## BACK NUMBERS OF "LIGHT." SPECIAL NOTICE.

\* The Editor will be obliged if any subscriber, having copies of the following numbers of "LIGHT" to spare, will kindly forward them to the office. They are urgently required for sets. Full price will in each case be given for them.

No. 105 for January 6th, 1883.	
" 106 " " 13th, "	
" 128 " " June 16th, "	
" 127 " " August 18th, "	

SPECIAL NOTICE TO SUBSCRIBERS.—Subscriptions to LIGHT for 1884 are now due. We shall be obliged if subscribers will forward the amount, viz., 10s. 10d., for each copy, without further application, to "The Manager of 'LIGHT,'" 3, St. James-street, Bedford-row, London, W.C. P.O.O.'s may be made payable to Henry Barnes. While remitting for the copies supplied to them personally, our readers may, in view of the interesting series of papers by "M.A. (Oxon.)," to appear during the forthcoming year, feel inclined to order an extra copy to be sent to the address of some friend or acquaintance likely to be interested in this subject. Were this course adopted by each reader it would at once place "LIGHT" on a secure financial basis, and enable us to devote attention to the carrying out of various improvements which cannot even be considered until this position is secured.

## EXPERIENCES IN SPIRITUALISM.

No. II.

By H. T. HUMPHREYS.

(Continued from page 557.)

In the latter part of 1866, Mr. S. C. Hall, who took the initiative in the establishment of the Spiritual Athenæum in Sloane street, invited me with others to join the council, and one evening when he, Mr. Jencken, Mr. Perdicaris, Mr. D. D. Home, and myself had met at the rooms, which had been taken in Sloane-street, and were engaged in the discussion of some of the preliminary arrangements, I noticed from the expression of Mr. Home's face that he was looking at something which we could not see. He then told Mr. Hall that a spirit was present, a daughter of Robert Chambers, and gave her name, saying that she wished him to write to her father with reference to her husband. Mr. S. C. Hall said that he did not believe R. Chambers had a daughter so named, and Mr. Home replied, "You may be sure he has," on which there came three raps about us.

Several weeks later I was present with Mr. Home and some others at Mr. S. C. Hall's, Essex-villas, when this spirit again came, and urged Mr. Hall to write to her father, which he had not done, though he had ascertained that the name was correct. She brought with her another spirit, said to be that of a younger sister, who gave as a message simply the two words "Pa, love." Mr. Hall thereupon wrote to Robert Chambers, who perfectly comprehended the message sent, and further stated that the two words "Pa, love," were the last spoken in the world to himself by his little child.

On another occasion Mr. S. C. Hall and myself were sitting with Mr. D. D. Home, at the Spiritual Athenæum, when a chair was carried, without any of us touching it, up to my side. Mr. Home said that he saw my sister carrying it.

On Friday, December 14th, 1866, I went, pursuant to invitation, to the house of Mr. A. R. Wallace, in St. Mark's-crescent, Regent's Park, to spend the evening, and met Miss Nicholl, better known since as Mrs. Guppy. I was on the pavement trying to find out the number of the house, the pavement being separated from the houses by small gardens, some five yards in length, when suddenly Mr. Wallace opened the door. I said, "Did you know I was here?" "No," he replied, "but we heard a knock." I had heard no knock, but it had been heard inside and had led to the door being opened, saving me some doubtful searching for the house. I went in and we sat down to tea, after which we went into the back-room, where a round table near the window was cleared of everything on it. The cloth was then taken off, leaving the bare polished surface of the table exposed. The room was lighted by a single window over which a white blind was drawn, so that, though the gas was turned down to a faint blue point, it was impossible to sit in anything like total darkness as the light of a bright moonlight night made its way through the white blind, sufficiently to enable us all to see each other's outlines at least.

We were eight in number: Mr. and Mrs. Wallace, Mrs. Sims, Miss Nicholl, Dr. Wilenshurst, Mr. and Mrs. J. Marshman and myself. Mr. Wallace sat with his back to the window; I sat opposite to him, and could see in the polished surface of the table a patch of white light reflected from the window opposite. We had all entered the room through folding doors which were behind my seat. Miss Nicholl sat about a yard from me, to my left hand, with her back to the fireplace. We sat without touching each other or the table, being in what must be described as an imperfect circle round it.

After we had sat quietly and motionless for a few seconds, I noticed that the bright patch on the table was

obscured by something dark, and gazing intently at this I saw the darkness spreading, though there was not the faintest sound audible. I put out my hand and took hold, to my surprise, of a sprig of solanum with its berry. I said, "Why! there are flowers on the table." I then withdrew my hand and observed the obscuration of the reflected light increasing until a message came to give light, when the gas was turned up, and we found on the table thirty-seven stalks of flowers, all of which were fresh, cold and damp, with a frosty dew, as if they had that moment been brought out of the night air. This cold dew passed off in a few minutes. Mr. Wallace, on going into his study, which was directly over the room we sat in, found that a few additional sprigs of flowers had been placed on his writing-table.

In December, 1866, a little son of mine, then eleven months old, was attacked with scarlet fever, and left me for the spirit land. My wife could not remain in the apartments which we then occupied, and we took a small house at Finchley. On the 3rd February, 1867, as my wife and I were sitting, my sister's spirit announced "Joseph is here," and then the message was given from him—

"Higher than the heavens are the ways of God. He took me from my dear father and mother that I might prepare their mansion for them in Heaven when they have finished their time on earth—I will fill it with flowers."

His mother said a few words to him, rather charging him with having shewn, while on earth, more affection for me than for her, and the reply was:—

"Mamma, I gave you my hand to kiss just before I went away, and I loved you always and papa too."

The first statement was accurate, for the child had put out his little hand to his mother just at the moment of parting.

As relating to this I here narrate a message in 1875. In March of that year it was found necessary to sacrifice the life of a baby to save that of Mrs. Humphreys, and after she had somewhat recovered, she and I sat on the 18th April, and we had the following message:—

"Ismail sends Joseph to tell you he is happy."

I said, "Who is Ismail?" and received for reply that he was the baby above-mentioned.

I said, "Who gave him the name of Ismail?"

The reply was, "God, innocent Son of the Creator; He stands by the throne of God."

I said, "Joseph, you said you would fill our house with flowers. Will Ismail help you?"

The reply was, "Yes. We will fill your house with flowers and light from the throne of God. It will be the most beautiful house in Heaven when you come into it."

Now whencesoever the above messages, said to be from my little Joseph, really came, one thing is perfectly clear to me, namely, that neither Mrs. Humphreys nor myself had any such ideas in our minds before the messages were spelled out.

In the latter part of 1867 I received a brief note from my old friend, Mr. S. C. Hall, informing me that Mr. D. D. Home was at his house and wished to see me. I went out to Essex-villas, where he then resided, in the evening, and met Mr. Home and three or four others. The other visitors left early, and Mr. and Mrs. S. C. Hall were standing in a recess leading from the drawing-room into a conservatory, when Mrs. Hall remarked that it was a long time since they had had a séance. Mr. Home said, "I can't sit now; I am not well, and have been talking about matters that excite me." He then sat down to a piano, but before he could open it a shower of raps were heard, as if from the inside of the instrument. "Do you hear the raps?" he said. "Come, we will have a sitting." Mr. S. C. Hall, Mr. Home, Mrs. S. C. Hall, and myself then sat round a small octagon table, the top of which was covered with cloth. It was what is known as a kettle-drum table,

standing upon three turned legs, which were screwed into the top. Presently raps were heard on the table, which was tilted and raised straight up into the air, then rolled into the lap of Mrs. S. C. Hall, and next into my lap. It was then placed on my foot, on which it was balanced and swayed to and fro. Next it was turned upside down, the top being at about the height of our heads, and the legs in the air above. Raps were then heard, and a message was given that *this* was the then condition of Spiritualism, but that it would soon come—and at the word the table was placed on its legs in our midst. "Right," said Mrs. S. C. Hall, her guess being answered by numerous affirmative raps.

Mr. Home then rose and walked to and fro, and presently began to grow taller, for though we had no lights, there was enough in the room from outside to see the outline of his figure. He then shrank to some six or eight inches below his natural height. He said he felt as if his hair was being pulled, but without causing pain; on the contrary, he described the sensation as pleasant. He came over to me, and at his request, I placed my feet on his up to the instep, in order to be satisfied that he did not stand on his toes. At the same time I placed my right hand on his body horizontally, partly on his waistcoat and partly on his trousers. The upper part of his body then rose to such an extent that my hand in a few moments was on his shirt, while the vest and trousers were an inch or so above and below it respectively. After remaining for a few moments at the height of about seven feet, Mr. Home shrank to his usual stature, and gradually down to only some five feet. This was three or four times repeated, and we were given to understand that it would have a curative effect.

Mr. Home then resumed his seat at the table, and raps were heard in different parts of the room. The table was again lifted, and placed inverted on the head of Mr. Home, he remaining perfectly motionless. The words were then spelled out by raps on the table, "It is hard to bear, but it is a crown." The table was then replaced in our midst, and in a few seconds more was lifted up and thrown on the floor about six feet behind Mr. S. C. Hall. We remained in our seats, and presently, as I held my hands down between my knees, I felt something touch my knuckles. I opened my right hand and took hold of the leg of the octagon table, which it now appeared had been unscrewed and brought to me. Sentences were then spelled out, "Let it represent the weapon of truth," "Truth is strength," "We will give you strength where you most need it." Presently I felt that something was dragging the leg of the table away from me. For a time I resisted, but at length it was dragged from me with a considerable amount of force, and was stuck down Mr. Home's back between his coat and his spine. While in this position some messages were given by its tipping against my hand, which I held up to it. It was then worked about Mr. Home's back, and finally slid down it beneath his coat. I had my hand on the end of it as it was sliding down, but though I left my seat at once and went round to find out whither it was going, I failed to feel it underneath Mr. Home's coat. I then returned to my seat opposite to him, to find that the leg of the table was on it, resting on the seat and the middle bar of the back of the chair. While it had been in the back of his coat, Mr. Home said he felt as if under the influence of shocks from an electric battery. The octagon table was then placed again upright in our midst, and maintained in this position, though on only two of its three legs. Messages were again given, and at length I asked what was to be done with the leg of the table, which remained where I had found it on my chair, I sitting beside it.

As I spoke the leg of the table rose from its position upright in the air, was bent towards me, and gently touched me on the eye; next bent towards and touched Mrs. Hall, saluted Mr. S. C. Hall in the same manner, and then darted rapidly across the table and down to the floor. We then heard the sound of screwing it into its place, and I put my

hand under the table and touched it. This stopped the work, which was, on my taking away my hand, resumed and completed, after which the table was jumped upon the floor on this leg, as if to show that it had been firmly replaced; raps were heard all over the room, and sounds like the laugh of a child resounded in the air.

A large and heavy sofa, which stood against the wall some seven feet from us, was drawn up quietly till it touched the chair on which Mr. S. C. Hall sat, and at the same time two large photograph albums were removed from a shelf behind the sofa. We remained seated during the whole time.

Soon after this, a luminous coronet of star-like points appeared on the head of Mr. S. C. Hall and remained for some time. A somewhat luminous cloud-like appearance was seen close to him, and he said he felt as if it were pressing against him. It assumed the outline of a face with two star-like eyes.

Mr. Home then rose from his chair, and appeared to be walked to and fro, complaining of pressure on his head. I then noticed that he appeared to be wearing a crown shaped like a Greek patera, the base of which fitted like a skull cap. As he passed where the admission of more light allowed me to see this more clearly, I observed tendrils and leaves as of a vine hanging over the edges of the patera. Mr. Home appeared much agitated, and repeated, "I am crowned," "I am free from pain," "I am receiving a new mission," "The pain in my head is gone." He continued to walk up and down the room in great excitement, till the crown was removed from his head, while sweet-toned notes appeared to proceed from it. It approached us where we sat and moved off gently up to the corner of the room, just above the door, where the light from it was visible for some minutes.

Mr. Home, who had been previously very ill, was restored to perfect health on that evening. This was the second occasion on which Mr. Home was elongated.

(To be continued.)

## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BÖHME.

By A. J. PENNY.

### VII.

In this inquiry into the nature of our unseen foes, I am considering them as abettors of evil in man, rather than his antagonists; for into the mystery of their enmity to man, as such, I have here as little cause to enter as I have capacity for its comprehension. This much, however, is no sort of mystery, that the evil always detest the good, and try to bring down comparative innocence to their own state. There can be no doubt that this instinct for promoting wickedness is strong beyond our bounded scope of vision. And, among all the tender mercies of the Father of Spirits, I suppose none to be much greater than the concealment of cruel enemies, whose power to intimidate, even if not allowed to harass us otherwise, would be fully equal to their malice. While we are in the flesh we have a veil which hides them from us, and, if Böhmé did not mistake, many of us from them, unless fellow feeling gives them insight to us through our passions. Speaking of "a soul new-born in the light of God," he says: "The devil cannot see that soul, for the second principle wherein it liveth, on which God and Paradise, is shut up from him, and he cannot get to it." ("Three Principles," chap. 5, par. 5.) And again, when speaking of covetousness, "It is the eye of hell; the devil seeth man therewith into soul and body." ("Six Points," chap. 10, par. 48.) But, quite apart from hostility to man, the "wrath of nature wills to be manifested." ("Election," chap. 8, par. 130.) And hence the terrific discord of the divided forms of nature tends to continual increase, for "know and observe that every life standeth upon the abyss of the fierceness." . . . "We all, in the originality of our life, have the source of the anger and of the fierceness, or else we should not be alive, but we must look to it and in ourselves go forth out of the source of the fierceness with God, and generate the love in us, and then our life shall be a joyful and pleasant habitation to us, and then it standeth rightly in the Paradise of God." "For God calleth Himself a consuming fire and also a God of love, and His name, God, hath its original in the love where He goeth forth out of the source in Himself, and maketh it in Him-

self joy, Paradise, and the Kingdom of Heaven." . . . "But if our life stay in the fierceness, or in covetousness envy, anger, and malice, and goeth not forth into another will, then it standeth in the anguishing source as all devils do." ("Appendix to Three Principles," pars. 28, 29.) In that anguishing source are countless tormentors; but they cannot approach us until we open what one may compare to a sluice or dam of a river, rather than to a door, so great is the inrush as soon as it is made possible. "The devil continueth in his own dominion or principality, not indeed in that wherein God created him, but in the aching, painful birth of eternity, in the centre of nature and property of wrath; in the property which begetteth darkness, anguish and pain." ("On True Resignation," chap. 3, par. 8.)

Now the soul of man necessarily shares that property with him; it is the root of all creaturely life. "The devil hath no authority or power over it, only that which is the source of anxiety in the soul is the very source or quality of his life." ("On the Complexions," chap. 4, par. 100.) And with this ocean of potential torment close about it, the soul is so lightly, quickly moved from one property to another, that a thought can do it. "The life of man in this time is like a wheel, where very suddenly that which is undermost becometh uppermost and kindleth itself in every creature." ("Point" 2, par. 22.) We all know something of the daily marvels that result from this, and must have observed how entirely just, right, and inevitable anger and scorn, for instance, appear to us while they are felt; how they seem to take intensifying colour from all that is occurring at the time, and how actually false to the truth of things a companion appears who condemns such feelings as misleading. "I do well to be angry; I cannot but feel scorn!" is what we feel. Now as with the rise of anger a whole spiritual world flies open to us, and in that world every wrathful thought is strictly in its own element, this temporary hallucination is quite intelligible. "Alas," said Carlyle, writing to his mother, "why should I dwell in the element of contempt and indignation rather than in that of patience and love?" (For the mind that is prone on all occasions to kindle into wrath on the slightest provocation, often abhors the folly.) Why? Carlyle did not guess that in every element of contempt and indignation there are mighty confederates; that our own access to that element introduces us to their wrath, and this corroborates ours. As Böhmé has it, "The darkness grasps the holy power" (i.e., deific powers in human nature) "and brings it into malignity, and then it is as the Scripture says, with the perverse thou art perverse, and with the holy thou art holy." ("Election," chap. 8, par. 83, "Thou"—God in Man.) In precisely the same manner, and with the same plausibility, does every vice—covetousness, gluttony, lust, revenge—justify itself: and every indulgence of either propensity strengthens its hold on the will and its certain velocity of increase. For "the image of the spirit of the soul" (that which desire and imagination tend to form) "sticketh in the mind, and to whatsoever the mind inclineth and giveth up itself, in that is the spirit of the soul figured by the Eternal Fiat." ("Three Principles," chap. 16, par. 43.) And if malignant or sensual properties have thus become creaturely in the human soul, the difficulty of opposing them by any properties that have not is, of course, tremendously increased; and when at last these evil properties rule, "l'horreur de la situation, c'est que c'est dans sa propre volonté que réside cette puissance là, et que sa volonté est soumise elle-même à cette puissance qu'elle s'est créée et engendrée."\*

Therefore was our Saviour so stringent in requiring self-denial as indispensable to true life; "therefore, Christ so emphatically and punctually teacheth us in the new birth love, humility and meekness." . . . "For the desire of revenge ariseth in the centre of the dark fiery wheel of the Eternal Nature." . . . "And the soul's fiery form stands in the *Rachá* as a mad, furious wheel which confounds the essence in the body and destroys or shatters in pieces the understanding." ("Mysterium Magnum," chap. 22, par. 62.)

Now when our Lord said, "Whosoever shall say to his brother, thou fool, shall be in danger of hell fire," human reason naturally understood a fire that was both external to the soul in present time, and occupying space in a future world, and in earlier ages probably no ideas less childish could have taken hold on the gross intellect of un-

enlightened Christendom. But it is on the strength of such absurd and obsolete ideas that even now much ignorant talk about the disproportionate judgments of an "angry God" still gains a hearing. It is surely time for such false coin to be called in. Long ago Böhmé taught *what* that hell-fire is,—latent in every soul,—making it obvious that if that consuming and indestructible fire does not generate light and the meekness of light, it must torment with a famished desire for the bliss it cannot find. Let him explain himself as well as passages taken from their context can explain. "No creaturely spirit can subsist in the creature without the fire-world, for even the love of God could not be if His anger world were not in Him. The anger or the fire of God is a cause of the light, and of the power, strength, and omnipotency." ("Apology" 3, Text 1, par. 57.)

## SPIRITUALISM IN GERMANY.

There are now five periodicals devoted to this subject in Germany and Austria. It is attracting a constantly increasing attention; circles for investigation are numerous, and there appears to be no want of "mediums" of every description. Fortunately, professional mediumship, as far as I can make out, is unknown. Above all, the number of scientific and philosophical minds engaged upon the subject, and dealing with it from a strictly psychological point of view, is a conspicuous and hopeful fact. This tendency, ably represented in the Press by *Psychische Studien*, is not, however, prevailing without some symptoms of a division in the ranks. There, as here, the Spiritists—to use a distinctive term—seem to fear that all the significance, all the heart of the phenomena, is in danger of being eaten out by psychological speculation. No explanation is welcomed or encouraged by this section which does not recognise an individual agent, "jenseits."\* The philosophers, on the other hand, are rallying in every direction to the thought that our own "jenseit" is a field of vast and heretofore unsuspected extent, and that the transcendental imagination is a productive power. The distinction between the physiological Ego and the profound reserve of life and powers which can only filter, as it were, into our organic consciousness, as this is "normally" conditioned, is obtaining more and more frequent and definite expression. The facts of somnambulism induced and spontaneous, in all its phases, have proved very suggestive in this respect. And acceptance of the Kantian philosophy of time and space has immensely assisted the German mind in the comprehension of phenomena over which we are still fumbling and blundering. It is Germany, I believe, that we shall have to thank—and that perhaps soon—for the successful application of idealist philosophy to empirical science, through the revelations of psychology. That the latter will prove human immortality as surely as would the agency of disembodied spirits,—for which also there is ample scope—need not be doubted. Or rather there can be no question at all of our "survival," when the fact is established that it is only a little bit of us that has ever been embodied! But of course, as it is just that little bit† which we have been used to call our Ego, our conceptions of individuality will have to be considerably enlarged, and identification may not be altogether easy.

*Licht, mehr Licht* and *Spiritualistische Blätter* are the only German papers besides *Psychische Studien* that I have seen. They appear to represent the older, and more orthodox Spiritism, rather than the scientific tendencies of M. Aksakow's magazine. But they are in their way just as speculative. Readers of "LIGHT" are supposed to murmur at the length to which speculative articles occasionally run in that paper. But even I have never offended to the extent of the interminable essays which occupy a wholly disproportionate space in these German weeklies. Spiritualism has lately been in the law courts in Brunswick, an action for libel having been brought against a guest at a séance, who published a description of it imputing gross credulity to the sitters by name. The judgment decided that the article did not exceed the limits of legitimate criticism.

C. C. M.

\* On the other side.

† Translation:—And the horror of the situation is, that this power resides in one's own will and that one's will is itself subjected to this power, which itself has created and engendered.—L. C. St. Martin's "L'Esprit des Choses," Vol. II. 315.

† I need hardly remark that the "little bit" here is only a sensible analogy, not a metaphysical statement.

## OFFICES OF "LIGHT."

3, GREAT JAMES STREET,  
BEDFORD ROW,  
LONDON, W.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from H. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 3, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and for the future all communications should be so addressed.

## Light:

SATURDAY, DECEMBER 29TH, 1883.

## 1883.—A RETROSPECT.

By "M. A. (OXON.)"

The year that is now closing has been one of change; in many respects of progress. It has witnessed a steady spread of Spiritualism in private circles, and some decline of interest in those phases of the subject which have had their day. There will probably never come a time when the public circle will not be necessary for those who can get their experience in no other way: but public Spiritualism, conducted in the old manner, produced such a crop of imposture, of doubt and difficulty, of perplexity and bewilderment, that it was very generally felt that there was something in its methods that needed amendment. To this widespread feeling was due the action of the Central Association which resulted in the general discouragement by English Spiritualists of the promiscuous dark séance.

The work of the Central Association may be said to have terminated with that practical action. In Spiritualism it is essentially true that "the old order changeth giving place to new," and the Society, which for ten years, and in more forms than one, had laboured with marked success in the cause of Spiritualism, has passed, in the closing days of this year of change, into a new order of existence. Its work was accomplished, and it has handed on to a successor that which yet remains. It would be at once ungracious and unjust to refuse to the Association the meed of praise due for a long course of energetic and successful labour. When memory does its work, it will recall much that was of eminent service to the cause with which the B.N.A.S. and C.A.S. must be credited.

The Society for Psychical Research has continued its course of cautious and painstaking work, and is rendering a service to Spiritualism which Spiritualists will appreciate in the future more than they are able to do now that the processes are so largely hidden. It is, however, abundantly sure that the experimental, and especially the literary, work of the Society will be of the highest value, not merely from the point of view of the man of science, but also of the Spiritualist.

This is not the place to speak of the Theosophical Society, which has occupied a considerable share of public attention, and has displayed a good deal of activity. The public gathering of Theosophists and their friends, and the addresses of Dr. Anna Kingsford and Mr. Sinnett, marked a new departure in the tactics of the Society. Since then we have not heard so much of their proceedings.

Other societies in London do not fall within the scope of this notice: but all work done, so it be honest work, is a subject for gratitude.

What especially concerns my readers is the career of this journal during the past twelve months. It has been one of steady growth and increasing prosperity. A glance through the pages of "LIGHT" shows what a wide area of subjects has been traversed. It is impossible to do more than indicate some among many.

Of miscellaneous articles, Professor Barrett has contributed several "Pièces Justificatives of the Need of a Society for Psychical Research." Mr. Henry Spicer, a well-known writer on Spiritualism, has sent an excellent series of narratives embodying facts of much value. Mr. Hensleigh Wedgwood has given a large number of facts, especially of premonitory dreams and cases of thought-transference and transcorporeal action. Mrs. A. M. Howitt Watts' indefatigable pen has seldom been idle, and the journal owes to her some of its most attractive papers. Miss F. J. Theobald has sent various papers on home séances and the judicious development of mediumship in private. There has been continued also from time to time a series of my "Spirit Teachings."

When we come to philosophical subjects, "C. C. M." has laid us under a heavy debt of obligation by his original papers, as well as by the number of translations from the German—many of them of the highest value and interest—which he has contributed. Mr. Roden Noel, Mrs. Penny, and Mr. Sinnett have also given us elaborate dissertations on various philosophical and metaphysical subjects.

It must needs be that a number of papers can only be alluded to. Such, not inferior in merit to others that have been named, are Dr. Chazarnin's on Materialisation (ably translated by Dr. Dixon), Mr. S. C. Hall's records of remarkable séances, Mr. Page Hopps' "Scientific and Spiritual Basis of Belief in a Future Life"; Mrs. A. M. H. Watts' on "Transcorporeal Action of Spirit," and the "White Lady"; Mr. J. W. Slater's, editor of the *Journal of Science*, on "Spiritualism from a Scientific Point of View"; Dr. Purdon on "Personality of the Universal Mind"; Mr. Cranstoun's "Psychical Phenomena in Ancient Greece"; and others which space forbids even to enumerate.

The new list of books noticed during the year is longer than can be detailed. It includes Mr. Stock's "Attempts at Truth"; Mr. S. C. Hall's "Reminiscences"; Lady Bloomfield's "Reminiscences"; Brittain's "Battle-ground of the Spiritual Reformation"; Mr. F. W. H. Myers' "Collected Essays"; "Letters from a Mystic in the Present Day"; General Forlong's "Rivers of Life"; Charles Bray's "Science of Man"; "A Little Pilgrim in the Unseen"; "Beyond the Gates"; "Sinners and Saints" (Mormon and Shaker Spiritualism); "M.A. (Oxon.)'s" "Spirit Teachings"; Mrs. Howitt Watts' "Pioneers of the Spiritual Reformation"; Mr. Sinnett's "Esoteric Buddhism"; Mr. Arthur Lillie's "Popular Life of Buddha." This list, by no means exhaustive of modern literature, does not include the number of old and standard works which have been reviewed—such, for instance, as Hibbert's "Philosophy of Apparitions"—nor does it make any reference to copious notices of current articles in journals and magazines bearing upon Spiritualism.

The subject of healing of ascertained disease has occupied a large amount of space. Psychopathy in general; Mesmeric healing; healing in trance and by spirit-agency; healing by the aid of men still embodied, as is alleged in

the case of Colonel Olcott's remarkable cures in India and Ceylon; healing by the exercise of will; healing by faith, as in the case of Lourdes water; healing by prayer and by the laying on of hands, have occupied attention, and it is not too much to say that the body of evidence adduced is overwhelming.

The "Notes by the Way," which have formed a regular feature of the paper week by week, have covered topics of current interest, and have dealt with a vast number of subjects. Psychopathy in many aspects; Dreams, Visions, Premonitions, Signs and Warnings; Mediumship, its nature, its best methods of development, its responsibilities; Psychography in notable cases: these and many other subjects have come up at various times for notice. The passing notices of subjects connected with Spiritualism, which have appeared in books, magazines, and journals, have been recorded and criticised. Old and forgotten facts bearing on modern experience have been placed in their proper relation and bearing on what has been occurring among us.

But space forbids further detail. What has been enumerated will give some idea of the large field that is being cultivated with increasing success and acceptance. The wide circulation of "LIGHT" would, I am convinced, be a work for Spiritualism of which the value would soon be seen, and it lies within the power of most of us. I may have more to say on this when I come to estimate the prospects of 1884. Meantime I trust that it may be for all of us a year of peace, harmony, and progress.

"RESEARCHES IN SPIRITUALISM," BY  
"M.A. (OXON.)."

It is with great pleasure we have to announce that our valued and esteemed contributor "M.A. (Oxon.\*)" has placed in our hands, for publication in "LIGHT," the continuation of his "Researches in Spiritualism," the first portions of which appeared in *Human Nature*, a magazine now defunct, in the years 1874 and 1875. The forthcoming chapters deal with the evidence for materialisation, or, as it is perhaps more correctly called, "Form Manifestation," and will, we have no doubt, prove of absorbing interest to our readers. The articles will appear, as far as practicable, week by week, and, in view of the probably increased demand for the numbers of "LIGHT" containing these papers, we shall be pleased to receive an early notification from any of our readers who require extra sets, as it is not our practice to print many copies in excess of the current demand.

## OUR NEW OFFICES.

ARRANGEMENTS FOR VISITORS, INQUIRERS, &c.

It may not be amiss to draw special attention to the fact that our new offices at 3, Great James-street, Bedford-row, London, W.C., are centrally situated, and are easily accessible from all the principal railway stations of the Metropolis, besides being close to Holborn, one of the main omnibus routes. Country friends and readers who may be passing through, or making a brief stay in London, can have their letters addressed to our care, and we shall be pleased in every way in our power to render them any assistance they may require. Most of the principal spiritual periodicals are filed for the use of visitors, who will also be provided with facilities for writing letters, meeting their friends, &c., &c. These arrangements are made as a kind of stop-gap for the period which will elapse between the closing of the rooms of the late C.A.S. and the opening of the new premises of the London Spiritualist Alliance, and

also to supply a place of meeting and centre of information of some kind for those interested in psychological studies. We hope our friends will not hesitate to avail themselves of any little attention we may be able to shew them in this way.

We have also had placed in our hands, for free distribution, several small parcels of books and pamphlets suitable for investigators, and our readers will be rendering a service both to the cause and ourselves, if they will bear this in mind. Upon receipt of the name and address of any person to whom such a packet is likely to be useful, we will send, post free, a few selected back numbers of "LIGHT," together with one or two pamphlets bearing upon the elementary study of Spiritualism, or upon application we will send a small parcel for personal distribution. This would be an easy but effective method of extending the usefulness of this journal; and if each reader of "LIGHT" will personally supplement our efforts in this direction, and utilise the facilities we are able to place at their disposal, the new year upon which we are about to enter will, undoubtedly, prove a most successful one. We leave this matter with much confidence in the hands of our many friends.

## MOVEMENT IN FRANCE AND BELGIUM.

By the *Revue Spirite* we learn that the anniversary meeting in commemoration of Allan Kardec and his departed disciples was recently held in Paris. Fervent orations and poems were delivered to a numerous and sympathetic audience.

The *Revue* also informs us that at the meeting of the Belgian Spiritualist Federation in September last, a proposition was brought forward for calling together an universal congress with the special object of considering the formation of an Universal Organisation of Spiritualists and Spiritists. The proposition was most warmly received. The president, M. J. Guerin, said that if such a proposition were acted upon considerable expense would have to be met, and that he, for his own part, would be ready to start the Belgian subscription list to meet such expenses with 5,000fr. He thought such a congress in the present position of Spiritualists and Spiritists was urgently called for, and that it would be possible to hold it in a year or two if the matter were discussed, as he hoped it would be, in Spiritualist and Spiritist journals.

## CHRISTMAS ANGELS.

There are angels' voices near us,  
Though we cannot hear a word;  
And the air with soft vibrations  
Of their unseen wings is stirred.  
They are evermore about us,  
God's bright messengers of love,  
Waking holy aspirations  
For their sinless land above.

But most often we are conscious  
Of their presence on the earth,  
At the time when we are keeping  
Our Redeemer's mystic birth;  
When we think of all our dear ones,  
Who are scattered far and wide,  
With most fervent prayers, and blessings,  
All the joyful Christmastide.

And I think the unseen angels  
On their shining wings appear  
Our most holy thoughts up yonder  
To the home of love and prayer.  
When at last we see their faces,  
We shall better understand  
The exceeding peace and beauty  
Of the love-lit Christmas land.

H. M. BURNSIDE.

(From the Christmas Number of *The Girls' Own Paper*, 1883.)

## "THE BROTHERS" OF THEOSOPHY.

No. II.

In continuation of the paper on this subject, recently read by Mr. Sinnett, the following address by the same author has been communicated to us for publication:—

Many people who approach the consideration of occult philosophy, are inclined to lay great emphasis on the difference between believing in the existence of those whom we call "the Brothers," and believing in the vast and complicated body of teaching which has now been accumulated by their recent pupils. I think it can really be shown that there is no halting place at which a man who sets out on this inquiry can rationally pause and say, "Thus far will I go, and no farther." The chain of considerations which will lead any one who has once realised the existence of the Adepts to feel sure that there can be no great errors in a conception of nature obtained with their help, consists of many links, but is really unbroken in its continuity, and equally capable of bearing a strain at any point.

It consists of many links, partly because no one at present among those who are in our position as students—who are living, that is to say, an ordinary worldly life all the while that they are intellectually studying Occultism—can ever obtain in his own person a complete knowledge of the Adepts. He cannot, that is to say, come to know of his own personal knowledge all about even any one Adept. The full elucidation of this difficulty leads to a proper comprehension of the principle on which the Adepts shroud themselves in a partial seclusion, a seclusion which has only become partial within a very recent period, and was so complete until then that the world at large was hardly aware of the existence of any esoteric knowledge from which it could be shut out. This is a matter that is all the more important because experience has shown how the world at large has been quick to take offence at the hesitating and imperfect manner in which the Adepts have hitherto dealt with those who have sought spiritual instruction at their hands. Judging the occult policy pursued by comparison with inquiries on the plane of physical knowledge, the impatience of inquirers is very natural, but none the less does even a limited acquaintance with the conditions of mystic research shew the occult policy to be reasonable likewise.

Of course everyone will admit that Adepts are justified in exercising great caution in regard to communicating any peculiar scientific knowledge which would put what are commonly called magical powers within the reach of persons not morally qualified for their exercise. But the considerations that prescribe this caution do not seem to operate also in reference to the communication of knowledge concerning the spiritual progress of man or the grander processes of evolution. And in truth the Adepts have come to that very conclusion; they have undertaken the communication to the general public of their safe theoretical knowledge, and the effort they are making merely hangs fire or may seem to do so to some observers, by reason of the magnitude of the task in hand, and the novel aspect it wears, as well for the teachers as for the students. For remember if there has been that change of policy on the part of the Adepts to which I have just referred, it has been a change of such recent origin that it may almost be described as only just coming on. And if the question be then asked why has this safe theoretical knowledge not been communicated sooner, it seems reasonable to find a reply to that question in the actual state of the intellectual world around us at this moment. The freedom of thought of which English writers often boast, is not very widely diffused over the world as yet, and hardly, at all events, in any generation before this, could the free promulgation of quite revolutionary tenets in religious matters have been safely undertaken in any country. Communities in which such an undertaking would still be fraught with peril, are even now more numerous than those in which it could be set on foot with any practical advantage. One can thus readily understand how in the occult world the question has been one of debate up to our own time, whether it was desirable as yet to promote the dissemination of Esoteric philosophy in the world at large at the risk of provoking the acrimonious controversies, and even more serious disturbances, liable to arise from the premature disclosure of truths which only a small minority would really be ready to accept. Keeping this in view, the mystery of the Adepts' reserve, up till recently, can hardly be thought so astounding as to drive us on violent alternative hypotheses at variance with all the plain evidence concerning their present action. There is manifest reason why they should be careful in launching a body of newly won

disciples on to the general stream of human progress; and added to this, the force of their own training is such as to make them habitually cautious to a far greater extent than the utmost prudence of ordinary life would render ordinary men. "But," it will be argued, "granting all this, but assuming that at last some of the Adepts, at all events, have come to the conclusion that some of their knowledge is ripe for presentation to the world, why do they not present as much as they do present, under guarantees of a more striking, irresistible, and conclusive kind than those which have actually been furnished?" I think the answer may be easily drawn from the consideration of the way in which it would be natural to expect that a change of policy amongst the Adepts, in a matter of this kind, would gradually be introduced. By the hypothesis we conceive them but just coming to the conclusion that it is desirable to teach mankind at large some portions of that spiritual science hitherto conveyed exclusively to those who give tremendous pledges in justification of their claim to acquire it. They will naturally advance, in dealing with the world at large, along the same lines they have learned to trust in dealing with aspirants for regular initiation. Never in the history of the world have they sought out such aspirants, courted them or advertised for them in any way whatever. It has been found an inviolable law of human progress that some small percentage of mankind will always come into the world invested by nature with some of the attributes proper to adeptship, and with minds so constituted as to catch conviction as to the possibilities of the occult life, from the least little sparks of evidence on the subject that may be floating about. Of persons so constituted some have always been found to press forward into the ranks of chelaship, to resort, that is to say, to any devices or opportunities that circumstances may afford them for fathoming occult knowledge. When thus besieged by the aspirant the Adept has always, sooner or later, disclosed himself. The change of policy now introduced prescribes that the Adept shall make one step towards the disclosure of himself in advance of the aspirant's demand upon him, but we can easily understand how the Adept, in first making this change, would argue that if many chelas have hitherto come forward in the absence of any spontaneous action from his side, it might be that an almost dangerous rush of ill-qualified aspirants would be invited by any manifestation from him that should be more than a very slight one. At any rate, the Adept would say it would be premature to begin by too sensational a display of faculties inherent in advanced spiritual knowledge with which the world at large is as yet unfamiliar. It will be better at first to make such an offer as will only be calculated to inflame the imagination of persons only one step removed beyond those whose natural instincts would lead them into the occult life. This appears actually to have been the reasoning on which the Adepts have proceeded so far, and this may help us to understand how it is that, as I began by saying, no one person amongst those outer students, who have been called lay-chelas, has yet been enabled to say that of his own personal knowledge he knows all about any of the Adepts.

On the other hand, putting together the various scattered revelations concerning the Brothers which have been distributed amongst various people in India belonging to the Theosophical Society, so much can be learned about the Adepts as to put us in a very strong position in regard to estimating their qualifications for speaking with confidence as they do about the actual facts of nature on the super-physical plane. These scattered revelations,—if my reasoning in what has gone before may be accepted,—have been broken up and thrown about in fragments designedly, in order that as yet it should only be possible to arrive at a full conviction concerning Adeptship after a certain amount of trouble spent in piecing together the disjointed proofs. But when this process is accomplished we are provided with a certain block of knowledge concerning the Adepts, out of which large inferences must necessarily grow. We find, to begin with, that they do unequivocally possess the power of cognising events and facts on the physical plane of knowledge with which we are familiar, by other means than those connected with the five senses. We find also that they unequivocally possess the power of emerging from their proper bodies and appearing at distant places in more or less ethereal counter-parts thereof which are not only agencies for producing impressions on others, but habitations for the time being of the Adepts' own thinking principles, and thus in themselves, if the proof went no further, demonstrations of the fact that a human soul is some-

thing quite independent of brain matter and nerve centres. I do not stop now to enumerate instances. The record of evidence must be dissociated from its manipulation in arguments like the present, but the records are abundant and accessible for all who will take the trouble of examining them. Now, if we know that the Adept's soul can pass at his own discretion into that state in which its perceptive faculties are independent of corporeal machinery, it is not surprising that he should be enabled to make, of his own knowledge, a great many statements concerning processes of nature, reaching far beyond any knowledge that can be obtained by mere physical observation. Take, for example, the Adepts' statement that certain other planets, besides this earth, are concerned with the growth of the great crop of humanity of which we form a part. This is not advanced as a conjecture or inference. The Adepts tell us that once out of the body they find they can cognise events on some other planets as well as in distant parts of our own. This is not the exceptional belief of an exceptionally organised individual, who may be regarded by doubters as hallucinated; there is no room for doubting the fact that it is the concurrent testimony of a considerable body of men engaged in the constant experimental exercise of similar faculties. In this way the fact becomes as much a fact of true science, as the fact that the great nebula in Orion, for instance, exhibits a gaseous spectrum, and is therefore a true nebula. All of us who have star spectroscopes can ascertain that fact for ourselves, if we make use of a clear night when the conditions of observation are possible. To doubt it, would not be to shew greater caution than is exercised by those who believe it, but merely an imperfect appreciation of the evidence. It is true that in regard to the condition of the other planets our acceptance of the Adepts' statement must be governed by our impressions concerning the *bona fides* of their intention in telling us that they have made such and such observations. So far it is a matter of inference with us whether the Adepts are saying what they believe to be true—when they speak of the septenary chain of planets to which the earth belongs,—or consciously deluding us with a rignmarole of statements which they know to be false. I think it can be shewn in a variety of ways that the latter supposition is absurd. But an exhaustive examination of its absurdity would be a considerable task in itself. For the moment the position I am endeavouring to establish is one which does not depend upon the question whether the Adepts are telling us, in reference to the planets, what they know to be true, or something which they know to be untrue. My present position is that at all events the Adepts themselves know what is true in the matter, and that position, it will be observed, is not vitiated by the fact that, as yet, we, their most recent pupils, are unable to follow in their footsteps and repeat the experiments on which their teaching rests.

The same train of reasoning may be applied to the whole body of teaching which the Theosophical Society is now concerned in endeavouring to assimilate. As offered now to the uninitiated world, it can only take the form of a set of statements on authority. And that sort of statement is not one which is most agreeable to our methods or to the Adepts' habitual methods of teaching. For there is no chemical laboratory in England where the system of teaching is more rigidly confined to the direction of the learner's own experiments, than that same system is adopted with occult chelas following the regular course of initiation. Step by step, as the regular chela is told that such and such is the fact in regard to the inner mysteries of nature, he is shown how to apply his own developing faculties to the direct observation of such facts. But those developing faculties carry with them, as pointed out a-while ago, fresh powers over nature which can only be entrusted to those from whom the Adepts take the recognised pledges. In teaching outsiders as they are trying to do now, the Adepts must depart from their own habitual methods,—we must depart, if we wish to understand what they are willing to teach, from our habitual methods of inquiry. We must suspend our usual demand for proof of each statement made, in turn as it is advanced. We must rest our provisional trust in each statement on our broad general conviction which can be satisfied along familiar lines of demonstration,—that such men as the Adepts certainly exist, even though we cannot visit them at pleasure, that they must understand an enormous block of Nature's laws outside the range of those which the physical senses cognise, that in any statement they make to us, they must be in a position to know absolutely whether that statement is or is not true.

This much fully realised, the truth is that each inquirer in turn becomes satisfied, *pau passu* with his realisation of the case so far, that reason revolts against the notion that the Adepts can be engaged in their present attempt to convey some of their own knowledge to the world at large in any other than the purest good faith. It may be concluded that we who have come to the conclusion that their teaching is altogether to be accepted, are rearing a large inverted pyramid upon a small base. But the logical strength of our position is not impaired by this objection. In every branch of human knowledge, inferences far transcend the observed facts out of which they grow. And even in the most exact science of all, a theorem is held to be proved if any alternative hypothesis is found, on examination, to be irrational. Moreover, the doctrine even of legal testimony recognises the value of secondary evidence where in the nature of the case it is impossible that primary evidence can be forthcoming. That is exactly the state of the case in regard to the present attempt to bridge the gulf that separates the school of physical research from the school of spiritual knowledge. As long as we of this side were justified in doubting whether there was anywhere on earth such a thing as a school of spiritual knowledge, it may have been hardly worth while to worry ourselves with the stray fragments of its teaching which now and then broke loose in barely intelligible shapes. But to doubt the existence of such a school now is equivalent, really, to doubting the statement about the nebula in Orion, according to the illustration I adduced just now. It can only arise from inattention to the facts of the whole case as these now stand,—from reluctance to take that trouble to examine these thoroughly, which still, as a sort of hedge, separates the Theosophical Society from the general community in the midst of which it is planted. Regarded in the light of an occult barrier—as an obstacle which corresponds in the case of the lay-chela, to the really serious ordeals which have to be crossed by the regular chela,—the necessity of taking this trouble can hardly be regarded as a hedge that it is difficult to traverse. And on the other side there lies a wealth of information concerning the mysteries of nature which clearly lights up vast regions of the past and future hitherto shrouded in total darkness for critical intelligences, and the prey for others of untrustworthy conjecture. For those who once thoroughly go into the matter, and obtain a complete mastery over all the considerations I have put forward,—who thus obtain full conviction the Brothers certainly exist, that they must be acquainted with the actual facts about nature behind and beyond this life, that they are now ready to convey a considerable block of their knowledge to us, and that it is ridiculous to distrust their *bona fides* in doing this,—for all such true Theosophists of the Theosophical Society, nothing, at present, connected with spiritual success is comparable in importance with the study of the vast doctrine now in process of delivery into our hands.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Mediumship of Mrs. Fox Jencken and Messrs. Husk and Eglinton  
To the Editor of "LIGHT."

SIR,—Although the description of séances, held by well-known mediums, may lack novelty, yet to put on record any salient points, in any sitting, is part of the chronicle of our philosophy. This induces me to send you the following brief report:—

A series of most interesting séances have lately been held at Mrs. Makdougall Gregory's, that indefatigable propagator of our philosophy, the mediums being alternately Messrs. Husk and Eglinton. With Mr. Husk the spirit "Irresistible" is most powerful. On one occasion, he being fully materialised, he was told to guess the contents of a box lying under the séance table. He said he would try, and, stooping, took the rather heavy box from under and placed it upon the table; then placing his hand upon it guessed rightly the nature of its contents. During the evening he spoke French, German, and Dutch. Mr. Husk was also controlled to sing, which he did, exhibiting most extraordinary vocal powers, the song being remarkably interesting both as to words and tune. It was, indeed, a rare musical treat. With regard to Mr. Eglinton's mediumship, he does not seem to have lost any of its power, notwithstanding his long holiday. At every séance four or five spirits materialise, but amongst them one known as the Persian comes forth from the cabinet in a gigantic frame, beautifully proportioned, clad in dazzling white robes and exhibiting most graceful attitudes and motions. Two

female spirits are the constant attendants at Mr. Eglinton's seances, which like those held with Mr. Husk prove always most satisfactory in harmonious circles. It has also been my great privilege to assist at a seance held at Mr. S. C. Hall's, on Tuesday, the 11th inst., the medium being the celebrated Mrs. Fox Jencken. During the evening a spirit, whom I had known in the flesh in Italy, but who, impenetrable to spiritual truths, passed away eight years ago, an incorrigible sceptic, manifested by tapping me hard on the shoulder. On being requested to give his name, "Oberto" was rapped on my shoulder, a rather uncommon name, which had entirely left my memory. A beautiful spirit light was also brought in the room by the materialised hand of a spirit dear to the host. With that light the spirit touched the sitters, rapping with it answers to questions. At my request I was allowed to handle the thick rich lace which covered the arm and wrist of the invisible made visible and tangible. At the end of this most interesting seance a sheet of paper was handed me, by invisible agency, upon which a communication was found written, addressed to me, and signed "Axby." This direct writing was traced from right to left, and only readable from the back when held up to the light. The remarkable powers exhibited by these mediums, and by the many more throughout the land, should not be allowed to stand still or deteriorate by want of constant practice.

I must add that the great success of the seances I have just described is undoubtedly due, not only to the great harmony amongst the sitters, but also to their limited number, which is never made to exceed eight.—I am, sir, yours very truly,  
G. DAMIANI.  
29, Colville-road, Notting Hill, W.,  
December 18th, 1883.

**"The Spiritual Alliance."**  
To the Editor of "LIGHT."

SIR,—It is with considerable satisfaction that most of us will read the proposal which appears above the signature "M.A. (Oxon.)" for the formation of a new society, which may attract within its liberal embrace all students of transcendental phenomena, whether styled "occult," "psychical," or "spiritual."

Will you allow me, sir, to take the occasion of this new departure to offer a suggestion, which will, I believe, meet with general support.

There must be a large number of people like myself who have witnessed sufficient convincing phenomena to have become satisfied of the truth of the continuation of life hereafter. To such, the repetition of phenomenal manifestations becomes both unnecessary and distasteful.

I would not dissuade the Society, if it so feels inclined, from covering with the protecting mantle of its influence and strength some specially selected "sensitives" whose organisms offer the conditions necessary for the manifestation of physical phenomena.

We, who have experience of these things, are aware, however, that participation in the conditions under which these phenomena are obtainable, is fraught with danger, and many of us have learned to shun these surroundings.

Such experiences must be but a stepping-stone to higher aims. Once we know, as a fact, that death is not the end of life, that it is but a portal, a re-birth, into other conditions of existence, then arises an unquenchable desire for knowledge concerning those conditions; concerning the eternal forces of which our lives and their surroundings are but temporary and external expressions.

It is evident from the high appreciation which has been repeatedly expressed, how great a value is placed on the "Spirit Teachings" of "M.A. (Oxon.)," which deal with these questions. Unfortunately for us, we cannot ask more from that gentleman than he already kindly gives us. To be able to command a source of information of this character must, I am sure, be a desire shared by large numbers, and it is to this that I beg to call the attention of the new Society.

We are well acquainted with the law of affinity, or polarity, which governs spiritual manifestations; by which like attracts like; by which, therefore, the communications through any given "sensitive" are infallibly the expression of the thought-sphere of that medium, emanating from those intelligences who, being of similar tendencies, and of the same grade of life, find themselves in closest contact with that medium. The life of the sensitive becomes thus a criterion by which we may accurately estimate beforehand the quality of the communications which will be given through that organism.

It is thus evident how important it is, in seeking for an instrument who may be a source of information of the character we refer to, that the organism be of a refined quality, with as elevated a tone of life as possible. I would therefore urge that the proposed new Society do seek for and engage a sensitive whose organism and life be of the required quality to fulfil the above conditions, and that it may make this one of its special objects.

They would thus offer to members the inducement of communication with intelligences of a higher order, a privilege which I am sure would attract numbers of adherents.

Yours obediently,  
A SUBSCRIBER.

**A Seance with Mrs. Fox Jencken.**

To the Editor of "LIGHT."

SIR,—A private circle met at Mrs. Kate Fox Jencken's last night, consisting of four ladies besides the medium. I was one of the number. I have attended several of Mrs. Jencken's sittings, but have never felt so great a power. After various manifestations the message was rapped out that we should "see the independent writing." Shortly after the semblance of a hand appeared in the centre of the table, took up the pencil, and wrote the message which I enclose. It was a dark circle, but the hand illumined the table so that every one could see the paper, and follow the pencil as it stood upright in the hand, tracing the words.

A second message was written and given to me by the hand, which rapped emphatically three times as I took it.

The message ran as follows:—"A great day is dawning. Great events are happening. This truth will triumph over all other theories. All theories will die, but Spiritualism will triumph.—Robert Dale Owen."

Hoping this may be of interest,—I remain, yours sincerely,

ROSAMOND DALE OWEN.

25, Alma-square, St. John's Wood, N.W.,  
December 18th, 1883.

**The Transition of Professor Denton.**

To the Editor of "LIGHT."

SIR,—It is unfortunately too true that Professor Denton fell a victim to fever in New Guinea. He passed to the higher life on the 26th August last, after eight days' illness, at a village ninety miles inland from Port Moresby. His two sons, with the *Argus* party, returned to Cooktown, Queensland, on their way back to Melbourne, on October 12th, by the missionary schooner, "Ellangowan." His sons were at Port Moresby at the time of their father's death, and did not hear the sad news until the return of the party there on September 2nd.—Faithfully yours,  
J. BOWLING SLOMAN.

15, Saltram-terrace, Plympton,  
December 11th, 1883.

**A Puzzling Experience.**

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to say a few words in reference to the letter of "E. D." in your issue of the 8th inst.?

The doubts and so forth, of which your correspondent speaks, are such as are common to most inquirers into spiritualistic phenomena, and I can confidently predict that "E. D." will have full proof of the truth of Spiritualism if he will but persevere. There is but little doubt that he is the subject of great conflict in the spiritual world—good and evil spirits are evidently striving with each other to give expression to their ideas through his mediumship. He would do well to be very careful as to his way of living whilst this conflict is going on, for every evil resisted will draw more closely to him the good spirits, and, on the other hand, every weakness indulged in will give increased power to the evil influences.

I was much struck by the statement that "E. D." is under the influence of "Meno," as a friend of mine, who suffered from the same kind of doubts as your correspondent, was at one time under the same influence. Acting on advice he received, he strove—successfully—to throw off this influence, and he has since been assured, by his spirit guides, that "Meno" is a most malicious and evil spirit.

Trusting that my remarks may be of some slight assistance to your correspondent, and wishing him every success in the search for truth,—I am, sir, yours faithfully,

GEORGE MCKENZIE.

Leith-walk, Edinburgh,  
December 17th, 1883.

**Miss Corner's Mission Work.**

To the Editor of "LIGHT."

SIR,—Your readers will be glad to hear that most satisfactory progress is being made in my charitable endeavours for the poor children of East London. I have collected an abundance of warm new clothing for my 200 (I wish it could have been 2,000), besides a large quantity of toys, &c., for the monster Christmas tree. As our house has been so besieged by visitors of late, I have decided upon the afternoon of January 10th (three to six p.m.) as an "At Home" to all who wish to see the fruits of my labour of the past two months. Those who would like to be present on the occasion of my children's tea and Christmas tree will please communicate with me, and I will forward tickets.

I regret "Rhineland" not being ready by Christmas. It must be a New Year's gift; while to me and my many kind friends it will be a pretty memento of my first act of public benevolence, and the best tribute I could offer to the memory of a kind friend of my youth, H.S.H. Prince Emil of Sayn-Wittgenstein.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, N.E.

**TESTIMONY TO PSYCHICAL PHENOMENA.**

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S.; President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; \*C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mages, of U.S.A.; \*Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; \*Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübke, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Chavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers, and \*Lincoln, &c., &c.

**Is it Conjuring?**

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

**ADVICE TO INQUIRERS.**

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

(Continued from page 11.)

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